

THE ORIENTAL

TEMPERANCE ADVOCATE.

—

VOL. II.

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THE ORIENTAL TEMPERANCE ADVOCATE.

VOL. II.]

OCTOBER, 1835.

[No. 3.]

I AM AFRAID THERE IS A GOD.

[BY THE AUTHOR OF MY MOTHER'S GOLD RING.]

My father was a respectable mechanic in the town of——. On the subject of religion there existed the most perfect unanimity between my father and my mother; and their whole lives were ample illustrations of their confidence in the promises of God, and of their firm and sustaining belief in the precepts and doctrines of Christianity. My parents were both members of the Temperance Society, and earnest promoters of the cause, to the extent of their limited influence and ability.

They were the parents of three children, Absalom, Bethiah, and myself. At the age of forty-five, I look back upon their simple manners and consistent piety, with a feeling of affectionate respect. The village of—— which was our place of residence, retains its primitive simplicity, such as it was, some forty years ago, in a degree beyond almost any village in the commonwealth: not because it is situated at a very remote distance from the metropolis, for such is not the fact; but its water privileges have not yet attracted the serious attention of the manufacturer; it lies abroad from all the routes of existing canals and contemplated railways; it has not been so fortunate as to become the residence of any man of fortune, retired from the bustle of the world; and it has never given birth to any more distinguished personage, than General Driver, who keeps the public house; is chairman of the selectmen; commands the militia; and represents the town in the General Court.

The village pound, and the old gunhouse, with its red doors and weather beaten flagstaff, are just where they were, when I used to gather to the spot, with all the children of the village, to see Washington and Adams dragged forth upon the common, on the fourth of July; for such were the titles of two brass four pounders, intrusted to the care of Captain Solomon Dow. The Reverend Mr. Cooley is still the parson of the parish; and, although a new generation has sprung up since the days of my boyhood, there is enough remaining of all that once was, to enable the memory to play the architect adroitly, and rebuild the edifice, with all its parts and proportions, within and without. Even of the pulpit cushion, upon which the good man has administered for forty years, there is enough remaining to settle the question of identity. The young women enter the meeting house with sprigs of fennel, and the boys with pond lilies in their hands; old Caleb Kidder sits in the singers' seat, with his pitch pipe, just where he used to sit; and Madam Moody, at the age of eighty, in her old brocade, occupies the same seat in the broad aisle, on the right, as you enter, which she occupied full forty years ago.

It has pleased God to bless me in my basket and my store; and I never feel so grateful for the bounties of Providence, as when I reflect, that they have enabled me to succour and sustain my honored parents in their dark days, and to repay them, in some measure, for all their kindness; which I never fully appreciated till I became a parent myself. They still live in the old Cottage; and, after many afflictions from a quarter whence they had anticipated nothing but rays of comfort in their latter days, they present a pattern of Christian resignation to God's holy will.

My parents, as I have stated, were pious people. They were in the practice of morning and evening devotion. My father never omitted it unless he was prevented by sickness; and however pressed for time, he never departed from a slow and reverential manner of performing it. "Whatever business may be delayed," he used sometimes to say, "the Lord's work should never be hurried." Notwithstanding the daily precept and example of this worthy couple, they were called to a bitter trial. The wall of strength, which they had endeavoured to build round about them, the safeguard of religion, which they had raised for the protection of their lambs, was not sufficient for them all:—the wolf leapt into the fold, and snatched one from their grasp—they were the parents of a DRUNKARD and an INFIDEL!

I have often thought, that the simple narrative of their blasted hopes would furnish materials for an interesting tale.

Upon a Saturday morning, in the month of June, 18—, a young gentleman of very genteel appearance, arrived with a fine horse and stylish gig, at the door of Driver's tavern; and delivering his equipage to the hostler, requested accommodations for a day or two during his stay in the village. It was soon rumored about, that the stranger was no less a personage, than Mr. Bobb, active partner in the firm of Bobb and Binacle. There could be no reasonable doubt upon the subject, for he had communicated the information himself before he had been an hour in the village, to the hostler and the barkeeper; incidentally dropping a hint now and then of their extensive operations and very considerable interest in various manufacturing establishments. The manufacturing fever was at this period approaching that remarkable crisis, after which so many subjects were reduced to a condition of weakness from which they have not entirely recovered at the present day. The mania had not actually extended to our village; but the proprietors of land bounding on the river, evidently considered their estates of greater importance. The value of water privileges, the law of flowage, and the prodigious profits of manufacturers became topics of frequent conversation at the tavern and the grocery. Squire Gookin openly and frequently avowed, that he would not sell his meadow lot above the red bridge, for six times the sum it cost him; and he has faithfully kept his word to the present day.

Mr. Bobb had scarcely refreshed himself and his apparel, after a dusty drive, with a basin of pure water and a clothes brush, before he inquired of General Driver, who was stirring up toddy for the selectmen, who were in session at the inn, whether there were not some good privileges on the river, that might be bought up on speculation. The General mentioned Squire Gookin's, and two or three others. He offered the services of his son, to show Mr. Bobb the locations; and apologized for not being able to go himself; but it was haying time, and the press for toddy was so great, that he could not leave.

While this conversation was going on, Enoch Smith, who went, I remember, by the name of Skyrocket Enoch, because his stories flew so swiftly, and ended so frequently in smoke; Enoch, who had listened attentively to the conversation, lost no time in repairing to Squire Gookin's, and assuring him,

that a gentleman of great wealth had come from the city, on purpose to buy his water privilege. Shortly after, Mr. Bobb and the General's son were seen going in the direction of the river; and it was rather amusing to observe the Squire carefully watching their operations, from behind his corn-barn.

On Sabbath morning, Mr. Bobb was ushered into General Driver's pew, by no less a personage than the General himself; and it was universally agreed, that a prettier man never walked up the broad aisle, than Mr. Bobb. Katy Cuttings, who was too much of a wag, ever to get a husband, admitted that he had disturbed her devotions, and that she should have set her cap for him, if he had not appeared to take so much comfort in his whiskers. One young woman obviously attracted the stranger's attention in an extraordinary degree; decidedly the prettiest girl in the parish; no other than my sister Bethiah. In the afternoon, the constant direction of his eyes towards my father's pew became so very particular, as to attract the notice and provoke the smiles of more than one of Mr. Cooley's congregation; and, in the evening, young Mr. Driver conceived himself authorized by his intimacy with our family, to introduce Mr. Bobb to our acquaintance. He was evidently desirous of making himself agreeable, and he certainly succeeded. It was apparent to me, from the very first moment of his introduction, that Bethiah was not at all deficient in that mother wit, which enables a young woman to divine, if a gentleman's visit be intended for herself; and I was not less assured, in my own mind, that she was pleased, that it should be. His desire to ingratiate himself with every member of our family rendered his manners extremely respectful and modest; and we heard little of the extensive operations of Bobb and Binnacle. He repeated his visit upon the following day; and, whatever might have been the measure of his original interest in manufacturing speculations, it soon became apparent that he had lost all recollection of Squire Gookin and his water privileges in a subject of a more absorbing nature. His visit in the village was extended beyond the period which he had assigned for his departure; and he was finally summoned away by a letter from Mr. Binnacle, informing him of an unexpected pressure in the money market. His attentions to my sister were very particular; and the manner in which those attentions were received, left no doubt of the favorable impression which had been made upon her mind, perhaps upon her heart. The possibility of such a conse-

quence had occurred to both my parents. Bethiah was an excellent girl, but her mind was not altogether free from a romantic bias. My father thought proper to converse with her upon the danger of indulging any other feelings than those of good will, towards an individual of whom she knew so little as of this agreeable stranger.—“Dear father,” said she, bursting into tears, “we are engaged, provided you and mother will give your consent, and I am sure you will not refuse it, when you come to know Mr Bobb, as well as I do.”—“Gracious heaven!” cried her astonished father, “engaged!—know him as well as you do!—my child, you are but seventeen years of age, and you have seen this young man every day, for a week; what can you know of him?”—“Dear father,” replied this infatuated girl, “I know every thing; he has told me all about his family, and his situation in life. His partner, Mr. Binnacle, is a retired sea captain, of handsome property. He knows little or nothing of the business in which they are engaged, and leaves every thing to the management of Mr. Bobb.”—“Leaves every thing to the management of Mr. Bobb!” exclaimed my father, in a tone almost of derision. “Bethiah, as you respect my paternal authority, and value my happiness and your own, proceed no farther in this rash business, until I have made such inquiries as are dictated by common prudence.”

My poor father conferred with my mother, as a matter of course; and blamed himself severely, for permitting an attractive young man, of whom he knew so little, to jeopardize the happiness of his child. “Perhaps,” said my mother, “he may be all that he represents himself to be.”—“It may be so,” said my father, “but I will suffer the matter no longer to remain in uncertainty. I will go, to morrow, to the city; and make all proper inquiries, on the subject.”—Without disclosing his intention to any other person, he set forth, at an early hour.

Mr. Bobb had left behind a zealous advocate, in my brother Absalom, who was one year younger than Bethiah. Indeed it would be difficult to say, upon which of the two this young man had produced the more favorable impression. It is sometimes amusing to contemplate the fantastical grounds upon which youthful lovers will rest a conviction that they are destined by heaven for each other. After exhausting all other arguments upon her mother, in justification of her conduct, Bethiah admitted, that she had been greatly surprised, and perhaps somewhat influenced in her feelings, by discovering,

that the initials of Bethiah Atherton Jennings, when reversed, were also the initials of Julius Augustus Bobb.

My father returned on the following day. He had ascertained that Bobb and Binnacle were engaged to some extent, in the manufacturing business. The depths of that ocean of speculation were, at that time, altogether unfathomable. But my father evidently inclined to the hopeful side of the problem. He had received no information unfavorable to the moral character of Mr. Bobb. He was esteemed an amiable man, by his acquaintances, and perfectly honorable in his dealings. His parents had been free livers, and died just about the time when they had run through a very handsome property. My father was pained to hear, that this young man had probably received no serious impressions on the subject of religion in his youth; but he was gratified, on the other hand, to learn that he was a member of the temperance society.

There are matters of deeper interest, in which it is desirable to engage the reader's attention; and I will therefore pass over this portion of our family history, in a summary manner. My parents smiled upon the hopes of their daughter. Bethiah, in due time, became the wife of Mr. Bobb, and went to reside in the city. The dawn of their married life was as bright and clear, as the dawn of an April day. Would to heaven, this were the only point, in which there existed a resemblance between them. They had not been married six months, before a report was circulated in the village, that Bobb and Binnacle had failed. This report was readily traced to Skyrocket Enoch, who had returned with a wagon from the city. My father went to examine Enoch upon the subject, who stated, that he had heard of a manufacturing firm that would fail shortly, but did not hear their names; he guessed it must be Bobb and Binnacle; and as he had been full four and twenty hours a coming up, he reckoned, they must have failed by the time he arrived. Our apprehensions were excited, on the following day, by a letter from Mr. Bobb, pressing my father to come down, as soon as possible. He complied with this request, and was informed, that there was not the least cause of alarm; but the pressure for money was so great, that they were compelled to ask his assistance. They were in want, at that time, of \$7000, and could obtain it of the Bank, with his endorsement. It was rather more than all my father was worth in the world, but the case was urgent. He put his name upon their paper; the \$7000 were

swallowed up in the whirlpool of their complicated concerns, like a ship's long boat, in the maelstrom of Norway. In a fortnight, they were bankrupts, stock and fluke; and my father's little property, the laborious accumulation of many years, went before the torrent, like chaff before the driving storm.

If, upon such an occasion, there be any consolation, and undoubtedly there is, in universal and respectful sympathy, my poor old father had an abundant share of that good thing. The creditors were very considerate: they were commercial men, in whom the spirit of trade had not vanquished the spirit of compassion and humanity.

My father surrendered all his little property, requesting permission to retain nothing but the tools of his trade, which were secured to him by law, and the old family bible; but the creditors relinquished their claim upon his furniture, and he gave them possession of his homestead, which was sold with his consent, subject to his right of redemption, under the mortgage. "God's will be done," said he, as he locked up the old house for the last time, preparatory to the delivery of the key to the new proprietor.

He was sixty-three years of age when he commenced life anew. He went with my mother, who bore her misfortunes quite as well as her husband, to board with a neighboring farmer, a portion of whose barn he speedily converted into a temporary work-shop; and the next morning, the old sign of "DAVID JENNINGS, HOUSEWRIGHT," long laid by, and which had been familiar to the villagers for thirty years, was cleared of its dust and cobwebs, and placed over the door.

"Just what I should have expected," said Parson Cooley, when he first heard of it. "David Jennings would sooner take up the implements of honest industry, than add to the burthen of any other man." The next Sabbath he preached an excellent sermon, on resignation under afflictive trials. As he went home, he observed to his wife, "Squire Gookin has lost a few sheep of the rot, and his countenance exhibited the deepest distress, during the whole time I was preaching; while David Jennings and his wife, who have lost all they have in the world, presented the happiest examples I have ever witnessed of cheerful submission to God's holy will."

Almost immediately after my sister's marriage, my brother Absalom, agreeably to a previous arrangement, went to the city, as an under clerk, in the store of Bobb and Binnacle;

and, at the time of their failure, being a young man of good abilities, he soon found employment in another establishment.

From my early youth, I had a partiality for a seafaring life; and I have followed the profession, ever since I was sixteen years old. I had doubled that age, at the period of my sister's marriage, and arrived from Bombay, just a week before the ceremony took place. In about six weeks afterward, I sailed for Calcutta, and was absent, during the period of these calamities, and, indeed, for nearly three years, without any direct intelligence from home. I had heard a rumor of the failure, but nothing of my father's misfortune.

I arrived at the port of New York, in May, 18—, and taking the mail stage, reached Worcester, the nearest town upon the route to the village where I was born. I then obtained a horse and chaise, and came to the old homestead a little after midnight. I rapped at the door, and, after a short interval, the window was opened, and a voice, my father's, as I supposed, for it was raining hard, and I could not perfectly distinguish, inquired who was there. "Don't you know the voice of your own son?" said I. "Friend," replied the person at the window, "the tavern is only a quarter of a mile off, and if you are in your right mind, I advise you to find your way to it." The window was immediately put down, but not till I was satisfied, that the voice was not the voice of my father. —I have heard breakers over the lee bow, in a darker night; but never did the blood rush so violently to my head, as at that moment. "My parents are dead, then," said I, involuntarily, as I placed my hand upon my forehead. At that moment, the window was opened again, and I heard a female voice within the apartment, exclaiming in a tone of earnestness, "I have no doubt it is he." "What is your name?" said the man at the window. The heart of the patriarch was not more full, when he put the question to his brethren, *I am Joseph, doth my father yet live?* than mine, when I put a similar inquiry, in relation to my old father and mother. The occupants were soon in motion; and the door was opened by farmer Weeks, a worthy man, who proceeded to rake open the fire, while his good wife began to prepare some refreshments. They persuaded me to remain, till daylight, and gave me a particular account of my father's misfortunes. I learned also from them, that Bobb and Binnacle had separated, and that the latter had returned to his old profession. Farmer Weeks observed, that

my father and mother bore up under the loss of their property, wonderfully well; but he admitted, that some other troubles, within the last two years, had made a deeper impression upon their minds. I gathered from the hints, which the farmer dropped with evident reluctance, that their unhappiness was caused chiefly by the misconduct of my brother Absalom.

As soon as the day dawned, I proceeded to the house, in which farmer Weeks informed me my parents had continued to reside since their removal from the cottage. As I drew near, I observed a person coming from the door with a broad axe over his shoulder, and a carpenter's apron: his quick step, for a moment, deceived me; but a second glance assured me of the truth—it was my old father, going forth to his morning's work. He knew me in an instant, and dropping his tools upon the ground, threw his arms about my neck, and wept like a child. We returned together to the house. My poor mother, who appeared to have suffered more in her bodily health, in consequence of her domestic affliction, was overjoyed at my return. Even the kind people, where my parents resided, appeared to think themselves fairly entitled to rejoice with those who rejoiced, to whom they had given the surest evidence of their sympathy in affliction.

“Poor Bethiah,” said I, as soon as we were left to ourselves, “what is her situation, and that of her husband?”—“Bethiah,” said my father, “is the mother of three little girls. Her husband, I trust, is becoming a religious man. They are very poor, and have hard work to get along in the world. But Bethiah says there never was a kinder husband. Their troubles seem to have attached them more closely to each other.” “And Absalom,” said I, “where is he?” “In the gall of bitterness and the bond of iniquity,” replied my poor father with an expression of the deepest affliction, while my old mother covered her face with her hands. “For Heaven's sake, dear father,” said I, “what is the matter; has he committed any crime?” “Absalom,” said he, in a voice, scarcely articulate for grief, “is a DRUNKARD and an INFIDEL! While he continued with his sister and her husband, he was virtuous and happy. After the failure, he found employment elsewhere; fell among evil associates, and was ruined. He frequented the theatre, and other scenes of dissipation, and speedily acquired habits of tippling. In a moment of intoxication, he was persuaded to go to a meeting of infidels; their doctrines were new to him; and, however monstrous, their

very novelty excited an interest in his mind: he went again and again, and became a convert. He was not in the habit, at this period, of going frequently to his sister's residence; and the mischief was accomplished before I had any knowledge of his evil courses. At length, I received a letter from Bethiah and her husband, communicating their fears. I repaired to the city, the next day; and, arriving in the evening, I inquired for Absalom, at his lodgings; and was informed, that he might probably be found at the lecture room. I obtained directions, and repaired to the spot without delay. I entered a room, in which was a collection of males and females, of decent appearance, and took my seat, in a retired corner.

After a few minutes, I discovered my misguided son, and endeavoured to keep myself concealed from his observation. Presently the lecturer commenced. He was a tall man, with round shoulders, and very gray hair. I should think him over sixty years of age; his face was florid; his eyes were contracted, downcast, and expressive of cunning and duplicity. I should not have been willing to trust any man, who had so much the appearance of a knave. But what was my horror, when this gray-headed castaway threw the volume of eternal life across the room, and pronounced God's holy word no better than a lie! What were my emotions, when I beheld this poor miserable wretch, tottering, as it were, upon the brink of the grave, abusing the lamp of reason, by employing it to mislead his fellow-creatures to destruction; prostituting the highest gift of God, to prove that there is no God! At length this hoary-headed scoundrel exhausted his stock of sacrilege and folly, and resumed his seat. The meeting broke up; and, keeping my eye upon my wretched boy, I followed his steps into the street. He turned into a dramshop, in the neighborhood of the pandemonium from which he had so lately descended. I saw him, while my eyes wept tears of anguish, pour the accursed poison down his throat. I forbore to interrupt his orgies, in their present stage; I determined, agonizing as it might be to a father's heart, to observe his progress. In a short time, he sallied forth, and again I followed his steps.

After winding through several streets, he associated himself with an abandoned woman, who was strolling purposely alone; and they repaired, arm in arm, to another dram shop, of a more genteel description. They passed into a recess, provided

with curtains for concealment. I stood, at a little distance from the door, and in a short time, I saw a servant conveying liquors and refreshments to the recess, and closing the curtains as he retired.—Now, thought I, is my time; I passed into the shop and, taking up a light, proceeded to the spot, and drawing back the curtain, held the light before my face.—This child of sin was perfectly thunderstruck: at first, he attempted to escape; but I held him firmly by the arm. His vile companion, and a brazen-faced Jezebel she was, had already fled. Absalom, said I, as I relinquished my hold, and took my seat before him, do you not believe there is a God? No—was the reply, in a voice of drunken desperation? Father of mercy, I exclaimed, has it come to this! and looking for an instant at his feverish face and blood-shot eye, and contrasting the object before me with the treasured recollections of my happy boy, I buried my face in my hands, and sobbed aloud.—When I raised my head, he had gone. Inquiries were repeatedly made at his boarding house, but in vain. It was solemnly affirmed, that he had not returned there. I have never seen him from that hour. But all this comes not from the ground. I am blessed beyond my deserts. Bethiah is happy in her poverty; and her husband is becoming a better man for a better world; your dear mother enjoys a tolerable share of health; my own health and strength are excellent, and I have enough to do; and, to crown all, you, my first born, are alive and well, and safely returned to us again. And now, as I see breakfast is nearly ready, let us thank our Heavenly Father for all his blessings, and for the special Providence of your return.”

Farmer Weeks exerted himself to find accommodations for his family as soon as possible; I paid off my father's mortgage; and my parents were speedily restored to the old cottage. The tools were carefully collected and replaced in the carpenter's chest; and the sign of DAVID JENNINGS, HOUSEWRIGHT; was returned once more to its resting place in the garret. The affectionate respect of the villagers for my parents, was clearly manifested, in the cheerful congratulations, and hearty shakes by the hand, which met them at every step: and, when my father was in search of a horse cart to carry back his furniture, and the rest of his little property, the neighbours gathered round, and took it, at once, in their hands and upon their shoulders, and the whole removal was accomplished in half an hour. Skyrocket Enoch, who, with all his relish for the mar-

vellous, was the most amiable mischief maker in the village, flew, like a shuttlecock, from house to house, breaking looking glasses and crockery ware, in the best natured manner imaginable.

After my parents had been resettled on the homestead, I visited my sister and her husband in the city. I found her, at lodgings, up three pairs of stairs, in an obscure but respectable part of the metropolis; and, receiving a direction to the first door on the right hand, on the upper landing, I proceeded to find my way. On reaching the door, I heard a voice, which I knew was Bethiah's;—I listened for a moment;—she was getting one of her little ones to sleep, with the same lullaby, that our good mother had sung to us all.—I tapped at the door;—she opened it herself;—in an instant we were locked in each other's arms.

She was thin and pale, but I did not perceive that she had lost any of her beauty. Her fine light hair, and bright blue eyes and beautiful teeth, for which she had always been remarkable, still remained like the prominent points in some interesting landscape; where the woodcleft hill, and the winding stream, and the natural cascade, are beautiful still, though the sun may have departed, and the moon alone may display them, by her paler lamp.

“Brother,” said she, “look at these,” pointing to her little children, her bright face covered with smiles and tears, like the soft lightning and gentle showers of an August evening, when the elements are playing witch-work with the western sky. Her first born were twins; they were tottling about the room, and the baby was in the cradle. “They are lovely children,” said I, “but where is your husband?” “He is coming home now,” she replied, “I see him from the window.”

I followed the direction of her finger,—I should not have known him. “Three years,” said I, “have altered his appearance prodigiously.” “Oh yes, she replied, “we often laugh over the recollections of our foolish dreams. We have done with castle-building in the air; and are building, I trust, upon a better foundation. My husband is one of the best husbands; he is getting to be one of the best Christians also.”—I was sufficiently prepared to meet him kindly, when he opened the door.

Every thing, which had characterized his person, three years before, as the “*active partner, in the firm of Bobb and Binnacle,*” had gone by the board, as we sailors say. He

was plainly but neatly dressed; and a patched boot and rusty hat, though I noticed a better one for Sunday hanging in the corner, indicated an attention to economy. After a kind greeting, we sat down together. Bethiah spread a neat cloth on a little pine table, and was making preparations for their frugal meal.—“Captain Jennings,” said her husband, a little of the old leaven of pride mantling upon his cheek, “I am afraid we can give you nothing better than a roast potato, for dinner.”—“Now,” said I, “look here, if you give me any other title than Brother David, I’ll be off, and I want nothing better than a roast potato, provided you’ve got any salt.”—As I said this, I gave him a hearty shake by the hand.—The tear came into his eye. “Excuse my weakness,” said he, “but I have seen so much of the cold side of the world, for some years, that I am scarcely prepared for the other.”

We ate our simple dinner, with an excellent relish. After it was over, “Now,” said I, “let’s have a short talk. I must go back to-night. I understand from Bethiah, that you have settled with your creditors, and are earning about three or four hundred dollars a year, as a clerk in a wholesale store. That will not do. Cook, who has kept store in the village, for forty years, has got old, and rich, and wants to sell out; now I want to make a temperance store of it; and, if you can be happy in the country, and are willing to take it, I’ll buy the stock and stand for you: I’ve got old Cook’s terms and the refusal in writing.”

Nothing could surpass the satisfaction expressed by Bethiah and her husband, at this proposal. I returned, and closed the bargain; and in less than a fortnight, Mr. Bobb was behind the counter, in full operation; Bethiah was settled down with our old father and mother, in the spot where she was born; her twins were creeping over the bank of violets, at the back of the house, where she had crept, when a child; and her baby was rocking in the cradle which had been occupied by four generations.

The next Sabbath, when we were all collected together in the family pew, there was a general expression of satisfaction on the countenances of our friends and neighbours: and there were tears in many eyes, when Parson Cooley, now three-score and three years of age, preached a moving discourse from that beautiful passage in the thirty-seventh psalm, *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*

They arrived before noon, on the following day. The interview was very distressing. My poor old father no sooner entered the room, than this wretched young man, by an unexpected and extraordinary effort, got out of his bed, and, upon his hands and knees, for he could not walk, crawled to his feet and exclaimed, "Father, forgive me, before I die." My father was greatly shocked by his appearance; and the exertion undoubtedly shortened the period of my poor brother's existence.

After taking a little nourishment, he appeared so much better, that I felt almost inclined to think he might recover: but it was only the flashing and flickering of life's lamp, before it is extinguished forever.

During this interval he begged his father and Parson Cooley to sit near him. "Do you not trace all your misery to the use of ardent spirit, Absalom?" said the good minister — "No sir," he replied, "I never drank any, till about eighteen months ago, but I became extremely fond of wine; and the first time, that I went to an infidel meeting, I was intoxicated with wine, which I drank at the bars of the theatre. When I could no longer obtain wine, as the means of intoxication, I resorted to ardent spirit, because it was cheaper; and finally the fatal relish for ardent spirit destroyed my taste, in a great measure, for milder stimulants. Intoxication drove me to the brothel; and the doctrines, taught at the infidel meetings, justified my conduct in going there. When I became conscious of an oppressive burthen, in the form of crime, I was delighted to be told, and to be convinced, that such things as I had thought sinful, were perfectly innocent. The leader of the infidels tried to produce this conviction on my mind; I was desirous of being convinced; and, at length, I mistook the desire to be convinced for the conviction itself."—After a short pause, he continued as follows; "A man, who has committed theft, would be glad to believe that there was no judge on earth; for then he could not be tried here; and a man, who has committed all sorts of crimes, would be glad to believe that there is no God in heaven; for then he could not be tried hereafter, and to him the JUDGMENT never cometh. In my hours of intoxication I was more than ever disposed to justify the doctrines of infidelity; and, when listening to lectures upon infidelity, I was the more ready to justify the practice of intoxication, and of all other crimes. I believe the leader who lectures upon infidelity, to be an unprincipled villian,

and that he preaches these doctrines, because they are so much more comforting to a hoary headed impenitent wretch, than the doctrines of the cross. May God of his infinite goodness forgive me my offences, and an abandoned and profligate old man for leading me to destruction.”

The whole of his physical and intellectual power appeared to be exhausted, by this last effort. He dropped his head on one side, and there followed a slight convulsion.—I went instantly to his bedside;—his eyes were glazed;—he was fast locked in the arms of death;—the spirit of the penitent infidel had fled.

Our good minister supported my old father from the apartment. By my advice, they returned immediately home. In due time, the earth received its tribute; and I returned to the village.

It was a remarkable coincidence, that on the very next Sabbath, in reading the scriptures, Parson Cooley opened to the eighteenth chapter of the second book of Samuel; and when he pronounced the words of David's lamentation, in the concluding verse, “Oh, my son Absalom, my son,” the good old clergyman could scarcely speak for his emotion.

Time, though it cannot obliterate the recollection of such misery as this, has already mitigated our affliction.—My parents are still living, at a good old age. Their chief employment is a cheerful preparation for death. My sister and her husband, with their flock of little ones, are prosperous and happy.

I sometimes encounter an individual, perhaps the member of some temperance society, who scrupulously abstains from ardent spirit, under its specific name; but who is eminently qualified, not only for the commission of folly, but for the perpetration of crime, by the employment of some milder stimulant: upon such occasions, the declaration of my unhappy brother, on his death bed, comes forcibly before me; the use of wine alone brought him to infidelity and ruin!

I never meet an individual, who does not *believe*, that there is a God, but who cannot, by any human possibility, *know* that there is *not*, without a vivid and painful recollection of the life and death of this wretched young man. The dying words of a poor penitent infidel, can never be forgotten, “*I am afraid there is a God!*”

From the British and Foreign Temperance Advocate.

OBJECTIONS TO TEMPERANCE SOCIETIES.

In my endeavours to recommend the Temperance Society among my neighbours, I have been often surprised, and even amused, by the arguments which some persons resort to as reasons for not becoming members.

By one, I am told, that 'he much approves of the principles of the society and its discountenance of excess, but that he has some old friends or relatives to whom he has been in the habit of serving their accustomed spirit beverage, and he would be sorry to incur their displeasure by declining any longer to do so, as the rules of the society would prescribe.' To this I of course reply, that it must rest with himself to decide, according to the operation of his own conscience, whether he considers this deference to the favour of his friends a justification of his withholding his co-operation in a cause to which he cannot deny his approbation.

Another, in a somewhat similar strain, but with unaccountable inconsistency, says, 'that he has no objection, and he thinks he ought to abstain from spirit-drinking, but he does not like to be precluded from giving to a friend.' Now if the principle upon which he himself abstains is a correct one, whether it be from considerations of health, or morality, or both, or the still higher principle of doing good by example to others, it must equally apply to the receiver as the giver. In this, therefore, as in the former case, it is to be suspected, that the fear of displeasure overpowers the more correct sense of what is right.

Another says—'Temperance Societies may be very good things for those whose propensity to excess stands in need of such restraint, but I am sober.' This feeling arises from that imperfect and contracted view of the objects of the Society, which limits its sphere to its effect upon the conduct of each individual, without regard to the more important consequence as bearing upon the general habits of life. Individual reformation is doubtless one important object that the Society has in view, and, were its principles universally adopted, must necessarily be the concomitant and consequence, as well as the means of establishing its more enlarged purpose; but the abolition of a pernicious, wide-spread habit, is its more direct and important object, to the accomplishment of which the former is indeed ministerial, while at the same time it is accomplishing a great good in itself.

Another says—‘ I object to Temperance Societies because they are calculated to encourage hypocrisy; for as I believe that many who sign the declaration do not strictly adhere to it, they are by such an agreement led to add the crime of breach of faith to drunkenness.’ If this is to be considered a valid objection, it applies equally to every other contract in life: whether between individuals or communities. There is no reason why men should be more faithless in this than in any other covenant, though if faithless they are equally reprehensible as in any other case. On this ground the very social compact itself, which is a compound of covenants, either implied or expressed, could not be recognised. It is no argument against the expediency of a rule, that some men may be tempted to break it.

Another objector thinks ‘ it unfair to call upon the man of humble means to give up the use of spirits, while the more opulent are not interfered with in the use of wine. In this there might be some appearance of equity, if wine and spirits could be placed in the same scale of wholesomeness; but the pernicious qualities of the latter are not attachable to the former, nor is it moreover the cause of demoralization and distress to the same extent. In asking a man to give up the use of spirits, he cannot properly be said to be called upon to forego a comfort, but to avoid a poison; and if the use of wine in moderation remains to the rich, that of malt liquor still remains unforbidden to the poor.

All these arguments are so frail and untenable that there is good reason to believe those who advance them do so without any due reflection on the subject, or they are in reality actuated by some other feelings, which they do not avow. In either case they are, in the eyes of all reasonable persons adding strength to the cause they oppose.

There is, however, one other ground of opposition which though equally unsubstantial with the others, assumes a more important shape from the argument it advances,—that the principle of the Temperance Society is not in accordance with the spirit of the gospel. This charge is serious; and could it be established, would be conclusive against such associations. The argument, however, is founded upon an erroneous view of the motive which should actuate members in making the declaration; the great object of union being to combine against a baneful habit into which men have fallen: for this purpose all well-inclined persons will believe that they are acting with

a view to the honour and glory of God in obedience to his will and for the benefit of mankind, when they, by their example and profession, renounce the use of ardent spirits. They make a declaration, and enter into a compact, in conformity with that resolution. They sign the declaration in consequence of the resolution; they do not make the resolution in consequence of the declaration. But even supposing the sense of the compact they have entered into has some effect upon certain individuals, in making them feel themselves bound by an additional tie to sobriety, such an obligation does not in any way militate against, but is lawfully auxiliary to, the true christian motive which has first prompted the membership. If such is not the case, every law and every rule by which the social compact is held together is equally unchristian.

It is very much to be regretted that any selfish feeling of personal independence should withhold men from that association in a benevolent cause, the benefit of which to the world at large will be in proportion to its extension.

PROGRESSIVE CHARACTER OF THE TEMPERANCE REFORM.

It is not the common order of providence to accomplish a great work in a brief period; for though this sometimes appears to us to be the case, yet we shall find on close examination that there has been a course of preparation for every great event which has extended through a considerable time. And what is true of events in which the divine hand is more immediately manifest, is not less true of those in which the instrumentality of man holds a more prominent place: it has been and is likely to be, especially true of the temperance reformation. When this reformation first began, it was like the dawn of the morning; but its progress has been like the sun, mounting up well nigh to mid heaven. If we limit our views to any particular place, we shall find in general that this cause has been gradually gaining ground; has not only been constantly finding new friends, but those who have enlisted in it, have been all the time proving more zealous and efficient; and thus it has been continually gaining strength. And we shall find the same remark holds true, if we extend our views abroad; we shall perceive that though, "there remaineth yet very much

land to be possessed," yet the cause has been extending like the light of the morning in the east, and the west, and the north, and the south, and that every thing indicates the certainty that it will continue to spread until it becomes universal.

But not only is the work progressive, so likewise is the influence which it is destined to exert. Who can calculate the amount of good which will hereby be secured to the present age? Who can estimate how many lives will be lengthened out which would have come to a premature close; how many minds will be kept bright and vigorous which would have sunk to imbecility and inaction; how many characters will remain unsullied which would have borne the broad mark of infamy; how many estates will remain entire which would have been scattered to the winds; how many immortal souls will be saved, which would have had their portion among the lost, if this reformation had not taken place?—But then it is to be remembered that each individual who has thus been saved from ruin has been saved from doing much to corrupt others; from exerting an influence which would be propagated through some channel or other to future ages, and might blast the hopes of many in coming generations. But how different will the character of the next age be, and of the next, and of every succeeding one, from what it would have been, if this great effort had never been made. Estimate the amount of evil which arises in the case of a single drunkard, or of a single family of drunkards, or of a single generation of drunkards; and then extend the estimate to successive generations; and what will you say of the magnitude of that cause, which rolls back this dark stream of death, and in its stead pours over the face of society the multiplied blessings of temperance? Who will account it a hardship, who will not regard it a privilege to labor for an object in which are thus bound up the elements of happiness, and honor, and usefulness, and immortal glory, to each successive generation as long as the sun and the moon shall endure?—*Am. Tem. Rec.*

From the Kingston (Canada) Gazette.

SPONTANEOUS COMBUSTION OF A DRUNKARD.

Dr. Peter Schofield, in a late address delivered at the formation of a Temperance Society in the township of Bas-

tard, in the District of Johnstown, in the Province of Upper Canada, states a case of spontaneous combustion, which occurred in his practice. "It is well authenticated, says the doctor, that many habitual drinkers of ardent spirits are brought to their end by what is called "spontaneous combustion." By spontaneous combustion I mean, when a person takes fire as by an electric shock, and burns up without any external application. Trotter mentions several such instances. One happened under my own observation. It was the case of a young man, about 25 years old. He had been an habitual drinker for many years. I saw him about nine o'clock in the evening on which it happened. He was then as usual, not drunk but full of liquor. About eleven on the same evening I was called to see him. I found him literally roasted from the crown of his head to the sole of his feet. He was found in a blacksmith's shop just across the way from where he had been. The owner all of a sudden, discovered an extensive light in his shop, as though the whole building was in one general flame. He ran with the greatest precipitancy, and on flinging open the door discovered a man standing erect in the midst of a widely extended silver colored blaze bearing as he described it, exactly the appearance of the wick of a burning candle in the midst of its own flame. He seized him by the shoulder, and jerked him to the door; upon which the flame was instantly extinguished. There was no fire in the shop, neither was there any possibility of fire having been communicated to him from any external source. It was purely a case of spontaneous ignition. A general sloughing came on, and his flesh was consumed or removed in the dressing, leaving the bones and a few of the larger blood vessels standing. The blood nevertheless, rallied round the heart, and maintained the vital spark, until the thirteenth day, when he died, not only the most noisome, ill featured, and dreadful picture that was ever presented to human view, but his shrieks, his cries and lamentations, were enough to rend a heart of adamant. He complained of no pain of body—his flesh was gone. He said he was suffering the torments of hell; that he was just upon its threshold, and should soon enter its dismal caverns; and in this frame of mind he gave up the ghost. O the death of a drunkard! Well may it be said to beggar all description. I have seen other drunkards die, but never in a manner so awful and affecting. They usually go off senseless and stupid as it regards a future state!"

ABSTRACT OF THE EVIDENCE OF J. R. FARRE, M. D. BEFORE A
COMMITTEE OF PARLIAMENT.

Dr. FARRE is already known to the public as an eminent medical practitioner, as well as by his examinations, before various Parliamentary committees, particularly Sir Andrew Agnew's on the Sabbath.

Dr. Farre, in answers to examination, stated that he has been forty-one years in medical practice, in different parts of the world. He now practises in London.

Undoubtedly, says he, the gin-shop may be considered as the source of great destruction and demoralization to the poor. I view the gin-shop in every new neighbourhood with very great pain. The gin-shop, rising like a palace, absorbs the wealth, and the health and the life, of the labouring classes. I call them whited sepulchres, full of rottenness and dead men's bones. I believe the inhabitants of Great Britain consume more alcohol, in all its forms, than the hundreds of millions which inhabit the earth besides.

The following are the doctor's opinions on the medical use of alcohol:—

In regulating the heart, the physician must be able to force the circulation, and this forcing is done by diffusible stimulants, of which alcohol is one. The average quantity of fermented liquor (not distilled spirit), measuring it by wine, that medical men recommend, when it is needed, is two glasses daily. I remember, says he, a patient, who was so recommended, telling me he found himself searching for the largest glasses in the house. I say two wine-glasses of wine which quantity warms the stomach into a gentle digestion, but is not felt in the way of excitement in the brain. *I believe alcohol is wholly unnecessary to persons in health, and that in all cases it should be viewed as a medicine.* The best medical rule that ever was given for the use of alcohol in the form of wine, is given by Paul, when he says, "Use a little wine for thy stomach's sake." This does not necessarily mean the daily use of a little wine: the individual for whom it was prescribed was full of infirmity, and he might require it daily. I am not speaking of the healthy man; the healthy man requires only water, unless his exertion be inordinate. *I think the habitual use of spirits in any degree pernicious.* They should be used only as a medicine. I never prescribe them but as medicine; and I have been often prevented from prescribing them, when I thought them necessary, in moderate quantities, for fear of

the habit. I believe that the use of stimulants by women, especially of the lower classes, first given medicinally, has a great tendency to bring about habits of drinking. I call the habitual use of these diffusible stimuli, whether spirituous, ethereal, or opiate, with the exception of ammonia, *medical dram-drinking*; and although the occasional use of the diffusible stimuli be indispensable in medicine, yet if it degenerate into a habit, it inevitably leads up to that result which now engages the attention of the committee. The cholera was not only more fatal to drunkards generally, but fewer recovered under treatment by the diffusible stimulants of alcohol and opium than by a milder and more discreet treatment.

Having been asked whether the addition of water merely effects any change in the property of distilled spirit, he replied,—It does not. Diluted spirit destroys as effectually, though more slowly, than the undiluted spirit; but there is an idea among drinkers that dilution renders it more safe, and I will give an illustration from a drinker:—The chairman of the most notorious drinking-club that, perhaps, ever existed in London, was a ruddy old man at 84. His knuckles were radiant with gout, and his face was glowing with the *acina rosacea* of intemperance, venting itself at his protuberant and fiery red nose, which, though of a prodigious size, and perpetually distilling, was not quite so enormous a nose as the one described by Sennert, which “impeded vision and required lopping.” He acknowledged that he had reformed for 30 years of his life, and you may judge what the habit had been, by the reform, for his allowance consisted of one pint of brandy a-day, and six glasses of Maderia after dinner; and he maintained that it could not possibly injure him, because he always diluted it to the strength of white wine. This man was called by venders of liquor a decoy—one of the devil’s decoys,—and emphatically so called. I was curious to inquire how many of his companions (for it was a notorious club) were living. There was not one living; he had buried three sets of them. He presented an example of that constitution which bears high stimulation; and woe be to him who attempts to compeer with such an one!

Being asked whether the stimulus produced by the use of spirits adds any strength to the body, he replied,—As a forcing power, it gives, during the state of excitement, increased power; during the state of collapse, diminished power in an extreme degree. In illustration of a similar question respect-

ing the uselessness, and worse than uselessness, of spiritous liquor for persons in health, he related the following anecdote:—I recollect being consulted by a commander of a British merchantman, who was carried into Algiers. The Dey immediately stripped him naked, and chained him to another British prisoner; he placed him on the public works from four in the morning till four in the afternoon; he then turned him into a cell with his naked companion till four in the morning, and there were placed by his side a pitcher of water and a loaf of black bread. I asked him if he could eat it? He said, “Ch, yes, it was very sweet indeed.” What did it consist of? It was made of the black wheat of Africa and the vegetable locust; but it was appetite that gave it sweetness. Now, it is remarkable, that this man was a prisoner for nine months, while he was fed on one pound of bread and a pitcher of water per day, and had to perform hard work under such a tyrant; and to my question, “Did you enjoy health?” his reply was, “Perfect health; I had not a day’s illness. I was as lean as I could be, but I was perfectly well.” When he was set at liberty, and he returned to British fare, then he had to consult me as a physician.

On the subject of temptations to drunkenness, the doctor said, drunkenness is the result of habit; the unhappy individual is beguiled into it, and it becomes a vicious propensity, by the law of habit. If I were to illustrate to you how men are entrapped into drunkenness, I would take dealers in fermented liquors, publicans, brewers’ and distillers’ servants, and travellers. These men become drunkards in the way of their business without intending it. It is a part of their occupation, to sell their liquors, &c.; and therefore they take it by way of inducement. I have pretty uniformly found that the habit has arisen from their occupation, rather than from a vicious propensity; and they have been undone before they were aware of it. I remember asking the head of a large gin-shop, what was the inducement to drink among the poor?” He said, “Good fellowship;” and I asked him if he was cruel enough to give them proof spirits. “Ch no,” he said, “we should burn their insides out; we make it comfortable for them.” Thus, even the publicans shew a mercy, perhaps a fraudulent mercy, in diluting the liquor, thus rendering it less destructive. I recollect another large gin-shop, where, on being called to attend, I questioned the publican on the same point, and he told me that the Home Secretary was only reconciled

to the point, on his assuring him it was little better than strong grog; but the truth is, that the strong grog suffices for destruction, if enough of it be taken, and that enough is taken we have too many melancholy proofs.

With respect to the extension of good fellowship to domestic life, perhaps heads of families are not aware of the mischief which they considerately do, when in the warmth of their feeling they persuade their wives and their children to be partakers of their cups. I remember being called to a female in the last stage of disorganization of body and demoralization of mind, and she was within a few days of inevitable death. After I had examined the case, and had acknowledged that nothing could be done, the husband took me on one side and said, "Sir, I regret to acknowledge that I am the unintentional cause of this woman's death." He added, "When I married her, she was as lovely and innocent a young woman as I ever beheld; but having been accustomed to a sea-life, and to take my grog with impunity, I persuaded her to drink with me. Two years elapsed before I succeeded, but afterwards I could never get her to leave it off."

Now that unhappy woman perished, not because she loved the liquor, but because the habit of taking it was established. The law of over-stimulants is this, that the circulation falls off in a greater proportion than it was forced; then comes the collapse, or the depressed feeling, from the abstraction of the alcohol, and then the desire for renewing the dose: but the further law of stimulants is, that the dose must be increased to produce the desired excitement, and thus a fatal habit is established, by which structures essential to life are disorganized; but long before the beautiful structure of the body is disorganized, the mind is demoralized, and the love of truth destroyed.

A document was handed to Dr. Farre, by the chairman, having the following heading:—

"By the following certificates it will be seen, that, ardent spirit is ascertained by medical science to be, in a strict sense, a poison; that the use of it, as an article of diet, especially among the poorer classes, is the direct cause of an incalculable and appalling amount of disease and death; and that, *even in the most moderate quantity, when habitually used*, it is injurious to the constitution, both in body and mind.

"It is also established on unquestionable evidence, that the use of ardent spirit, by inflaming the passions, and disturbing the reason, is the principal source of pauperism and misery;

leading in a *peculiar manner* to the commission of sinful indulgence, riots, murder, and suicide.

“In this view of the case, it is respectfully submitted to the consideration of the legislature, whether what confers no actual benefit on the community, and is proved to be fatally pernicious to health and morals, ought to be licensed by any government, and particularly by a Christian government, as an article of diet; and also, whether it is not expedient and practicable to place the retail sale under such restrictions as may lessen its injurious effects.”

“This document contains the names of more than 600 medical practitioners comprising the most eminent physicians and surgeons throughout the Kingdom, signed to declarations similar to the following:—“We, the undersigned, do hereby declare our conviction that ardent spirits, in any form, are highly prejudicial to health, and that they contain no nutritive quality; on the contrary, that the daily use of them often gives rise to disease, and leads to poverty, misery, and death. We are persuaded that the use of spirits predisposes to that alarming malady, the cholera morbus; and we urge upon our fellow townsmen to refrain from their use, as the best means of strengthening their constitution and adding to their health, and comfort,—thus enabling them to withstand the attack of so violent a disease.”

Upon this document Dr. Farre proceeded to comment thus:—This paper, I see, begins, “*By the following certificates it will be seen, that ardent spirit is ascertained, by medical science, to be in a strict sense a poison.*” It is strictly so, in regard to the destruction of life. “*That the use of it as an article of diet, especially among the poorer classes, is the direct cause of an incalculable and appalling amount of disease and death.*” Undoubtedly that is the fact; it destroys the gastro-hepatic system producing a variety of liver diseases, as inflammation, especially the chronic hepatitis, and completely obliterates the fine structure of that important organ. With respect to the stomach and intestines, it destroys the villous surface of their lining membrane, so that death is inevitable. The very root of the absorbent system is destroyed. But great as the destruction is upon the gastro-hepatic system, I have seen, again and again, the patient fall from the rending of the brain, by excessive forcing of the circulation, before the disorganization of the liver had gone to the point of producing dropsy, which is the usual precursor of death. I was grieved to hear of the last report of the

society for the feeding of Oxen, that the prize ox was fattened on gin-wash. I would myself, if I had been the disposer of the prize, have given it to that fed on wholesome food, for the human body ought not to be nourished by such means. Such a mode of feeding renders the meat less wholesome. I have seen an over-stimulated nurse injure the body and the intellect of the child. The largest man I ever saw, I was called to at the very point of death. He was dying of the effects of gin; and yet he was the fattest man I ever saw. He died from apoplexy, or injury of the brain, from drinking gin. The liver would have carried him on some time longer, though the disorganization of it was nearly completed from the same cause.

“*Distilled spirit,*” the document proceeds to state, “*even in the most moderate quantity, when habitually used, is injurious to the constitution, both in body and mind.*” I concur in that statement; it is perfectly correct. “*It is also established upon unquestionable evidence, that the use of ardent spirit, by inflaming the passions, and disturbing the reason, is the principal source of pauperism and misery, leading, in a peculiar manner, to the commission of sinful indulgences, riots, murder, and suicide.*” I have said that alcohol not only disorganizes the body, but completely demoralizes the mind, beginning with the destruction of the love of truth, and upon that base proceeds every vice.

British Advocate and Herald.

AFFECTING CASE OF THE EFFECTS OF INTEMPERANCE, AND THE
WANT OF DECISION OF CHARACTER.

From an Address of the Rev. John A. Yates, Professor of Oriental Literature
in Union College.

“It is nearly twenty years since, that a youth from the interior of the country, was sent to one of our populous towns to complete his academic and collegiate education. He was the only and beloved child of a widowed mother. He possessed talents of a high order, industrious habits, pleasing address, a joyousness and hilarity of disposition, which gathered around him a numerous circle of friends and associates. As his mind developed itself, he exhibited a fascinating power of conversation, and that brilliancy of wit which has always exposed its possessor to the tempta-

tion of conviviality. With the ardor of his temperament, and beyond the reach of parental restraint, he yielded to these temptations and fell into painful and frequent excesses. It was agonizing to see the fangs of the destroyer first imprint themselves upon a victim so costly. At this time, he received those kind and tender remonstrances, which can be dictated only by a mother's heart, and written by a mother's hand. He was melted. Weeping and kissing the letter, he made a vow to reform. He did so; but in his attempt, he found no sympathy; none with whom he dare converse on his reformation. Obligated not only to resist an incipient habit, but also to sacrifice the enjoyments of friendship—he relapsed. His career increased in rapidity, and he was shortly afterwards obliged to leave the institution of which he was a member, and retire to a neighboring village. In that place he was accidentally visited one evening by a class mate. 'I am the most miserable of all beings,' he exclaimed—'Here is a letter from my mother, in which she forbids me her presence forever saying, that it will kill her to see her only child a profligate son. I would like indeed to die. My prospects are blighted; and if I live, I shall be nothing but a poor drivelling wretch.' He was urged to attempt his reformation, from considerations of his youth, and the natural reflection, that the severe measure of his parent was suggested in the agony of maternal affection for his recovery. He did reform; was restored to college; received his degrees; returned home; commenced his professional studies, and once more revived the fond hopes of his devoted parent and his affectionate friends. But during all this time, he had combatted his habits and his passions *alone*. No one seemed to encourage him in his reformation; no one gave him a smile of approbation; and still less could any one be found to whom he could express his fears or his hopes, and find that sympathy in his feelings, without which friendship and affection are spiritless, and a mockery. But if none stood by him in his career of virtue, hundreds were found to give strength to his temptations, and zest to his forbidden pleasures. He fell. One relapse followed another, until a fearful career of profligacy was the result, in which he sought the city of New York, as a wider field for the indulgence of his habits.

Two years after this event, the same person who had visited this young man in a village near the college, was travelling through the city of New York, to the interior of New Jersey. Going on board a steam boat, his attention was attracted to a person stretched on the deck, and wrapped in a cloak. His curiosity was excited, and approaching the individual, he was shocked at recognizing, in the blood-shot eye and haggard countenance, the features of his college companion. He arose, and though partially inebriated, was conscious of his situation. "Are you here?" exclaimed the young man—"Now, no more preaching; no more advice; my best friend is my bottle." "What are you doing and where are you?" inquired the other. "I've been in New York, and am going to Philadelphia, to see my friend D—. You know him; we have had many a merry hour; I mean to have another. My physician says, I must shortly die with my present habits; the *best* advice he ever gave me; and I think I may as well die in Philadelphia as in New York." He was beyond the reach of expostulation, and an hour afterwards, in a state of sottish insensibility. He went to Philadelphia; visited his friend; was received with kindness and cordiality. "My dear friend," said he, "I have come to see you and revive *old times*." "I am rejoiced that you have come," replied the Philadelphian. "I wish you would stay with me; but do not allude to *old times*; they comprise the most painful period of my life, and the recollection is attended with shame and repentance." The poor young man now *felt himself alone in his dissipation*, and accordingly yielded to the entreaties of his friend, and resolved to reform. He did so for the third time; returned home, and raised his mother from a bed of sickness, to which she had been reduced by his profligacy. *But he stood alone.* Again, in a thoughtless moment, he touched the maddening poison, and for the last time relapsed—a moral maniac! He rushed from his native village: went to New York; from thence to New Orleans, as a deeper sink of pollution. There, harrassed with debt, haunted by remorse, and maddened with his habits, he fled to Cincinnati. In that place, he who had commenced a few years before, a life, with prospects clear and unclouded; with wealth, with talents, with friends, became,

through the *want of decision*, a begging pauper, a loathsome sot, supported by the refuse of the town; a gross pander of sensuality; until, passing through the main street, he laid down at noon-day, in the kennel for his couch; its putrid filth for his pillow, and——*died*.

His mother! his mother! She rests with a broken heart, under the green sward of the village church yard. Good God! what will thy book of remembrance unfold for poor, fallen, sinful man!

Communicated for the Advocate.

MY DEAR SIR,

Trincomalie, September 1st. 1835.

I received your kind letter, and thank you for the information you gave me respecting the Temperance Society, and also for the grant of Temperance Advocates; I think I shall want more.

I am now happy to have it in my power to send you a few facts in favour of the Temperance Society.—Soon after I arrived here in October last I found that drunkenness prevailed to an awful extent.—Nearly every evening I met with drunken soldiers and sailors: I sometimes met with twenty or more sailors on shore at the same time, and not one of them sober. I heard also from good authority that a great number of the soldiers who died in the hospital, had been hard drinkers, and that in most cases their livers were much injured by the use of spirituous liquors, and in some cases were so hard as to make resistance to the knife; and I also heard that most of the crimes which they committed were done under the influence of drink.—I also found that great numbers of the natives were drunkards, and that persons of all castes were in the habit of taking spirituous liquors.

Seeing so many of my fellow men ruining both their bodies and souls, and knowing that Temperance Societies had done much good in other places, I determined to form one here.—I commenced by writing in a book the rules of the British and Foreign Temperance Society, signing my own name, to which Mrs. Stott added hers.—I then made the matter as public as possible, and soon found a number coming forward to join us, and I now see that we have thirty nine names down; but from removals, deaths, and a few having left us, we have

about thirty genuine members. I have had many testimonies in favor of the Society since its formation, some of which I will subjoin — My own testimony perhaps will go for nothing as I was never a drinker; however it will prove that spirituous and fermented liquors are not absolutely necessary even in this country, and I think that my abstaining from the use of them has been the cause of my almost uninterrupted health from a child. I do not think that I have drunk half a bottle of spirituous liquors in my life, and not much more of wine; and of beer but a very small quantity; and since I came to India not any. In England though I was often invited to take spirits, wine, beer, &c. it was never urged upon me as a thing absolutely necessary; but no sooner had I got on board ship to sail for India, than I was told, that spirits, wine, and beer, I must drink, or die in India, or even before I reached it. Some of the passengers came to me the first day after dinner and said, dont you take any thing but water to drink? I replied, No. They said, you must take wine, beer, and brandy and water, else you will become feeble and languid when we get into warm weather, and in India you will not live six months. I replied, I will try what water will do for me in hot weather, it answers well in cold. We got up to the line, and I was still healthy and vigorous, studied as usual, and walked three hours on deck every day; while some of the spirit drinkers were lying on their couches, pale and languid. Some of them then said, I should live for ever, and others, that except I took brandy and water when I got to Madras, I should get cholera and die at once. I however arrived at Madras in good health, continued there three weeks, and then came by land to Point Calamere, and from thence in a boat to Jaffna. When I arrived in Jaffna, I was told by some of the Missionaries and others, that if I intended to live in India, I must take wine, &c. and that without such like stimulants, I should not be well six weeks. However they were not true prophets, I have lived between five and six years in India without taking either wine, beer, or spirits, and if I am any judge of myself, I have as much health and energy both of body and mind as I ever had. I do not attribute all this to abstaining from stimulants. I have a good constitution, am regular and temperate in eating and sleeping, and take a considerable quantity of active exercise: but I believe it is one great cause, and at least proves that alcoholic substances are not necessary in this country, leaving health out of the question. I think I have one

particular advantage over spirit drinkers,—I never suffer from heat, either by night or day, which I think is not often the case with drinkers of spirituous and fermented liquors; I often hear them complain of uncomfortable days and restless nights from it; this I know nothing of.

Soon after the formation of the Temperance Society here, I preached a sermon on the subject, when Colonel Darley attended, and brought all his men that could be spared from duty.

We had also a public meeting about four months ago when Mr. Hall was here; and on the last Thursday in every month we have a meeting in the Fort, at which those soldiers speak who are members of the Temperance Society. I am often delighted with their testimony in favour of Temperance, both as it respects their bodies and souls,—they have two of them written me letters on the subject, copies of which I send you, to make what use of you please.

Trincomalie, Fort Frederick, 13th August, 1835.

Rev Sir,

It is with feelings of the deepest gratitude that I have taken my pen in hand, to acknowledge your goodness in inviting and entreating me to join the Temperance Society, for I can truly say, that I experience its good effects both in body and soul. 1st. As it regards my body.

When I was in the habit of drinking ardent spirits I was always troubled with a stuffing in my chest, so as to cause great difficulty in breathing, accompanied with very acute pain, and often a severe cough, but since I signed the Temperance pledge, I have felt no return of those complaints, which, with ardent spirits, I now find, I used to feel.

For a long time I would only take a dram or two, in the day, (this, as is the common, but alas too fatal saying, will hurt no body) so I thought, but I found it did me an injury, and very often increased my thirst for more; then mixing with my drinking companions, I became an easy prey to their persuasions, till my reason became clouded, my senses benumbed, and my heart callous to conviction: I at length became intoxicated, thus incurring the divine wrath and displeasure; but O the mercy of God in not cutting me off in that state. I have been on duty wet and cold nights, and never found ardent spirits do me any real good, but the contrary. I now find my health of body and vigour of mind increasingly better than when I was in the habit of drinking it.

2ndly. As it regards my soul.—I feel happier in every sense

of the word; my heart is more drawn out after God and divine things, for when I was in the practice of getting drunk, and thus going on the ways of sin, the high road to hell, I was at an awful distance from God, and posting my poor soul to remediless perdition.—To you my dear sir, I am indebted, as being the instrument made use of in the hands of God, of causing me to put away the evil thing, and thus breaking the snare, and setting my soul at perfect liberty, so that I can truly say, that temperance with me has been the handmaid of piety.

I humbly request, Rev. Sir, that you will accept of my sincere thanks, and I trust, I shall praise God throughout a never ending eternity, that ever he put it into your heart to urge the necessity of entire abstinence from ardent spirits upon my attention.

May you receive an increase of grace, and every good gift from on high, and finally the reward of your labours even an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, and may the Temperance Society continue to flourish and increase, is the earnest prayer of

SIR, Your unworthy servant.

G. R. Private Soldier.

Revd. Sir,

Since I enrolled my name amongst the members of the Temperance Society, I have enjoyed a sound peace of mind which previous to my joining I was often robbed of. For when I used to mix with the world, or company, Satan often used to flatter me. I had a name to live whilst I was dead.

I may say I have through abstaining from spiritous liquors lost that false, blooming colour on my face, which many around me wear, but glory be to God, I have through faith a bloom on my soul with a well grounded hope of a blessed immortality beyond the grave.

If a member in society desires to be like God, he must walk much with him, and where will he find him? only in sobriety in the valley of humility.—This, glory be to God is my experience, and therefore let us not sleep as others do, but let us watch and be sober, for they that be drunken are drunken in the night; but let us who are of the day be sober, and for my part, as far as I can see, drunkenness or spirituous liquors is the main weapon that Satan employs in this part of our Lord's vineyard. For daily do I witness around me such heinous crimes committed—and therefore those that God has blessed

to pluck out that right eye sin, drunkenness, it becomes us in this perverse and crooked generation to walk uprightly as becometh the Gospel of our Lord Jesus Christ.

It is true in our present state that there is but little or no difference made between the people that serve God, and the people that serve him not, but as we are told in his holy word, they that feared the Lord spoke often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord and thought upon his name: then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.—And as I may truly say, we shall soon see the temperate and intemperate person, for those that have put their hand to the blessed work, have stood like a fruitful tree, and glory be to God, we have a hope of soon seeing many branches.

In conclusion, wishing every member of this Society, good luck in the name of the Lord, and let us all hold fast until he comes, then shall we receive the crown of eternal glory.”

I subscribe myself Rev Sir, Your very obdt. Servant,
Trincomalie, August 11, 1835. L. M. Pt. 61st Regt.

I have also been furnished with a note from Mr Crabb, giving me the substance of what a sailor on board H. M. S. *Andromache* communicated to him and me, about his leaving off the use of spirituous liquors. Mr. Crabb calls it,—“Jack astonishing his Messmates.”—A seaman belonging to H. M. Ship *Andromache*, who had felt convinced of the destructive influence of spirituous liquors, had in a great degree given up the use even of his daily allowance, but, owing to the manner in which seamen’s spirits are served out to them on board a man of war (when one in the Mess denies himself of his allowance, it generally happens, that it goes to augment the allowance of the rest;) he felt that he was in some way encouraging his messmates in the use of what he knew was injurious to them. Consequently he determined upon having it stopped altogether by the Purser’s steward and accordingly acquainted him of it. His messmates laughed at him, and called him a fool, and said he was going mad, but he paid little or no attention to what they said. When the first of the ensuing month arrived, his grog or spirits was served out in the mess as usual, through a mistake of the Purser’s Steward. When he became acquainted with it he

received it in his "pannican," and said to his messmates, "Now, I will astonish you all!" His Messmates looked earnestly at him, expecting he was going to drink it; instead of which, he dashed it through a port in the ship's side, at the same time saying, I have done with the practice of drinking such cursed stuff, and accordingly desisted from the use of spirituous liquors from that period."

Wishing you good success in the cause of Temperance,
I am, my dear Sir, Yours truly,
R. STOTT.

From another letter received a few days since from the Rev. Mr. Stott, we make the following extract.

Our Temperance Society is flourishing very much. Within the last month, we have added *forty-two*. Out of that number *thirty-nine* are soldiers—twelve joined yesterday. I think we shall soon have half the regiment. We have now *seventy* members of the Temperance Society. Some of the number were confirmed drunkards.

To the Editor of the Oriental Temperance Advocate.

SIR,

The following extract from Notes of a Tour in Canada, and the United States, by Adam Fergusson, Esq of Woodhill, Scotland, speaks volumes in favor of the Temperance cause, and is therefore sent for insertion by

A MEMBER.

September 1, 1835.

A great deal has been said regarding the abuse of ardent spirits, and the terms—gin sling, mint julaps, antifogmatics, &c. have become identified with America itself. Now whether this change has been brought about by Temperance Societies, or by other agents I know not, but I am bound to believe that an alteration in the national propensity has been in some way effected, because I have to record that in travelling through many portions of the land, living much in public, &c. I did not encounter one individual in a state of intoxication, and but one in a state of troublesome excitement. Nay, I must say more. Brandy, gin, &c were day after day placed upon our board, ad libitum, and formed an item included in what each man had at any rate to pay for his repast. Spirits, even in these circumstances were rarely in use!

Communicated for the Advocate.

SIR,

Trichinopoly, 3d Sept. 1835.

I am requested by the Trichinopoly Auxiliary Temperance Society to offer you their sincere thanks for the kind and friendly sentiments expressed in your letter: and for the liberal supply of Temperance Advocates your committee has voted to us.

That transmitted by Post was received early last month and since, the 25 copies have also come to hand.

We shall feel obliged by your continuing to send us one copy of the Advocate as soon as published, by post, and also of any other paper you may issue, which will put us in possession of information regarding the Temperance cause.

The grant of 25 copies is quite enough at present. We were applied to for information from Hydrabad, and in giving it supplied them with a few of your periodicals, but I have no doubt that society will communicate with you direct: as perhaps the *Agra* one, to which we have given some little information they wanted.

On the first establishment of the society here the public feeling was strongly adverse to it, but on the erection of a Coffee House, &c. the men saw there was "no humbug," as they called it "in that;" they saw that those who would go to some considerable expense for them could gain little by it and that they really wished them well. There was quite a run, every one became anxious to belong to it, and our society amounted at one time to above 700 members! This was to be attributed partly to the novelty of the thing, and as we might expect, a reaction took place, and our members decreased to half.

Again the thing began to find its proper level, and we are now, thank the Lord, getting on prosperously; our members are pretty steady, and it is earnestly hoped that spiritual good will accrue to them as well as temporal, for of course our object combines both, but principally the good of souls. We are about 400 members, which is beyond what our most sanguine expectation could have anticipated in so short a time; and when we look back to our 50 odd members it is indeed a cause of thankfulness.

We shall give as much publicity as we can to your pamphlets. A few were sent to Madura, and we shall avail ourselves of every opportunity of sending them amongst Europeans.

Regarding your demand for *Facts* relative to India, I am afraid we can do very little in that way. We sent to the parent Society an interesting statement of a soldier in H. M. 54th.

We have monthly meetings, (a plan I think productive of much good, as it prevents their "settling on the lees,") to inspect the accounts, and they do tend to keep up the spirit of the thing.

The men are made as comfortable as they can well be, in fact all is going on favourably.

I have the pleasure of enclosing a Bill for 50 Rupees towards the expense attending the Advocate.

With our best wishes for the success of the liberal conductors of the Advocate and the prosperity of the good cause throughout the land, I am

Yours very truly,

W. G. WOODS, Lt. 6th. L. C.

Secretary to the T. A. T. S.

SCRAPS.

Communicated for the Advocate.

The prevalence of drinking, no doubt gives increased and ten fold energy to all those causes of disease connected with soil, heat and moisture, and even in countries where these exert little or no agency as compared with tropical regions, the baneful habit of intemperance is of itself a fertile source of disease, and adds more to the invalid and pension list, than all other causes put together. The vice of drunkenness is indeed the besetting sin of British soldiers; and he who effects a permanent reformation in this degrading propensity will not only succeed in diminishing crime and thereby its punishment, but he will at the same time save the resources of the country and add to the moral, as well as the physical strength of the Army.—*United Service Journal*, Feb. 1834.

Almost all the crimes in the Army proceed from drunkenness, and if any plan could be devised to lessen this vice it would tend equally to diminish appeals to corporeal punishment. As the cause of intoxication is the immoderate use of spirituous liquors, by depriving the soldiers of the means of indulging in this vicious propensity, a guarantee to a certain extent will be offered for his better behaviour, and the most beneficial results to the service will be the natural consequence.

[*Ib.* April 1834.]

Query. Would not joining Temperance Societies effect this good, without fining the Soldiers?

Temperance Societies consist of persons of both sexes, and of all ranks, who are convinced that it is their duty for their neighbours' sake as well as their own, to abstain from distilled spirits. They are not persons bound by a reluctant vow to abstain from that in which they wish to indulge; they simply express their present conviction and determination, rejoicing to give to others whatever advantage and encouragement may arise from their examples.—*Saturday Magazine*.

An officer who continually ridiculed the Jaffna Society for promoting Temperance, calling it a "Humbug," has within a month or two, been dismissed from His Majesty's Service, by the sentence of a Court Martial for—"Drunkenness"!

We are informed by a friend that Temperance is increasing in the Navy, there being many members on board the Men of War at the Indian Stations.

SOUTH SEA ISLANDS.

London Missionary Society. Formation of Temperance Societies. Ardent Spirits Prohibited by Law.

Extracts from Rev. J. Williams' letter to the Directors of the London Missionary Society.

You have, no doubt, heard, from time to time, painful accounts of the state of the people in the South Sea Islands.

I was present at a meeting of my brethren on Tahiti, convened for the purpose of considering what could be attempted to counteract the existing evils. Each one gave in a report of his station, in which each lamented the comparative smallness of his congregation, the fewness of the children attending schools, the diminution in their churches, and the comparatively little regard paid to divine things. These things were considered with deep and painful concern. Their sources were sought out, and we found that, although there were others, the astonishing extent to which the pernicious habit of drinking ardent spirits prevailed was the principal; for, when one of the communicants was excluded for any other crime, ten, twenty, or more, were separated for that of intemperance. We all felt that energetic measures must be taken, and extra efforts made immediately to counteract the deadly evils that existed.

Among the several means proposed was, *The formation of Temperance Societies*: just about this time, some of the brethren received impressive letters from Rev. Mr. James, of Birmingham, W. A. Hankey, Esq., and other friends, upon the subject. The publications of the British and Foreign Temperance Society, forwarded by the directors, were also received, and all gave an additional stimulus to our exertions at this crisis. We also determined, in dependance on the Holy Spirit, to be more earnest in our supplications to the God of all grace, that he would grant us a greater supply of his Holy Spirit in our own souls, as well as afford his gracious influences on our labours among our people.

The brethren returned to their respective stations to endeavour to carry into effect the plans that had been agreed upon. The good chief of Papara, *Tati*, with his people, entered into the proposition of their esteemed missionary, Mr. Davies, and in a very short time they had *three hundred and sixty* members in their *Papara Temperance Society*. The vacant seats in chapel began again to fill, the schools were well attended, and attention to religion revived; the happy state of things prior to the introduction of ardent spirits reappeared. This gave the people so much delight, that they called a meeting of the inhabitants of their populous district, and came to an agreement among themselves, that they would not trade with any vessel or boat that should bring ardent spirits to their shores. Officers were appointed to examine every boat that came to their part of the island, and if that boat had spirits for sale, it was ordered away, as the people would not trade with it. Mr. Orsmond followed, and was equally successful in his endeavours to stem the torrent of iniquity that threatened, at one time, to carry away in its fury all the good that had been effected by the labours of the missionaries.

The chiefs and people of other districts, seeing the favourable results of abandoning the use of that destroyer of human happiness, began to follow the good example; and before I left the islands, the effect had been so great that, instead of an importation of rum to the almost incredible amount of 12,000 [Spanish] dollars, which had been the case at Tahiti during the previous year, not one-third of that quantity had been thus expended, during an equal period, since the formation of our temperance societies.

Since my arrival in England I have received letters from my esteemed brethren, containing the most pleasing intelligence

in reference to the beneficial effects that have resulted from the temperance societies.

One of my brethren says, "The queen, and most of the governors, have joined the temperance society. The *Iriti Ture*, or law makers (these are persons delegated from each district annually for the purpose of framing, arranging, and modifying the laws): the *Iriti Ture* are now assembled at Pāpara (the queen's district or head quarters): they have just enacted a law to prohibit the importation of spirits: those who have spirits on hand are allowed till the 4th of May to dispose of them; all remaining on that day is to be thrown away. I trust Tahiti has been at its worst. The queen has cast off her former followers, and is now attended by chiefs of respectability and character."

Another brother says, "Ardent spirits are now prohibited by law. Tahiti is a very different place from what it was when you left us."

Another brother says, giving me a pleasing account of the death of an excellent deacon of his church, "His end was peace; he has been deacon of the church of Christ in this place twelve years: has stood well, and is now, I doubt not, among the glorified spirits of the just men made perfect. Since the suppression by law of the use of ardent spirits, we have had a better attendance on the means of grace. Speaking impartially, the state of things is much improved since you left us."

Another excellent brother says, "Things wear a far more favourable aspect than when you left. In April, a clause was introduced into the laws prohibiting the importation of spirits. About two months ago, Captain H—— brought a passenger from the Colony (New South Wales), with several casks of spirits; he was *not allowed to land any here*; he took it to the Leeward Islands, where he is now disposing of it. I fear the people are going on badly at your old station. At present, we have no need to complain of want of hearers or of scholars." Thus the cloud is dispersing which shed a temporary gloom over our labours, and the day-star again arising, animating our brethren in their exertions, and cheering the hearts of the friends of that interesting mission.

Prior to the introduction of ardent spirits, the people were making very rapid improvement in habits of industry, in the erection of neat and comfortable dwellings, in the preparation of oil and arrow-root, for the purpose of purchasing European clothing for their wives and children: these praise worthy and

useful employments were, in a measure, suspended as the pernicious habit of drinking increased. The energies of the people were directed to the means of obtaining spirits, and instead of devoting the proceeds of their diminished labour to procuring articles of clothing for themselves, their wives, or their families, they actually (hundreds of them) sold the clothes they had obtained, with those of their wives and children, to obtain that to which they had become so much attached.

Notwithstanding these disadvantages, the people have been rapidly advancing in the arts of civilized life, and rising into commercial importance. There is a number of small vessels, from twenty to thirty-five and forty tons, built among the islands by the natives themselves, some of which they have sold, others are retained by them, and employed in fetching cargoes of pearl shell from a group of islands about two or three hundred miles to the eastward, which they bring to Tahiti, and dispose of to the English and American traders, who touch continually at the Islands. Paofai, the secretary of the Tahitian Auxiliary Missionary Society, and his brother Hitoti, lately built a small vessel, with which they entered into an agreement with the commander of an American vessel to supply him with a certain number of pearl shells: they filled the vessel, and in less than three months cleared about 300*l*. There was *one* drawback to the interest of the circumstance, *they were obliged to take five hundred dollars' worth of American rum, or filthy stuff called by that name, in part payment for the shells.* These two intelligent chiefs have since joined the temperance society, and it is hoped, from their good sense, from the interest they take in the welfare of their country, as well as from religious motives, that they will continue to countenance the utter abandonment of that deadly evil. The queen has two vessels, about thirty-five tons each, which she employs in the same way. Several of the chiefs have small sugar plantations.

At Eimeo, Mr. Simpson's station, they make several tons of rope in the year, and dispose of it to whaling and other vessels touching there.

At Papeete, in Tahiti, where Mr. Pritchard labours, a new substantial place of worship was in the course of erection. A neat chapel for English worship had been finished. The settlers on the shore, and from the vessels in the harbour, form an English congregation, to which the advantages of the ordinances of the Gospel are offered every Sabbath day. From sixty to eighty sails of vessels, principally English and Amer-

ican, touch there annually; many of these are employed in the whale fishery. Their object is to refresh their seamen who have been pent up in their vessels for six or eight months, to refit and repair the rigging of their vessels, and obtain refreshments to enable them to prosecute their voyages. All this they can accomplish, for the harbours are safe, and healthy, and commodious; they can lie at anchor in security as long as they please, and obtain as many refreshments as they want. The vegetables for sea-stock are yams and sweet potatoes; the animals are hogs and bullocks. The cattle introduced by the missionaries have increased to such a number that they are possessed by hundreds of the natives, and are sold at two-pence per pound.

This brief statement will give some idea of the progress of the people in the arts of civilized life, and of their rising into importance in a commercial point of view.

INTEMPERANCE IN ENGLAND.

Fifty millions of bushels of grain, being *one-seventh* of the product of their agriculture, is, by the inhabitants of Great Britain, annually converted into drunkenness, insolvency, poverty, crime, disease, and premature death: and much of this manufacture is in the hands of men belonging to the Society of Friends; the successors of William Penn, George Fox, and John Woolman.

Drunkenness is more *conspicuous*, but less prevalent, among the "operatives" in England, than among the middle and upper ranks of society.

The quantity of malt liquor made annually is 510,489,657 gallons; $8\frac{1}{2}$ per cent. or 42,500,000 of which is, according to Mr. Brande, *alcohol* and not *proof spirit*, allowing the liquor to be of the strength of Burton ale. Ponder this, ye temperate advocates for malt-liquors! 42,500,000 gallons of alcohol is at least equal to 70,000,000 gallons proof spirit.

Foreign wines consumed in 1830, 6,217,652 gallons containing 2,072,550 gallons alcohol, or about 4,000,000 gallons proof spirit.

This quantity of proof spirit, for such it is, called by whatever name, mixed and adulterated in whatever manner, costs the United Kingdom 47,194,346 pound sterling. These re-

sults seem almost incredible, as the amount of pauperism and crime occasioned, is wholly inconceivable.

The consumption of malt in beer, for the year ending 10th October, 1832, was 35,240,576 bushels, being an *increase* of 5,617,655, since 1830.—*Bombay Rep.*

To the Editor of the Oriental Temperance Advocate.

Secunderabad, 24th August, 1835.

DEAR SIR,

I have the pleasure by desire of the Committee to forward the proceedings of our second general meeting and beg you will cause it to be published in the *Oriental Temperance Advocate*.

I remain, Dear Sir, Yours faithfully,

S. WEBB. Major 45th Regt.

Secretary S. B. T. Society.

At a general meeting of the Secunderabad Branch Temperance Society, held at half past five o' clock P. M. on Friday the 21st Aug. 1835, in the charity school room, Proposed by Lieutenant Colonel Ketchen and seconded by Major Webb, that Lieutenant Colonel Spry be requested to take the chair. Carried unanimously.

Lieut Colonel Spry having taken the chair, Major Webb, the Secretary to the Society, having been requested to open the proceedings,—stated the high gratification he felt in alleging that since their first meeting on the 10th of July last, they had gone on progressively adding to their members, and although the Society had not increased to the extent that might have been at first anticipated by the sanguine *well wishers* of the Temperance Society, *still* if they took into consideration, the opposition and indifference evinced by many to this good cause, the members of the Society would have reason to be satisfied, and convinced that the Temperance cause is prospering, and will prosper in this place.—Major Webb then mentioned some of the most apparent good effects produced, viz. The health and good conduct of those who had joined it, and the great reduction in the consumption of arrack, in the canteen of His Majesty's 45th regiment. In the month of May about 440 gallons were drunk, in June, 270, and in July, 260, whereas prior to the formation of the Temperance Society (or a predisposing feeling been excited on the agitation of the

subject) there were on the average from 8 to 12 hundred gallons consumed monthly.—The sale of cheap Beer, as well as the introduction of coffee has been in some degree instrumental in causing the *large decrease*, but the formation of the Temperance Society was the great and effectual means of bringing this about. The Society now stands thus—

At our first meeting on the 10th of July, there were 53 members; 33 have since joined, making a total of 86. But of these 9 have withdrawn, 3 have been expelled and 1 has died, —making our present number of members 73.

Some additional rules approved of by the Committee were then read by Major Webb, as also a proposal and rules for the formation and conducting of a Savings Bank, which he stated would be a most important object in aid of Temperance; the reasons to be adduced must be so obvious *to all* that there could be no necessity to bring them forward, in order to prove the general benefit that must arise from it to the Soldier.

Unanimously approved of and to be carried immediately into effect.

Major Webb informed the meeting that the funds in his hands amounted to 216 Rupees, donations, and 43½ Rupees monthly subscriptions.

The proceedings closed by Captain Alexander, Asst. Quarter Master General, reading some interesting and instructive Temperance publications, letters, and reports, from other Branch Temperance Societies.

Proposed by Lieut. Colonel Ketchen and seconded by Captain Clarke that the thanks of the meeting be given to Lieutenant Colonel Spry, for his kindness in taking the chair.—Carried unanimously.

SOME THINGS WHICH I WISH TO SEE.

1. I wish to see every intemperate person in the world become a sober man.

2. I wish to see every moderate drinker adopt the principle of total abstinence.

3. I wish to see all who are in any way concerned in producing, procuring, or furnishing the drunkard's drink, consult their own true interest, and the interest of their country, and the happiness of their fellow men, by ceasing their unjustifiable employment.

4. I wish to see ardent spirit, if used at all, confined as other dangerous drugs are, to the *sole care* of the apothecary and physician.

5. I wish to see every jail, penitentiary, state-prison, bridge-well and poor-house, entirely destitute of those tenants who are the victims of ardent spirit, directly or indirectly.

6. I wish to see every professor of religion, of every name, engaged zealously and decidedly on the side of the temperance reform, showing by his whole example that he regards the interest of the Master he professes to love, more than his own caprice or gratification.

7. I wish to see every young man avoiding the tavern and the dram-shop for the purposes of drinking spirit, as he would avoid the way which leads down to the chambers of death.

8. I wish see every female refuse her society to the young man whose countenance, breath or habits, betray an acquaintance with ardent spirit. Finally,

9. I wish to see our country and the world freed entirely from the curses, the miseries and the pollutions of drunkenness, and all men enjoy without perverting the bounties of a beneficent Creator.

TEMPERANCE SOCIETIES.

We have before us "A letter to the Editor of the Colombo Observer, on Temperance Societies, by the senior Colonial Chaplain of the Island of Ceylon."

The limits of our paper will allow us to take but a brief notice of it. In the following remarks, whatever is marked by the usual signs of quotation, is the language of the author.

The Reverend author seems to have been inquiring of late on the subject of Temperance Societies and to manifest an inclination to pursue his inquiries, which we hope he will do, and we wish him much success in his endeavours to shew us a more excellent way. For it is extremely desirable that we find out and put into immediate use the best means to prevent the prevalence of intemperance in this country, and the tremendous evils resulting from it, especially to the European part of the population.

We can heartily agree with the writer in saying "*some thing must be done.*" "It were imposible for any one drawn into the close contact and connection with the soldiery, into which, especially by the bedside of the sick and the dying, it is the lot of the Clergy to be drawn,—without observing, I may say, with

" a watchful heart,
Still couchant, an inevitable ear,
And an eye practised like a blindman's touch,"—

not to feel, in a word, with the deepest sensibility, the melancholy state of

inebriety in which they are almost hopelessly immersed,—and not to be actuated by the strongest desire to rescue them from the gulph of moral depravity, into which they have desperately plunged, and in which they lie blindly wallowing.”

In his inquiry “into the real sources originating this perilous sin, this wide spread moral contagion at this period,” the writer makes the following remarks.

“In addition to the common origin to which I have referred, as seated in the hearts of all mankind, of the sin and evil of this bad world,—the existence of the great number of licensed distilleries is the paramount *proximate* cause of the melancholy state of inebriety and depravity which now exists. The drinking raw spirits, in the form of drams,—especially in tropical climates,—is the most pernicious habit, the most destructive of body and soul, and the deepest injury to society at large, which can possibly be contracted. And the *true* origin of this is, I repeat, the number of licensed distilleries, and the low duties, to the consumer, on ardent spirits, both here and at home. You, Sir, who are jealously watchful over the errors of governments, and a sort of voluntary political guardian,—can you not bend *one* of your Argus eyes on *this* cause!! Can you not,—by rule upon rule, and line upon line, as we teach children—din into the ears of our Legislators and Governors, that *they* are the chief causes of the existing drunkenness of the common people, and of our fine soldiery, who are ruined and ruining (the work of destruction never stops) by the free access to the arrack shop in our Eastern Colonies, and to the gin and whiskey shops at home! Your quiver, Sir, should never be emptied of its arrows, which you should continually discharge against this great cause of the existing evil. Bend your bow, and shoot your arrows, not like the wicked ‘privily,’ but openly, publicly, fearlessly! Temperance societies, and all other means are vain to stem this torrent of wickedness and drunkenness, if it be not opposed by the strong hand of Legislation.”

But how shall the Legislature be induced to act? Are Legislators and Governors temperance men? and if they are, will they choose to act in such a case unsupported by public opinion? It is an excellence of Temperance societies, that they go before and prepare the way for Legislative enactments and even to call for them. What else recently turned the attention of Parliament to the subject?

Again—“the earthly origin of the present state of drunkenness is the easy access of the common people to ardent spirits.” If so, what is the remedy? “Unbounded intemperance, neither in the use of spirits nor of wine, is not the existing vice of the higher and middle classes of society of our country.” [England.] What is unbounded intemperance? and how much do those classes drink? Will the writer look at his tables of statistics? He denies that liquor is made essential at home to social intercourse. But that is too far off to contend about. How is it in India? Would not Temperance societies be as an ark of safety to many whom politeness might otherwise entice to ruin?

But Temperance societies, says the Rev. the Senior Chaplain, “seem to be levelled against *every* grade of Society.” This seems to us not quite correct. They are levelled against the use of ardent spirits in *every* grade of Society, and consequently tend greatly to elevate *all* grades of Society; for “it [society] may still admit of further improvement.”

But the writer says, “that it is not in opposition to Temperance societies, *as such*, that I may make any remarks that may *seem* hostile to them.” “I am certainly no foe to *Temperance!*” “But surely it cannot be ne-

cessary that, to accomplish this *most desirable* object"—the suppression of drunkenness, "every *temperate* person should be called upon to sign a declaration to abstain totally from that to the abuse of which he has no sort of temptation;" "and I candidly confess myself to be of that class, who will scruple to sign what is called a declaration! That declaration assumes, indeed, the form of an agreement or contract. But to my plain understanding, it is substantially of the nature of a *vow*, though it bear not the character of a *religious* vow."—By whatever name it be called, the declaration implies an obligation which is not to be violated. It requires that we abstain from things hurtful, and does not, therefore, require what is wrong. For "Temperance is a moral law bound upon the conscience of man by God;" and the obligation to obey is infinite—and it is greatly to be deplored that men are so little prone to regard it. Were the case otherwise, Temperance societies and *preaching* on temperance would be quite needless. But as it is, what is to be done? Our neighbour is a drunkard. He knows this moral law but disregards it. May we try to prevail on him to promise us that he will drink no more? Must we fear that he "will feel compelled by his conscience" not to make any such promise, because he is under the greatest possible obligation to be temperate, or because he *may* break his engagement? Such promise is an expression of his resolution to do that which it is his duty to do, or which it is lawful for him to do. If it be unlawful for him to make such promise what promise may he lawfully make? But if we may receive this promise from one neighbour then we may from another, and they may mutually resolve that they will invite others to enter into the same engagement, and then we have a Temperance society to all intents and purposes—and it is of no manner of consequence whether the members have been accustomed to use spirits or not. Nor is it of any consequence what be the particular form of the promise, pledge, or declaration, provided it be such as to secure a mutual good understanding that no person, while a member of the Society, shall be at liberty to use distilled spirits, in *any quantity*, nor offer them to others. We suppose the *positive* form, "I agree to abstain," &c. is adopted generally as a matter of convenience, nor do we see any reason why men should "feel compelled by their conscience" to object to this form; but if any should prefer "associations of persons, bound together by certain rules and regulations;" we have no objection, provided one of these rules require total abstinence from ardent spirits and no intoxicating substitute be required by another. Nor should we approve of making the payment of money a condition of membership; especially if it be the object to procure a "stock of wine and beer" to be "sold out at reduced prices," "so as that" notwithstanding the amount of their subscriptions—"it shall be an obvious gain and privilege" to the poorer classes to give up their arrack and Toddy for the wine and the beer. And here we may remark, that we fear some of the Temperance societies in India will do little more than demonstrate by their experience, that the societies which attempt to furnish substitutes for alcoholic drinks will fail to accomplish the great object of such societies. We do not think the plan proposed by the Rev. Mr. Bailey would work well in practice. Nor do we think any "*common* bond or principle could be found" in which all would unite. But if any think otherwise, let them search for it. And in the mean time, it may be well for others to unite in the best bond we have and maintain the principles of entire abstinence firm unto the end.

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TEMPERANCE A SOURCE OF NATIONAL WEALTH.

[By the Hon. MARK DOOLITTLE, of Belchertown, Mass.]

A PRIZE ESSAY.

The subject of temperance, as connected with *political economy*, is well worthy the attention of every patriot and every philanthropist. It has a direct and important bearing on all the vital interests of nations, being inseparably connected with them, not only in its political effects, but also in its moral influences, involving all that is dear and desirable in the condition and character of a people. Few subjects have engaged the attention of the politician, or the moralist, more than *political economy*; and few have been more loosely and obscurely treated.

Political economy, is defined to be the science which treats of the wealth of nations; in what the wealth of a nation consists; what produces it; what increases it; what perpetuates it; what diminishes it. Writers have different views on all these points. It is not my design to go into the consideration of the comparative excellence, of the different systems that have been embraced by different writers, on this subject. Devenant and Stewart, contend that commerce is the great source of the wealth of a nation; and that those who engage to the greatest extent, in this branch of industry and enterprise, deserve the appellation of political economists. M. Quesnai contends that agriculture is the principal source of national

wealth. Dr. Adam Smith derives the wealth of a nation from agriculture, commerce, and manufactures; and has illustrated his principles, with much good sense and sound reasoning; appended to which, is some theory and speculation of doubtful practicability. Sir William Petty says, the wealth of a nation consists in the totality of the private property of its individuals; others say it consists in the abundance of its commodities; others, in the *exchangable* value of its nett produce, and some make it consist in what is superfluous. M. Connard, calls wealth the accumulation of surplus labour; and Lauderdale says it consists in all that a man desires, that is useful, or delightful to him.

Without objecting to the views of others, I shall define political economy, the science directing to the best mode of providing for the wants, guarding the rights, securing the interests, and means of prosperity and happiness, of a nation. In this view is embraced not only the science treating of the wealth of a nation, and the means of acquiring and perpetuating it, but also the application of wealth, as a means of national prosperity.

A rule for the application of wealth as the means of advancing the common interest, is the great desideratum in political economy: and this is equally true, whether applied to nations, to small communities, or to an individual. A nation may have great wealth, while the subjects of that nation, in countless multitudes, are suffering the extremes of poverty and wretchedness; or a nation may have great wealth, and the means of making it still greater, while it is placed at such immense hazard, either in acquiring or sustaining it, that they could not be justly entitled to the distinction of political economists. Again, a nation may acquire great wealth by conquests, or by treaty, while they multiply the draw-backs and expenditures, resting on their resources to a much greater amount; in such a policy, there could be no economy. Economy is *frugality, discretion in expenditure or investment, a distribution of every thing in its proper place*, whether practised by a nation, or by an individual, it matters not: the one or the many who disregard the principle, cannot claim the character dependent on the principle; it is a principle of universal application, it cannot be changed by time, place, or circumstances.

By the unalterable constitution of things in this world, our wants both of body and mind, urge themselves upon us with perpetual demands. These wants **must be supplied**, or man

could never attain to the station for which he is designed; he could not exist as a rational and intelligent being in the world; our own efforts are necessary to develop the means and furnish these supplies; in this we see the wisdom of Providence, in connecting our own enjoyment with our own efforts in attaining it. *Labour, diligence in useful employment*, is the source of wealth to both individuals and nations, it is the source of national strength and prosperity; not only is it the source of wealth, but is the capital of the nation, and the government whose system of policy induces the greatest number of its subjects to be usefully employed, may take the palm for practicing the best system of political economy. Imagine for a moment, a community exhibiting such a spectacle, where all are engaged in mitigating the ills of life, in supplying the wants, in improving the mind, in purifying the morals and elevating the character of those within the sphere of their influence, and we should have presented to the mind an emblem of heaven. Any acts of the government tending to induce idleness, dissipation of mind or morals, declare war with every principle of political economy, and send disease to the very vitals of the body politic. They open the store-houses of misery in the land. Legislators should be the guardians of the public morals. Their business should be to act for the public good.

Laws imposing restraints upon the evil passions and propensities of men, have always been found necessary. As vice increases, these laws must be multiplied. Livy tells us that when Rome was *pure*, she had no law against embezzling the public money, but when this crime began to appear, laws against it became necessary, and expense and danger to the public followed in their train. *Idleness produces vice*. By the laws of *Solon*, idleness was made a *crime*. By these laws each citizen was required to give an account of the manner of his obtaining a livelihood; the wisdom of this law-giver raised Athens to its highest glory. Vice creates an amazing tax upon industry and honesty; it fastens all the fruits of their exertions in a mortgage from which there is no redemption. I have said that *labour* is the source of wealth, the capital of the nation. Land is also called a source of wealth; but without labour it would be of comparatively no value; even the few spontaneous productions of the earth, useful to men, require *labour* in fitting them for such use.

I shall attempt to prove that *labour* applied to the production

of what is *useful and beneficial* to society is *always accumulative* in its nature; all the fruits of our industry, so far as they are applied to meet the necessary wants of the community, are *investments for future use*. I use the term *investment* for what is sometimes called *expenditure*. In this connection, for illustration, the man who rears a dwelling, necessary for himself and family, makes an *investment* against future want, as directly, as he does who places his money in stocks for future use; he who labours to furnish himself and family with food and clothing suited to their wants, invests the fruits of his labour for future need, as directly as he does who stores his silver and his gold for a like purpose. Without these supplies the physical and moral energies of man could never be matured or sustained; all would be lost, and earth emptied of its inhabitants. Whatever is applied to the maturing, sustaining and perfecting the physical, intellectual and moral powers of men, and tending to promote that which is useful and beneficial to the community, is a capital applied to advance national wealth and prosperity; to secure the production and the application of such a capital is the duty of every government, and to this end should the science of political economy forever be directed.

An objection may arise to the view here taken, from the fact that labour to some extent in every country is applied to the production of what are denominated the superfluities of life; that these may be beneficial and yet are not among the supplies to meet the *wants* of the community. Be it so. It is not at variance with my position. The question how far a government can by its acts and its laws, patronize the production of the superfluities and luxuries of life in accordance with sound principles of political economy, is not a new one; the advocates for such patronage say it is a stimulus to increase industry; that it tends to develop mind, and means for greater usefulness, which but for such a patronage would lie dormant and useless. So far as it has the effect, it is capital invested for future use. For example: the man who can purchase for himself a suit of clothes for fifty dollars, equally comfortable and equally durable, as a suit that would cost an hundred dollars, but for reasons which seem to him substantial, purchases the most expensive suit, and is induced by it to double his diligence and the fruits of his industry, loses nothing; by an increase of diligence and of skill, he invests in himself a new and increased capital for future profit; but suppose he has not

increased his labour or his skill, to meet the extra amount of cost, then it is loss to him. Still, so far as his wants were supplied, it was a good investment for future profit.

The government which authorizes the manufacture and traffic in ardent spirit, lends its authority to legalize corruption, and violates the first principles of political economy. In the first place I say the capital, the labour, and the fruits of it directed in this channel are useless; it has often been proved that even to the druggist, ardent spirit is not necessary. Many medical and scientific men have testified to this assertion from their own experience. It is also evident from the fact, that drugs and compounds were as scientifically prepared, and as successfully applied, in staying the progress of disease before the discovery of ardent spirit, as they have been since; and as a drink, the article is highly pernicious, continually warring against the welfare of men.

If this position be true, government has no right to authorize the traffic. This I infer from several considerations. Every government is bound to protect its citizens in the enjoyment of their natural rights, of life, and the use of the elements which surround them. It is as unjustifiable for a government to violate these rights, as it is for one individual to violate them. The government that should assume to make a grant to one or more, giving authority to corrupt the air, or the water which is for his neighbour's use, or to sell as healthful aliment, such kinds of food as injure his health, as manifestly acts without right, as the government would that should attempt to repeal the commands of the decalogue, or any other statute of heaven. It is violating the first great principles on which society is founded, and the rights which are granted by the unalterable laws of God. The legislature that assumes such a power, incurs a fearful responsibility. Many, while shielded by such authority, will carry on a traffic without remorse, at which the whole soul would be in agony but for the trappings of such an armour. In this way legislators become the patrons of iniquity. So it has been, and so it continues to be; every vile passion, and every evil propensity becomes clamorous for indulgence under legislative sanctions; they have often gained an influence fatal to the prosperity of a people, carrying degradation and misery in their train. Such influence has been witnessed from the licensing of lotteries, of theatres, and gambling houses, and has been fearfully illustrated in licensing the traffic in ardent spirit.

In what aspect would that government be viewed by a christian community, or by a civilized world, which should directly authorize the commission of the same crimes, which are the legitimate fruits of the *traffic* which they do authorize? Strip the license law of its false attire, and it would read thus: "Be it enacted by the authority of government, that any person who will pay into the public treasury for the use of the government, one dollar, shall be permitted to become idle, dissolute, profane, and abandoned in his character, to abuse his own family, and commit violence on the property and persons of others, whenever he is thus disposed, or induce others to do it if he thinks proper." Such a law would be harmless, when compared with the law authorizing traffic in ardent spirit. The license law throws off the restraints against the commission of crime, while it multiplies to an hundred fold the propensities for the commission of crime. Legislators cannot say they are ignorant of the effects of this traffic. Even if they could, they must know that voluntary ignorance can never excuse them. The legislator probably knows the effect of *license* law as well as he does the effect of any other law. Does he know the effect of the law made for the execution of the murderer, and for chaining down in perpetual solitude, the burglar and the robber? and does he know that on one page of his statute are written the penalties which await the perpetrators of crime, and on the next, a license for administering the very aliment which brings the sufferer to feel them? This is cruelty! *legalized cruelty!!* And is it right? I ask again, is it right? If it is not, it is wrong; there is no middle latitude on this compass. Again, I would ask the legislator, who sanctions the traffic in ardent spirit, what he would say of a traffic, furnishing an article to the very swine he feeds, if it should have the same effect on them that ardent spirit has on the human species, producing no nourishment to the animal, but bringing disease and premature death, even against the counteracting effects of all the nutritious aliment that could be administered? Would not the swine be entitled to legislative protection against the common enemy of their species, and would not the trade be denounced as a great public calamity?

The *traffic in ardent spirit* violates the first principles of *political economy*. It diminishes the productive labour of the nation. It is computed that about one in ten of the adult male population of our country, is disabled by the use of ardent spirit from performing the usual labour of a man. His mere disabil-

ty, if it cost nothing to support him, would require one tenth more labour to be performed by the residue, and when we add the expense of support to the disabled one, we shall increase the burden upon industrious sobriety nearly as much more; for he that does not contribute his share to the common supply is a pensioner upon the bounty of his fellow men.

The capital, materials and labour, converted into ardent spirit, becomes a *TOTAL LOSS to the world*, and the community is taxed to make up the loss. Though the producer obtains his exchange, the manufacturer his reward, and the retailer his profit, the *consumer loses the whole*. Is it not so? do the avails of his purchase feed, or clothe, or instruct, or improve, or in any way benefit him or his? Place the mind on this point with all the intensesness of minute discovery, and point me to the benefit which the *consumer* has derived from his purchase; if some benefit is not derived and cannot be derived, then it must be a *total loss*, involving all the capital, labour and profit which the purchase cost. It is loss to the world, and doubly so to the *consumer*, for with this loss his physical and mental powers are impaired, the very capital which he had invested for future use. Had the devouring element consumed the purchase and spared the purchaser, his loss would have been comparatively small. When labour and the resources of the country are applied in advancing the great objects for which man was created and civil and political communities formed, to mature and elevate and purify the mind of man and perfect all his powers, they become *beneficial investments* for the *public good*; the more deeply this principle becomes fixed in the minds of men, the greater will be the demand upon these investments for carrying on the great purposes of improving the world, till man arrives to the highest elevation of which he is susceptible, in his present state of existence.

The argument for the manufacture and sale of ardent spirit derived from the fact that these employments afford occupation for multitudes, when viewed in its bearings on *political economy*, will be seen to be unsound. What one gains another loses. Even if the government derive a revenue from the manufacture or the sale, it changes not the case, the *consumer loses the whole*. The government can never be benefitted by a traffic, the result of which is a *total loss* to every one of the entire amount of the article which is the object of the traffic. For illustration, suppose the government should import infection for spreading the *cholera* or the *plague* through the country,

and a revenue should be derived from a traffic in the article, and an army of druggists and of the medical faculty and attendants should find full employment, the business become extended, the revenue increased, till one half of the population of the country was required for administering relief to the wants of the other half; would the government be profited? would this be a wise system of political economy? Just so far as the moral or physical energies of a people are diseased or palsied by the acts of the government, just so far the government is weakening, impoverishing and ruining itself. In this respect what is true of a single family is true of a nation. As well might the father of a family imagine that he was accumulating wealth from a traffic which should bring idleness, profligacy, disease and death within his own doors, as a government could imagine itself deriving a *beneficial revenue* from a traffic producing similar consequences upon its own citizens. Take another view of the same *general principle*, of revenue from human suffering merely as a question of *political economy*. Suppose the government barter the lives, the health, the means of usefulness of its subjects for gain. A revenue is derived from the traffic, *human scalps or amputated limbs*, by supposition, are in great demand in a foreign market; the government possessed the power "to enforce the wrong, dooms and devotes its subjects as their lawful prey," furnishes that market till the avails should fill the government treasury to overflowing; would it be a *saving policy* for the nation? Their energies crippled and all their powers palsied, the remainder, helpless, miserable, wretched remnants of humanity, a charge on public charity, and objects of pity at which even savage mercy would weep tears of blood. Apply the illustration to the effects which ardent spirit is producing in the land, and these effects are but faintly represented. It is ascertained that *thirty thousand* die annually in the United States by intemperance; probably many more. A portion of these are for a time cast on the public for support. The loss to the community of the labour of each, for a single year, is at least fifty dollars, which he might have earned more than the supply of his own wants. By this traffic he is made a pensioner on the public to a like amount. Thirty thousand such cases would cause a loss of three millions of dollars annually. If the government has gained in revenue, it has granted no equivalent to the victims of the traffic.

Another argument in favor of this traffic is, that *producers* might be multiplied to an injurious extent, were it not for a class of *consumers*. It is said that what was not likely to be consumed would not be produced: the argument is an old one and is simply this; the producer will not apply his labour to supply his own wants and to increase his own comforts, unless he can apply a portion of his produce to support the idle and the profligate; a fact is assumed in this case which has nothing to support it. Examination will prove the reverse of the proposition; the assumed fact is mere delusion.

Six years ago, there were in the county of Hampshire, Massachusetts, about forty distilleries; the county contains about thirty thousand inhabitants. At many of these distilleries, there were consumed annually for each one, several thousand bushels of grain. These have ceased to operate, and our grain bears a higher price uniformly than when they were in operation. What is true in that county, is true elsewhere; we may discover a reason why it is so. The *mere consumer* does nothing to benefit the producer. Like the horse leach, he cries give, give; like the devouring element, he makes no return. If he returns an equivalent for what he receives, it is the fruit of other's labours, and might as well have passed to the hands of the producer without his interference, as with it; all he possesses is as a pensioner on the bounty of others, reaping where he has not sown, and gathering where he has not strewed.

Again, no government has ever acted on the principle that a class of *mere consumers* is necessary or useful, and such a class has never existed but as objects of compassion or of dread. If such a class be necessary, the true policy of the government would be to designate them with reference to their moral character, and that their number be such as would produce the greatest amount of labour to the nation. The principle, as bearing on the economy of the nation, may be seen under the inquiry, *who remunerates the producer* for what is furnished to the *mere consumer*? It is very evident that the *mere consumer* cannot, for he has nothing to pay with, the answer may be the *government*. And who is the government in this connexion, and what the means and source of its wealth? this is *labour*, the industry of the *producer*. This mode of market-making brings us to this anomaly in political economy, that for the purpose of creating a market for our surplus produce, we must have a class of *mere consumers*, and that the *producers*

must pay themselves for what is thus consumed; and do we not come to the same result as before, that it is a *total loss*? The price of labour cannot increase but by an increase of the funds from which it is to be remunerated. Every effective labourer taken from the producing class, diminishes the general fund. To increase the effective labour of a nation, must increase its wealth and all its resources, and this in its turn again increases the rewards to active industry. Hence every member of the community is interested in increasing the means for remunerating the labourer, that they may become as abundant as possible. The prosperity and *increasing* wealth of a nation furnish the richest rewards to the labourer, and are an inducement to activity and diligence in the active pursuits of life. The mere consumer hangs as a continual discouragement upon the active industry of the country. The truth of this principle may be illustrated by adverting to such judgments upon the fruits of the field as produce a scarcity: here is a *consumer*, but is it beneficial to the public. Have patriots or christians ever desired the visits of blast or mildew on the fruits of the field, for the purpose of creating a *consumption*, or making a market for the surplus produce of the labourer? The locusts and caterpillars of Egypt, were *consumers*, but no blessing to the nation. By the unalterable laws of God, labour is the source whence our wants are to be supplied, and without it the world would be depopulated. In savage life, labour is *limited* and supplies *scanty*; labour goes not beyond the production of mere necessaries; yet something in the form of labour does exist, and no nation can exist without it. The grave would hardly be more barren of supplies for the wants of life, than the earth without the aids of active industry. To discontinue the traffic in ardent spirit would increase the wealth of the nation almost beyond calculation. In a few years the value of our lands would be doubled, purchasers would be multiplied, active labour greatly increased, and wealth accumulating for the useful purposes of life. New investments and applications of capital would give elasticity to mind, and enterprize in action; these in their turn would become accumulative and seek new investments for purposes beneficial to the public. Rail-roads and canals, would bring into commercial nearness, the most distant parts of the land; means of instruction in the useful arts of life, would be furnished and directed to the improvement of the intellectual and moral powers of man. It is not within the scope of my design to carry out in statistical detail, the effects

of suppressing the traffic in ardent spirit, neither could it come within the limits prescribed for this essay; all that can be done here is to present *general principles*, leaving the details and the application of them for others.

Probably more than *one hundred millions* of dollars has been lost annually to the United States, for a succession of years in this traffic; it is a *total loss*, and whether it be more or less than the computation here made, is of little moment to the patriot or the christian. We cannot here follow out the demoralizing effects of the traffic upon the community; three fourths of the crime of the land, three fourths of the expense of our criminal code, three fourths of the occurrences which jeopardize life and property by night and by day, by sea and by land, and three fourths of all the misery which the righteous retribution of infinite justice visits on our land is the offspring of this traffic. These effects merely on the financial concerns of the country, must arrest the attention of every patriot; he must act, and he will act till these streams of desolation are dried at their fountain. *Temperance* is the means to produce the change; the redeeming power which alone can accomplish the work. By this, thousands of drunkards will be reclaimed, and tens of thousands of free drinkers saved from a drunkard's end. By this, vast numbers of the idle, the profligate, and the abandoned, will be turned to honest and useful employment. By this, our alms-houses, our penitentiaries, our jails and our state prisons, will be converted into apartments for free, useful and profitable industry. By this, many families will be taken from the sinks of degradation, and misery, and restored to comfort, and to competence, and instructed in the useful arts of life. Legislators should begin this work and place this traffic on the contraband list, as filled with contagion to the community. Such an act of prohibition on the traffic would soon change the whole aspect of things; prosperity would be written on all the employments of men, and give stability and perpetuity to the government: forty thousand public prosecutions for crimes would be saved in a single year, at an expense of two millions of dollars; an army of pensioners on public charity, and officers for executing the penalties of law upon transgressors, would be disbanded, and seek useful and productive employment. It was said of one of the former kings of England, that during his reign, "none needed the public charity, because none were idle." The emphatic language of the celebrated Burke, should forever

be kept in mind, that, "*Patience, labour, frugality, sobriety, and religion, are the support of political economy, true benevolence, and real charity, and all the rest is down right fraud.*"

DRUNKENNESS IN EUROPEAN REGIMENTS IN INDIA.

An Inquiry into the principle causes of Drunkenness prevalent in European Regiments in India.

"Drink and be mad then, 'tis your * Country bids;
Gloriously drunk, obey their important call!
Her cause demands the assistance of your throats
Ye all can swallow and she asks no more."

(* or John Company.)

"COWPER."

TO THE EDITOR OF THE MADRAS MALE ASYLUM HERALD.

SIR,

As I am informed that your paper has a wider circulation than that of any other published at Madras, I beg you would kindly oblige me by giving insertiom in your columns to the following statement of *facts*, communicated to me by an Officer of a King's Regiment, (who has been upwards of 30 years in the service) relative to the prevalence of drunkenness amongst European Soldiers, and pointing out the principal causes thereof.

STATEMENT.

"When I came to India 31 years ago, Toddy and Arrack were not permitted to be sold within (I believe) 4 miles of any European Barrack. And although men did occasionally break away from the Barrack to procure intoxicating liquors, the number was very limited, and much checked by a proper system of "Roll Calls." Before the establishment of Canteens, two drams of Arrack, per diem to each man only, were served out. If a Soldier required any *extra* allowance on particular occasions, he had to make an Indent on the Public Stores, which he could only procure on the signature of three Officers, viz. the Officer of his own Company, the commanding Officer of the Regiment, and the Officer commanding the Cantonment or Garrison; the high rate charged, and the difficulty of procuring the consent of three individuals where the dissent of one was a bar, was a great check to the supply of *extra* Arrack, which I verily believe seldom exceeded in a Regiment of 700 Men, twenty or thirty gallons per month.

At present the issue of *extra* Arrack is *unlimited*, and perhaps on an average is 600 gallons in the same period!

Drunkenness has dreadfully increased since the establishment of Canteens, indeed, it is impossible it should be otherwise, as previous to their establishment the men were under the necessity of stealing away privately to a considerable distance to procure intoxicating drink, nor were able to procure more than their regulated allowance of two drams per diem, without great difficulty—whereas, under the present system of Canteens, spirits can be procured in any quantity, and at any time within a few yards of the Barrack. The main cause of drunkenness previous to the establishment of Canteens was this, that the men were allowed to take their drams to the Barracks, and many of them hoarding it up, it was retailed by the designing and avaricious at a most exorbitant price. Immediately *after* the establishment of Canteens, when the Soldiers' balances were paid off once a month, the increase of drunkenness became so excessive that it was found absolutely requisite to give the men three days leave from parades, during which period, the guards were almost the only men that were sober.

The evils arising from Canteens are greatly aggravated by the system of paying the men *daily*, thereby providing them with the ready means of procuring every day without the smallest trouble and at the least expense, two drams of ration and two drams of *extra* Arrack. What is the consequence of such a state of things? that which might be expected—one fourth of the Regiment is drunk daily.

The "Abkaree" system, likewise, is the bane of the poor Soldier, for as though the Canteen were not sufficient, Toddy and Parriah Arrack are publicly sold in the vicinity of the Barracks. The scenes of drunkenness and bestiality that are exhibited on the public roads are appalling, and when the sale of intoxicating drugs are by "Amaunee," the evil is aggravated a thousand fold.

It is true that the "Abkaree" Contractor is prohibited from selling to *Europeans*, and liable to a heavy fine if discovered; but it is so much his interest to carry on the trade, that no wonder he or his relatives wink at unlicensed people supplying the Soldiery; indeed I have no doubt that the Contractors are in some way connected with the selling of Toddy, &c. to the Soldiers, for if the same be done by unlicensed

dealers, he is armed with powers to check it materially, and were he not a sharer in the profits, it would be his interest to put it down.

The "Abkaree" Contracts are made in the following manner: For every *complete* European Regiment at a Station (we will suppose) he gives a thousand Rupees per month, a proportionate deduction being made therefrom when a Wing is detached, and a proportionate addition made on the arrival of another Regiment or Wing; and the same mode as regards Native Corps, only that the Contractor gives much less for a Native than for a European Corps.

Is it not then a farce, to say that intoxicating liquors are not to be sold to Europeans. It is a mere *blind* (a throwing dust into the eyes) to assert that the *followers* are alone calculated upon: surely the total average number in a Native Corps with followers, far out-numbers the followers *themselves* of a European Regiment.

At Trichinopoly, there are within the limits of the Cantonment thirty-four licensed Arrack Shops, and fourteen Toddy Shops, some of them within 600 yards of the Barracks.

The "Abkaree" Contract was lately at Trichinopoly sold for 38,000 Rupees per annum, and as the Military Bazaar and Police Establishment do not cost more than 4,000 Rupees yearly, there is a clear gain of 34,000 Rupees annually to Government. It requires a very active Commissariat Officer to check the sale of Toddy, &c. to the Soldiers; indeed I am of opinion, that it is impossible for him to put an entire stop to it; what then must be the case when he is indolent or indifferent? And what must it be when there is no "Abkaree" Contract—and the sale of these things by "Amaunee" are in the hands of the Commissariat.

When a Commanding Officer succeeds in convicting a retailer of selling to a European, the fine is levied upon the Company. The Commissary in this case pays the fine to a writer in his office, who hands it over to the head manager, who replaces it in the Treasury from whence it had just been taken!

There were four evils in the very commencement of Canteens.

1st. In allowing spirits to be sold.

2d. In not limiting the quantity of spirit allowed to one man per diem.

3d. Authorising the formation of Canteen funds, the natural consequence of which was to foster a spirit of avarice in the

Commanding Officer, when contemplating the augmentation of the Fund, and which has probably (though unperceived) been the means of preventing hitherto the adoption of any restrictive measures upon the issue of spirits.

4thly. By granting the Quarter Masters of Corps a profit upon the sale of spirits, and thus making it their decided interest to encourage the consumption thereof; and we know what a source of gain the Canteens have been to Quarter Masters; certainly not less than 150 Rupees per month, and some make it 200 Rupees, and that the whole system is (for the recent Regulations have not improved it) *radically wrong*, and needs to be brought to the light, is proved from the circumstance, that Canteen Serjeants make large sums of money; one belonging to our own Corps retired in 5 years with a gain of upwards of £700! These things ought not to be.

What must have *been* the quantity of spirits consumed in H. M. 46th Regiment to enable it to take home a fund of more than 40,000 Rupees!

Canteens have not answered the purpose for which they were formed: on the contrary, they have been the greatest curse inflicted on the European Soldier in India, and with the detestable "*Abkaree*" have been the hot beds of disease, crime and misery, in every shape.

I am persuaded from what I have heard from men and women, that one half the Regiment would hail with joy and order to pull down the Canteens. I have heard men, when on trial before a Court Martial, complain bitterly of the facility with which intoxicating liquors can be procured in every direction, and at all hours. I have myself found men drunk on the public road at every hour from 10 A. M. to midnight, and when Captain of the day, I have from time to time counted forty men lying *dead drunk* in various parts of the Barracks, and on some occasions have counted ninety in that state.

Drunkenness prevails in the proportion of of thirty to one, since Canteens were established. No other proof is wanting that the time is arrived when Government may and *ought* to abolish the issue of ardent spirits.

The Government Orders issued by Sir G. Walker, dated 9th and 16th January 1829, had they been acted upon, were calculated to do much good, but in many Regiments this has not been the case, and the men have been permitted to take their ration drams to the Barracks.

The following is an Extract from the Orders alluded to.

G. O. 9th January, 1829.

The Right Hon. the Governor in Council, having had under consideration the existing system of supplying Liquor to the European Troops, and with a view of relieving the Soldier from the discomfort and inconvenience attending the necessity of receiving his allowance of spirits at stated periods, is pleased at the recommendation of His Excellency the Commander in Chief, to rescind the 2d Para. of the G. O. dated the 29th December 1812, and the 23d Para. of the G. O. under date the 20th December 1814, and to direct that the daily issue of drams from the Public Stores to European Troops when not marching, or in the Field, shall be *discontinued*.

G. O. 16th January, 1829.

Para. 2d. By the operation of the G. O. dated 9th January 1829, the Soldier will be released from the necessity of receiving a certain quantity of spirits at a fixed time without reference to his own immediate inclination, and will now enjoy the power of obtaining the same allowance, or such part thereof as he may wish to take, at whatever period may be most convenient to himself, at precisely the same rate as before, and in a manner evidently giving much additional respectability to the individual.

Para. 4. His Excellency has viewed with pain the frequently recurring necessity for punishment consequent upon the degrading and demoralizing vice of drunkenness, which may with truth be termed the origin of every crime the Soldier can commit—of its fatal consequences, too many examples have been afforded, and little advantage can attach to argument if these have not their due effect.

It is not easy to understand how the Canteen Serjeant makes his great and unlawful gains; but I suspect it is by marking off many men as drawing rations of Arrack, who do not take it; suppose 50 men; in this case he retains 100 drams for which he pays 8 1-10 Pie per dram, and this he sells *extra* at 14 Pie per dram, which alone would give him a daily gain of 3 Rupees. This abuse might be checked by a return from each company daily, as follows.

Return of the Grenadier Company for Liquor,—2d June 1835.

No.	Ration.				Extra.			
	St.	Cl.	Pr.	Dr.	St.	Cl.	Pr.	Dr.
1 Not drawing - - - - -	1	1	8	0	1	1	8	0
2 In Hospital - - - - -	0	1	7	1	0	1	7	1
3 Prisoners - - - - -	0	0	2	0	0	0	2	0
4 Absent - - - - -	1	1	0	0	1	1	0	0
5 All stopped - - - - -	0	1	10	0	0	1	10	0
9 Ration only stopped - - - - -	0	0	3	0	0	0	0	6
7 Remain to receive - - - - -	2	0	50	0	2	0	53	0
Total strength - - - - -	4	4	80	1	4	4	80	1

(Signed) A. B., Capt. Comg.

Grenadier Company.

1st June, 1835.

N. B.—Boys under 15 years of age ought not, on any account to be allowed spirits.”

The above statement Mr. Editor you will allow, admits of no comment; it requires no great depth of penetration to discover where the root of the evil lies. The government are sacrificing their own subjects by thousands and millions in order to add a few more lacks of Rupees to the public Revenue! Is this wise, is it even politic? Setting aside the consideration of *common humanity*, and placing it on the base and sordid idea of accumulating wealth, yet even here, they will find themselves losers in the end, when they take into consideration the expence of recruiting their Army, of Hospitals, &c. &c.

The *growing* evils of drunkenness must be put a stop to sooner or later, unless the Government mean to annihilate the most powerful part of their Army, and they *alone* can put a stop to it. Temperance Societies will never succeed till the Government ceases altogether the issue of ardent spirits to the Troops, and abolishes the “Abkaree” and contract systems.

Your obedient Servant,

MADRAS, 25th June, 1835.

PHILO SOBRIETA.

Note. Temperance Societies are very happily suited to prepare the way for Government orders. They possess the power of changing public sentiment so that it shall demand of the Government the repeal of any orders encouraging intemperance.—*Ed. Temp. Advocate.*

EXTRACTS FROM REMARKS ON THE PREVALENCE OF INTEMPERANCE IN THE UNITED SERVICE.

By Dr. Ferguson, Inspector Gen. of Hospitals.

In the year 1815, when I was principal medical officer of the Windward and Leeward Colonies, and it was in agitation to embody into regiments the prize negroes, as they were called, whom our cruisers had rescued on the middle passage, I found myself called upon to address the following to the Commander of the Forces, dated Barbadoes, September 28th, 1815:—

“With respect to the ration of spirits that, by the existing regulations, is directed to be administered to all ages, I feel at a loss for language to express the cruelty and absurdity of the practice. As an article of diet, it is most pernicious to every description of human beings before they have attained their full growth; and had the ingenuity of man been tasked to invent an article, exclusive of the acknowledged poisons, for the destruction of their health, their strength, and their faculties, one could scarcely have been found more efficacious towards the purpose than the rum of the West Indies. Happily for the young negroes, it is so abhorrent to the organs of many of them, that they cannot be prevailed upon to taste it, and thereby they escape the danger, which, however differently meant, is thus made to beset them when they take their daily food.

“To the young unseasoned white soldiers it is scarcely less pernicious. They arrive in the West Indies under the most critical circumstances of health, on account of the change to a climate so much hotter than their own; and while they are every moment on the point of falling into violent inflammatory diseases, from the effect of a burning atmosphere, the drink that is served to them at their meals is three-water grog, and sometimes even pure rum. The native and wondrous vigour of their frames will oftentimes enable them to withstand, for a time, even this rude assault upon their health; but if their lives are preserved, it is impossible that their morals can be; for drunkenness is thus imposed upon them by Regulation, through the most unerring of all rules, viz. the necessity of taking their daily meals.

“Every unpractised subject who swallows a portion of rum, derives from it a flow of spirits—a feeling of artificial strength, and of pleasurable energy that is gratifying to the feelings at the time, but leaves him in a sunk and depressed state as soon as the excitement is past, for which the soldier knows no re-

medy but a repetition of the dose. In a short time however, even this first effect is not be attained by the same portion, nor without a progressive increase of the quantity, which, if he cannot obtain, the above state of depression must continue unrelieved. His ration allowance implants the habit, and prevents the possibility of the desire being extinguished or forgotten, until, from its repeated daily stimulation, the want becomes infinitely too imperious to be resisted through the fear of punishment or the dread of death from disease, far less by moral restraint. This is and must be the inevitable effect of giving spirits as an article of daily diet, and hence the insanity of crime as resulting from drunkenness, and the mania consequent upon it which, in the British army, so often calls for punishment, and stains the national character.

But until the principle be utterly repudiated, of spirits forming an article of the soldiers' ration, it will be vain to expect any thing like permanent reformation.

In the Regulations of our Transport service, there exists an absurdity of prejudice in regard to the issue of spirits, (I speak of the time I knew it so long and so well, and I know not that it has in aught been changed,) that is absolutely ridiculous. Would it be believed of any other people than ourselves, that a portion of the article is there ordered for every man, woman, and child on board? Even the new born babe is included in the list, as if the object had been to ensure to the infant the vested rights of early intoxication, seemingly so dear to Britons, and the innocent suckling is thus doomed to draw at second-hand, from the bosom of its corrupted mother, the insidious poison, so pregnant with future disease and guilt and pain. Whatever may have been the original intention, and I acknowledge it to have been generous and good, a conclave of pandemonium never could have devised wickedness more refined, or vengeance more retributive upon a nation, than after having thus first imposed the institutions of drunkenness upon uncorrupted man to be obliged to lash and torture, even to the extremity of life, the miserable criminal which their own training to that very drunkenness had created. In vain has the philanthropist interceded,—the christian pastor denounced,—and the physician demonstrated the fatal consequences,—it matters not; the young, uncorrupted recruit, and the innocent negro, as soon as they embark, are all made to partake of the baneful stimulant; even the beauteous English woman, by far the best-conditioned of her kind in every scene

(for there are actually many such) that ever followed the armies of any country, has this cup of perdition served upon her by law, and speedily becomes the worst nuisance of the community, who might otherwise have depended upon her for a tender nurse to their sick and wounded,—the most useful member of their domestic economy. Surely the enemy of mankind must have been at work when man first was taught the fatal secret of thus converting the best part of his food into his worst poison, for Hell never engendered a practice more destructive of mind, body, and estate,—of happiness here and hereafter,—than the vice of drunkenness. Let us hope that religious education and the progress of useful knowledge, joined to the cultivation of military honour, may hereafter teach men more duly to estimate themselves and rise superior to so base a vice; but, above all, let us call upon our rulers to expunge for ever so foul a stain from the national records, and in the practice of a wiser code to efface, in as far as it may be possible, the recollection of our degradation, our errors, and our crimes.

CONSUMPTION OF ARDENT SPIRITS IN CEYLON.

To the Editor of the Oriental Temperance Advocate.

SIR,

According to your request, I send you a few 'facts,' relative to the consumption of arrack, spirits, and wine, in Ceylon. They are derived from the Ceylon Almanac, and Colombo Journal, both printed under the authority of Government, and of course may be depended on.

In round numbers it appears that the Government derives a profit of 532,000 Rix dollars from Arrack, and allowing for the usual rate of profit on all sales, we should arrive at the conclusion that Arrack is consumed on the Island, to the value of 665,000 Rix dollars yearly.

The official value of Brandy and other spirits imported for one year is 30,000 Rix dollars, and as there is a duty of three dollars per gallon to be added besides the Merchant's profit, we may conclude that under this head 60,000 Rix dollars may be safely placed on the account.

The official value of Wine imported in one year is 255,790 Rix dollars: to which adding one quarter for profit, duty, &c. we shall find the consumption on this item about 319,000 Rix dollars!

These three sums put together, make the total value of arrack, other spirits and wine, consumed in one year on Ceylon 1,044,000 Rix dollars, to which, allowing as we may fairly do, a considerable sum for freight, wastage, hire of stores and other items, independent of any fraud, we arrive at the conclusion that *one million one hundred thousand Rix dollars are yearly expended on spirits and wine in Ceylon.*

Now sir, the population of Ceylon is said to be nearly 1,000,000, from which deducting 200,000 in the Northern Province, who drink little or none, and of course taking half the remainder for adults, we find that *spirits* alone are consumed to the amount of two dollars per head; but if females are left out of the calculation, and we only allow one-tenth of the men to be regular professed drinkers of spirits we shall put to their amount the sum of *thirty-six* Rix dollars each per Annum.*

This Province consumes not more than 14,000 Dollars per Annum, altho' the population is full one-fifth of that of the whole Island: we may therefore to consider ourselves very sober in comparison! yet is there no drunkenness to reform? Much!

Supposing that every one on Ceylon joined our Society, (anti-spirit only) it may be worth while to consider what could be effected with the funds so saved.

It would provide for 2,000 schoolmasters and educate the entire population.

It would clothe and feed with comfort 20,000 people; or simply feed 30,000.

It would purchase 1,000,000 Parahs of Paddy; at the market price, or 48,000 head of cattle to assist in cultivation.

A single year's amount would purchase a Bible for every family on the Island—and five year's amount would build decent places of worship for every soul thereon.

Clergymen, Political Economists, Friends in Need,—if these are facts, are they not deserving of your notice?

Allowing that one case a day is brought before each court in the Island, connected in some way with drinking, 9,000

* But were we to deduct the Budhists and Moors of the Southern, Western and Central Provinces, as also the Tamulians of the Eastern, all of whom *ought* not to touch spirit, and few of whom perhaps do, the average would prove large indeed.—*Ed.*

cases involving full 45,000 (persons, clients with their families included) are added to the rolls of justice! Judges, remember this!—Of the Coroners inquests (for 1834) taking half the accidental deaths, and all violent deaths, including of course the 8 from “drunkenness” we shall attribute 130 to “spirits,” but if we could render an account of *all* deaths, private as well as public, that may be traced to the fountain head, as arising from the use of spirits, where should we stop? Medical officers! Is this true?

It is acknowledged by every officer I ever conversed with, that almost every Court martial arises from partial or decided intoxication. Why then should not Temperance principles be advocated by every officer who wishes those Courts martial to cease? Defenders of your country, I charge you; reply!

If it is true that the habitual use of spirit ends in most cases in confirmed drunkenness; if there be a God who has said “drunkards shall not enter into the kingdom of Heaven!” who shall gainsay us from entreating our fellow mortals to join us in erecting the Banners of “Temperance” that we may not only be happier in this life, but have a more decided and heart-felt hope of glory in the world to come? Professors of religion, will you join us? or will you continue to practise, and by way of example be leaders of that vice we are endeavoring to eradicate?

June 26, 1835.

A MEMBER.

VIZAGAPATAM.

Extract from a letter published in the Madras Herald. The letter is dated Vizagapatam, 25th June, and reports the formation of a Temperance Society in that place on the principle of total abstinence from distilled spirit.

I have been a Resident here for six years, and month after month, and day after day, have I been witness to the degradation of the European name and character in the eyes of the native population, through the conduct of the European Soldier.

I have also witnessed time after time, the incessant and ineffectual attempts of a few benevolent and well disposed persons to counteract the baneful influence of the gross im-

morality, drunkenness, and debauchery which reign here unchecked.

I can assert without fear of contradiction—nay, with the certainty that every competent person, will testify the same, that there is no one Station in India to be compared to *this*, with regard to the degraded state of the European Soldiery, arising solely from habits of intoxication, the origin of which is in nine cases out of ten to be traced to the Canteen, where the Arrack tub was formerly opened, not to such only as *wished* to drink, but to those who would have rejoiced at the permission not to drink, but have been *forced* either to do so, or be brought forward for disobedience of orders. Such was the law, and woe to the Soldier that disobeyed orders, as many here will testify—and as the Soldier was not allowed, under penalty, to sell his dram to others, not being very fond of throwing away for nothing, *good liquor*, for which he *must* pay, drink or not, the consequence was inevitable. Without adverting to the numerous Courts Martial, executions for murder under the effects of intoxication, (and here let it be asked who first forced the poison, the foundation of their future misery down their throats?) the number of men lost to the service by the loss of their limbs, diseases, by sentences of Courts Martial for habitual drunkenness, and lives shortened by this slow poison, I will at once turn to the picture which is from month to month before our eyes. Every way we turn, in every road, along the sea beach, the bodies of Europeans are to be met with, lying in beastly insensibility in the burning sun, hatless, shoeless, shirtless, and sometimes stripped of all, exposed to the scorn, contempt, and ridicule of their native fellow subjects, who take to themselves high notions of *their* superiority over the drunken English, and look down with contempt on the religion to which such belong. How many years has the missionary laboured at this one Station in vain! how many missionaries have died after labouring with sorrow in their heart to make this post tenable! of all their labours what has been the fruit? this scornful answer from the Pagan Idolater! “Go, and convert your Christians first.” Let those who have been here for any time, say whether or not these things are so? the troops of ragged, half starved children, neither heathen, nor christian; the numerous Courts Martial, the pilfering to procure liquor, the selling of appointments, and this in despite of every military restraint, in defiance of the utmost exertions, and the strictest exercise of milita-

ry authority; of Congee houses, disgrace and fines, and the numerous deaths caused by drinking; the low, degraded and squalid appearance of the generality of the Soldiers, the blasphemy and lewd songs which nightly fill the barracks, and horrify those who from the proximity of their houses are constrained to hear, call loudly for some remedy. The only one that has presented itself as likely to succeed is, the *Temperance Society*. This *has* already been tried, and though from the very great torrent of vice against which it has had to contend ineffectually until now—we *have* established *one* with fairer prospects of success than ever. Thirty members have joined it; some of them habitual drinkers; two, occasional drinkers, formerly without one thought of religion, have declared themselves now happy men, fully convinced of the danger they have escaped, fully determined to return to their old courses no more, and have proposed themselves as members of the church under the care of the Reverend Mr. Gordon; another, an occasional drinker, has, since joining, regularly attended the prayer meetings, and is learning to read. Many more have declared their readiness to join it, and many confirmed drunkards in their lucid intervals, have declared themselves weary of their bondage, and pray their companions who have joined the Society, to save them by any means in their power, and would join themselves would any one undertake to control them—add to which, a reading room has been erected, and means provided for furnishing books, periodicals and newspapers.

AN INDIAN EXAMPLE.

To the Editor of the Oriental Temperance Advocate.

SIR,

You have in former numbers published a vast variety of astounding facts on the Temperance Question, and I therefore send you a curious extract from the Auto-biography of the Indian Emperor Jehangueir, (who ascended the Musnud in 1605,) which I will thank you to insert in an early number, thinking that many in India might take example from one whose "will was power". One of the regulations which he promulgated on his accession to the throne, forbids the manufacture or sale of wine, or any other intoxicating liquor within his dominions; but as he was conscious that he

exhibited in his own proper person an example rather inconsistent with the doctrine he enforced by law, he deemed it necessary to enter into the following curious explanation of his motives.

“ I undertook to institute this regulation, altho' it is sufficiently notorious, that I have myself the strongest inclination for wine, in which from the age of sixteen, I liberally indulged. I cannot but acknowledge, that such was the excess to which I carried my indulgence that my usual daily allowance extended to 20, and sometimes to more than 20 cups, each cup containing half a seir, and 8 cups being equal to a maun of Irak: (about three pounds!) so far indeed was this baneful propensity carried, that if I were but an hour without my beverage, my hands began to shake, and I was unable to sit at rest. Convinced by these symptoms, that if the habit gained upon me in this proportion, my situation must soon become one of the utmost peril, I felt it full time to devise some expedient to abate the evil: and in six months I accordingly succeeded in reducing my quantity gradually from 20 to 5 cups, and on most occasions I made it a rule never to commence my indulgence until about two hours before the close of the day.

“ But now that the affairs of the empire demand my utmost vigilance and attention, my potations do not commence until after the hour of evening prayer, my quantity never exceeding five cups on any occasion; neither would more than that quantity suit the state of my stomach. Once a day I take my regular meal, and once a day seems quite sufficient to assuage my appetite for wine; but as drink seems no less necessary than meat for the sustenance of man, it appears very difficult, if not impossible, for me to discontinue altogether the use of wine. Nevertheless I bear in mind, and I trust in heaven, that like my grand father Humaioon who succeeded in divesting himself of the habit before he attained to the age of 45, I also may be supported in my resolution sometime or other to abandon the pernicious practice altogether. In a point whereon God has pronounced his sore displeasure let the creature exert himself ever so little towards amendment, and it may prove in no small degree the means of eternal salvation.”

So far writes the Emperor who styled himself on his coins the “Safeguard of the World.” Would to God all in India would

follow his resolution to “abandon the pernicious practice altogether,” and then might “Temperance” truly appear the “safeguard of the world” and “prove in no “small degree the means of eternal salvation.”

A MEMBER.

18th June, 1835.



EXTRACTS FROM A SERMON ON DRUNKENNESS BY THE REV. SEPTIMUS RAMSEY B. A. OF CATHARINE HALL, CAMBRIDGE.

We commend the following sentiments to the consideration of our readers.

I must needs confess that when I first heard of the “Temperance Society,” I looked upon it with contempt, and spoke of it in such a manner as persons always do upon a subject on which they are profoundly ignorant; the first time I thought that I possibly might be wrong was when I found there were several Prelates, Peers, Members of the Commons, Admirals, and other persons of distinction, who were members; this circumstance led me to doubt the correctness of my own conclusions, and when I had fully investigated the operations of the Society in all their bearings, I not only approved of the Institution, but became a member, and could say with my worthy diocesan, “I am convinced that no scheme has ever been devised more auxiliary to the great ends of religion.” Although this Society has for its object the reformation of drunkards, yet their chief design is the *preservation* of the *temperate* in the practice of temperance.” Did they not reclaim even one drunkard, still if they only preserved the rising generation in the paths of sobriety, they would confer (with the exception of revelation) the greatest boon and blessing ever vouchsafed to the human race. Some persons will be ready to say—Why are we to abstain altogether from the use of ardent spirits; surely it is sufficient to use them with moderation? To which I answer, that the use of spirits in moderation has been adopted and has failed; very few of those miserable beings who are now wallowing in drunkenness and riot, originally purposed to become so; they only intended to use them with moderation; now it is indisputable, that by this moderate use of ardent spirits, has arisen up by degrees—what? why, a *nation* of drunkards. Of course I do not mean to assert that all who use them in moderation become what I have described; far from it; but

what I mean to assert is this, that if all abstained entirely, it naturally follows that there would be no drunkards. I conclude my observations on Temperance Societies in the words of Professor Edgar:—"Temperance Societies lay as their foundation two great laws, Christian charity, and self preservation. They neither propose to employ means of reformation superior to the Gospel, nor different from it, but merely to put in practical operation principles which the Gospel has taught. There is no account, it is true, of their establishment in the New Testament, any more than the establishment of Bible or Missionary Societies; but all the principles on which they are founded, and which they teach, are to be found there. Their object is to produce a great change on public opinion and practice; their instrument for effecting this is not coercion in any form, but simply the truth spoken in love.—Knowing that prevention is better than cure, they desire to cut off the resources of drunkenness; and these resources, they conceive, are found in the opinions and practices of the temperate. Past years have furnished delightful evidence that union is strength; and this principle they are desirous of turning to good account, by directing against intemperance the concentrated influence both of the precept and example of temperate men.

Temperance Societies disclaim all connexion with party; they use no weapon but truth; they court investigation; they deal with human consciences, and their sphere is the region of the mind. Their whole constitution may be expressed in one short sentence:—"We resolve to abstain from distilled spirits, and by all proper means to discountenance the causes and practices of intemperance."

I now proceed to show the wide spread of drunkenness in these kingdoms. I will first briefly allude to Scotland, as a land famed for sobriety and propriety of demeanor; yet, alas! even here this desolating evil is sweeping the land with the besom of destruction. We find that in Edinburgh, in one single week, two hundred and six persons were taken before the Magistrate for this crime: that Glasgow has near two thousand houses which sell ardent spirits, accompanied with this astounding fact, that every year that passes, in this certainly industrious country, in this city *alone*, nine thousand individuals are taken to the police offices, in a state of abominable drunkenness. I can also relate two more facts connected with this country, which are even more astonishing than the former, viz that the average for one year, for one single family, is *ten gal-*

lons of ardent spirits; and, incredible as it may appear, it is nevertheless true, that the quantity consumed in *Scotland* doubles that of *Ireland*.

In Dublin there died of drunkenness *each year*, for eleven years, more than double the number that had died in the twenty years preceding, when spirits were not near so much in use.

I now come to England, and what do I see? A nation of drunkards! it is humiliating to acknowledge; but the truth must be spoken. We are, I repeat, a nation of drunkards. Let us look at the sobriety and temperance of this mighty city, the Metropolis of the greatest Empire in the World. *Two hundred and eighty-nine children* have been seen to enter one gin-shop in London in a day; and in another *six hundred and eighty-six* in one single day; and, during one week, *eighteen thousand three hundred and ninety-one* children visited fourteen of these places in London; and there are several thousand houses where this *infernal beverage* is sold. A respectable witness stated the other day, before the Committee, "That it was his belief that in his neighbourhood above twice as much is drunk now, when wages are less than half what they were half a century ago. Another says, that within the circle of 150 yards, there are nine of these places; that they receive £50,000 annually; and that he cannot take his wife and daughters to his parish church, because he must pass by these places out of which are swarming drunken prostitutes, with oaths, and imprecations issuing from their pestiferous mouths. It is also ascertained, that about half who frequent these hells on earth are women and children! Horrid even to think upon!

I come next to the Army. The great captain of the age has asserted, and his opinion is of great weight on such a point, that temperance is the *only* thing wanted to make British soldiers perfect. It has just been given in evidence before the committee, that a judge in India, within a very short space of time, passed sentence of death on thirty-two of our soldiers for murdering the natives when in a state of intoxication. A judge told me that the barracks were so near his house, that the peace of his family was *daily* disturbed by the shrieks of the soldiers. That scarcely a day passed without one being flogged, and that the cause was almost invariably *intoxication*. At the request of the Lieut. Governor of one of our Islands I addressed the military, and on being thanked by one of the officers, he told me that they should have no need to punish if there were

no *spirits*. And now I come to the disgusting scene which occurred the other day, when a British soldier; a free born Englishman was flogged until his bones were visible;—this too was in consequence of intoxication. Oh, disgrace to England, that this should be endured; that power should be granted to commit such ruthless barbarities!

A naval officer was sent by his superior to press some men on board a Merchantman; one of them was an *honourable*; the son,—the brother of a nobleman; but he was a *drunkard*; he sunk from the high eminence on which he was placed by birth, and became a common sailor. Now contrast the two: the officer began as a common sailor, and by sobriety and good behaviour, rose to the highest rank that could be conferred on him in his profession; for he is now Post Captain, and a useful, and intelligent member of the British senate. One more example and I have done. There is in this city, in this part of the city, a wretched youth, who, from intemperate habits, is in poverty and rags, covered with vermin, and in all probability will be (if he is not at this moment,) in the workhouse. But who is he? He is descended from an ancient and honourable line, and will (should he live) in all probability be a Peer of the Realm!!! My blood almost curdles at the relation of such misery and havoc and desolation. Now with respect to the necessity, or advantage to the bodily health from drinking spirits; the first question that naturally arises is this:—what is the opinion of medical men? Do they they think that to drink spirits is beneficial? No. What further are their sentiments? Near six hundred of the medical profession, containing the most eminent men in these kingdoms, give it as their deliberate opinion, that ardent spirits is ascertained by medical science to be in a strict sense a poison; that the use of it as an article of diet, especially among the poor classes, is the direct cause of an incalculable and appalling amount of disease and death, and that even in the most *moderate quantity, when habitually used*, is injurious to the constitution, both in body and mind. It is also the principal cause of pauperism, and leading in a *peculiar manner* to sinful indulgences—to riot, murder and suicide, and I may be permitted to add—to insanity. The seventy-six deaths which occurred in the last year in the Middlesex Lunatic Asylum, were caused principally, (excepting those who died from advanced age,) by deadly potations of ardent spirits.

I could blush for shame, when I reflect that these enormities are to be found in my native land: to think that England, the land of liberty, the citadel of freedom, the land of the happy and the free, blessed with Institutions which have been consecrated by the blood of our ancestors; that England, where arts and sciences are cultivated and brought to the highest state of perfection; that England, the land of Protestantism; the land of Bibles, is it not humiliating to think, that with all these blessings, both temporal and spiritual, she still is a nation of drunkards. I blush for shame when I reflect that the blind followers of the Impostor Mahomet could teach us a lesson, which it would be well for us to learn; that Eastern Idolaters can set us an example which it would be well to follow;—that Spain which we consider as enveloped in a thick cloud of superstition, intolerance, and bigotry, can in this respect be pointed out as fit for our imitation;—that infidel France, as she is called, as far as regards this crime, is purity itself in comparison with us. All this is most humiliating: how disgraceful that we, with all our gospel privileges should still be sitting in darkness and in the shadow of death;—that we, who do not participate in the crime, should continue supine, and see thousands and tens of thousands of our fellow countrymen yearly quitting their earthly tenement, and not joining the company of angels and archangels; but are gone to wallow in the lake of fire and brimstone, prepared for the devil and his angels.

Remember that no *drunkard* can enter into the kingdom of heaven; remember that every *drunkard* has a never-dying soul; and that the soul of every *drunkard* will be in excruciating torments in the infernal pit, throughout the countless ages of eternity! Reflect, I beseech you, one moment, on the awful depravity of man; think how great must be our guilt, that required such a sacrifice to atone for it, as the precious blood of the Lord Jesus Christ, the only Son of God;—recall to mind that, without the aid of the Lord, the Spirit, we cannot even think a good thought;—recollect, too, the tremendous power that Satan exercises in this nether world; and then ask yourselves if, with all this depravity—with these avenues to vice, and incentives to evil, we need the assistance of intoxicating liquids to urge us to deeds of sin, of wickedness, and crime?

TEMPERANCE IN NORTH-WESTERN AMERICA.

Many of the people of the United States have probably never given much attention to the condition of that vast portion of our continent which is under the exclusive and despotic dominion of the Hudson's Bay Fur Company: a Company possessing the most lucrative monopoly in the world; and guarding their treasure with such watchful jealousy, that no citizen of the United States may keep up a correspondence on the most indifferent topics with a factor or agent residing at Athabasca or McKenzie's river. Yet of the few items of information which reach us from that remote region, some are of great interest. We have the highest authority for saying that since the consolidation of the old N. W. and H. B. companies, ardent spirits, wines, and all intoxicating liquors have been so rigidly excluded from the interior that not even the smallest quantity obtains admission as a medicine. This regulation having been adopted many years ago, temperance societies can lay claim to no share of the praise. Sound views of interest led to the arrangement. The directors of that company well knew that their light canoe-men who during the brief northern summer, ply their paddles twenty hours out of the twenty-four, could not long endure such fatigues if they drank any thing more stimulating than water; they well knew that the direct way to disable and destroy the Indian hunter, and to occasion the destruction and loss of his peltries, was to give him strong drink. And having the power, they had the will entirely to exclude alcohol in all its disguises, from a district larger than the United States. From our own territory bordering on this region, where small check has in former times been imposed on the introduction of whiskey, and where the Indians have been almost destroyed by its free use, we are happy to hear of the dawn of better times. One correspondent at Sault St. Marie, which being on the strait between lakes Huron and Superior, is the gate of a vast country lying around the latter, writes thus: "We have succeeded quite as well the season past in keeping ardent spirits from the place, as could have been expected. But little has been sold here, and none carried into the Indian country except by Mr —, who obtained special permission from the governor, to carry some for three posts. Mr. D—, had several barrels sent up, all of which he sent back, and the sutler in Fort Brady, las

spring, sent back 80 barrels of beer, and has kept none since." If the three posts of the American Fur Company, in the Fond Du Lac department should abandon the introduction of whiskey, there would remain no obstacle to the long wished for arrangement with the H. B. company, and the whole or nearly the whole of the Indian country would be delivered from a scourge more fatal and desolating than the small pox.
Temperance Rec.

THE DRUNKEN CREW.

The Gambier Observer contains the following extract of a letter from Bishop Mellvain, of Ohio, written at sea near Liverpool: —

“We have had pretty good evidence of what causes the destruction of so many vessels, supposed to be lost by the violence of winds; and solid reason to value highly the great efforts of temperance societies among seaman.

“Our captain shipped his men on condition that they should bring no liquor on board, and with the promise of a drink per day, if they should behave well. He especially charged the mates on the day of sailing, to search every man’s chest and take away what liquor they could find. We had not been long under way before it was evident that all were more or less stupified with drink. The man taking the soundings was too much ‘disguised’ to be trusted. Another and another, was put to the wheel to steer, and changed for another, because too much intoxicated. One man being ordered to let go a rope, went to unfasten the hoops of the spanker. Four times the captain ordered a rope to be let go, and no one seemed to have sense enough to obey. The first mate was so much under the influence of a drunken fit just passed as to be unfit for duty. In this state of things, the captain went himself and searched the chests for liquor. Every man had brought it on board. Some jugs were already emptied, others were still well charged. One man had a keg of twelve gallons. The boatswain had his supply, and each mate had laid in a store of poison. Thus were we prepared, indeed, for storms and dangers. A gale of wind might have found us without enough sober men to work the ship. How entirely

were we in the hands of the Lord! The captain of course, collected the precious stores; and now they make a goodly appearance, locked up in one of the state-rooms of the cabin. The men have been denied their promised drink, and all seem to be sober and steady. But a melancholy event, which the captain ascribes to this liquor, has yet to be related. I was sitting on Sunday morning in the round-house, too sick to move about, or to take interest in any thing, the rain pouring upon the deck, when I heard something fall, heavy and loud as if some heavy timber from aloft had come down. Soon I heard the mate cry, 'call the captain.' The steward was soon at the captain's state-room, with a fearful message: 'captain, one of the men has fallen from the yard.' I was so sick that I could not venture to see the poor fellow, knowing I could do no good. He had fallen from the mizen-top-sail yard, about forty-five feet, his head was foremost, and struck the deck with a deadly force. He was taken up senseless, and continued so till night, when his immortal spirit took its flight. What a sudden call upon a sinner to meet his God! The captain supposes he had not recovered enough from the effects of drink, to know how to take care of himself when aloft. The next morning, at eight o'clock, I was requested to officiate at the burial. It was the first I had ever witnessed at sea. When I came on deck, the sailors and steerage passengers were all assembled at the side of the ship, near her middle. On a barrel which reached to the top of the bulwarks was a board laid, which extended over the sea: on the board lay the body, sewed up in canvass, and wrapped in the national flag, ready to plunge into its boundless grave. My audience was comprised of Catholics, Protestants, Irish, English, Welch, Dutch, French, Swedes, and Americans. The deceased sailor was a Swede, a young man of respectable parents now living in Stockholm, from whom he had run away. After a short exhortation, feebly uttered, (for I was sick,) I began the burial service, which however impressive on land, is deeply so in the solitude of the ocean, over so deep a sepulchre, amidst the roaring of the winds and the strife of bounding billows. At the words, '*we commit his body to the deep,*' the two men standing by the corpse, raised one end of the board on which it lay, when it plunged into the foaming water which was swelling up the ship's side, making a horrid splash, and striking all hearts with solemnity. The spectators, as if they

had not expected it, rushed to the bulwarks to see it sinking into the fathomless abyss; the surge rolled its huge mass over the place where it fell; the rapid ship swept away from the lonely remains of one who so lately had been managing her wings, while I continued the service: '*The earth and the sea shall give up their dead,*' &c. Thus ended the short, simple, but most solemn funeral at sea, the last, I hope, to be witnessed by me. But may be, the next may be mine! 'So teach us to number our days that we may apply our hearts unto wisdom!' Desirous of improving the opportunity to do some good to those on board, I went immediately to my trunk, and got out my tracts, which the sailors and steerage passengers, though several of the latter are Irish Roman Catholics, received with expressions of thankfulness, and seemed to take pleasure in reading."

MASTER OF AN ENGLISH SHIP RESTRAINED FROM DRINKING
BY HIS CREW.

THE master of the *Renard*, Mr. Graden, came on board to complain of his crew, who had refused to work his ship, then at anchor in King George's Bay. It appeared that he had been upwards of two years from England, having visited the Marquesas and Pitcairn Islands, and almost performed a circuit of the globe: but his cargo was not yet completed. This was attributed by his men, to his own vice of drunkenness: and as they all sailed on shares, they considered themselves justified in coming to a resolution that no more spirits should enter the vessel until her return to England. The master would not, however, be restrained by a regulation which interdicted his favourite passion; so that, having procured some rum from another whaler he took it on board his own vessel, upon which the crew refused to do any work until it was thrown over-board. Mr. Rozier was sent with a boat's crew to bring her to our anchorage, where she arrived on the 11th; when a court of inquiry was held by the captain and lieutenants, who confirmed the resolution of the men, and entered the result in her log book.

Perhaps there are no merchant ships on the ocean wherein the crews are so habitually ill-treated, and are themselves so

insubordinate, as the English. Whenever we fell in with any merchant vessels of our own nation, we were almost universally referred to, in order to settle some dispute between the master and crew, without our having any direct authority to interfere.—*Narrative of voyages to explore the shores of Africa, Arabia, and Madagascar; by Captain W. F. Owen, R. N. By command of the Lords Commissioners of the Admiralty. Vol. i. page 270.*

PERMANENT AND UNIVERSAL LAWS.

It has been justly remarked, that the precepts of the law of Moses, though that code was designed for a peculiar people under peculiar circumstances, embody and set forth those eternal and unchangeable principles of right and justice upon which all good laws and all sound morality must forever be founded. We earnestly solicit careful attention to the following brief exposition of a LAW, embodying an immutable principle and consequently as imperative upon us as on any individuals or nations in past time.

“*If an ox gore a man or a woman that they die, then the ox shall surely be stoned—but the owner shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in; but that he hath killed a man or woman, the ox shall be stoned, and his owner also shall be put to death.—Ex. xxi. 28, 29.*”

The principle of this law is all that we are concerned with at present. And it is a very plain one, and a very broad one, brought out here in a specific case, but extending to ten thousand others.

It is this. Every man is reponsible to God for the evils which result from his selfishness, or his indifference to the welfare of others. This will help us to illustrate the principle.

“If an ox gore a man or woman, that they die, then the ox shall surely be stoned, but the owner of the ox shall be quit.” The design in stoning the ox was to produce an effect upon men—to show them how highly the law-giver valued human life. The very beast that destroyed it should be cast forth as an abomination.

“Says God to Noah: “Your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man.” A stigma shall be fixed upon man or beast that shall destroy him, who is made after the similitude of God,

But why is the owner in this case quit, or guiltless? Simply because the death is not in any way the result of his carelessness, or of his selfishness. From any thing within his knowledge, he had no reason to expect such a result. But if the ox had been wont to push with his horns, and he knew it, he shall be responsible for the consequences, whatever they may be. For he had every reason to expect, that mischief would be done, and took no measures to prevent it. And if the ox kill a man or woman, the owner hath done the murder, he shall be put to death. Why? The death was the result of his selfishness, or of his indifference to the lives of others. And according to the law of God, his life shall go for it. The principle of this law is a principle of common sense.

You see a fellow creature struggling in the water. You know that he can never deliver himself. And you know that a very little assistance, such as you can render, will rescue him from a watery grave. You look on, and pass by. True, you did not thrust him in. But he dies by your neglect. His blood will be upon your head. At the bar of God, and at the bar of conscience you are his murderer. Why? You did not kill him. Neither did the owner of the ox lift a hand. *But he shall surely be put to death.* You had no malice, neither had he. You did not intend his death—at the very worst, you did not care. This is just his crime. He did not care. He turned loose a wild, fiery, ill-tempered, ungovernable animal, knowing him to be such; and what mischief that animal might do, or what suffering he might cause, *he did not care.* But God held him responsible.

Take another case upon the same principle. And it is concerning this which has caused fear and trembling to most of us. Your dog has gone mad. You hate to kill him, for he *has had* some good qualities. You hate to tie him up, for it is too much trouble; and you hate worst of all, to believe that he is mad. It has been testified to you that many have died of his bite, already raving mad; and that many more in different stages of the disease, are coming to the same miserable death. But still you will neither shoot nor shut up the cause of this wretchedness. You affect to doubt whether any of them had the real hydrophobia, or whether the bite will produce the same effects again; and so you leave him loose among your neighbors and your neighbors' children. Is it not a dictate of common sense, that you ought to be responsible for the result? and you are. All that perish by means of this animal,

are virtually slain by your hand. They owe their death to your carelessness or selfishness, and it is in vain for you to say—I had no malice, I did *not set the dog on*—they might have kept out of the way; and if he was mad it was none of my concern: let every one look out for himself. Would not this be adding insult to injury; and instead of proving your innocence, prove you a wretch past feeling? But what has all this to do with the object of this address? Much, every way. We wish to act upon established principles. We have endeavored to establish one principle, viz. that every man is responsible for evils which result from his own selfishness, or indifference to the lives of men.

In other words; to make a man responsible for results, it is not necessary to prove that he has malice, or that he intended the results. The highwayman has no malice against him he robs and murders, nor does he desire his death, but his money; and if he can get the money, he does not care. And he robs and murders because he loves himself, and does not care for others, acting in a different way, but on the same selfish principle with the owner of the ox, and of the mad dog, and on the very same principle, held responsible.

In the trial of the owner of the ox, the only questions to be asked, were these two. Was the ox wont to push with his horn in time past? Did the owner know it when he let him loose? If both of these questions can be answered in the affirmative, the owner is responsible for all the consequences.

This is a rule which God himself has established; and it applies directly to the object of this address. Are ardent spirits wont to produce misery, and wretchedness, and death? Has this been testified to those who deal in them, i. e. makers and retailers? If these two things can be established, the inference is inevitable—they are responsible, on a principle perfectly intelligible—a principle recognised and proclaimed and acted upon by God himself. It is possible that some may startle at this conclusion, and look around for some way to escape it.

What! is a man responsible to God for the effects produced by all the spirits which he makes or sells? This is a most fearful responsibility. Indeed it is. But if these two things are true, every retailer and maker must bear it. And can either of these be disputed? Turn your attention to these two facts: 1st. Ardent spirit is wont to produce misery. 2d. Those who make or sell it are perfectly aware of its effects. I will not

insult any man's understanding, by entering into a laboured proof of either of these positions. *Upon the first point*, let me refresh your recollection, and bring vividly before you, the hope which ardent spirits has blasted, and the tears it has caused to flow. Most of us can remember many shocking scenes which spirit has produced. Let any one of us set down and count up the number of its victims, which we have known—and their character and their standing in society, and their prospects and their happy families, and what a change a few years use of ardent spirit has caused, and what they and their families are now. What a catalogue of wretchedness might any one of us make out. Very few but could remember 20, 30, 50, or 100 families ruined in this way—some of them once our most intimate friends—and their story is soon told.

They were once promising—excited high expectations, were high spirited, despised every thing mean, and had a special contempt for a drunkard; and had a prophet proclaimed that they themselves should be all that they despised, they would have repelled it as a thing impossible. “Is thy servant a dog,” as said Hazeal, “that he should do this thing?”

But they could drink occasionally, just for a *spree*, for the sake of company. In this way the taste was acquired, and dissipated habits formed. They became idle, and of course uneasy. And they drank partly to gratify taste, and partly to quiet conscience. They saw that the tide was coming in upon them; and for a time, perhaps, made some earnest but irregular struggles against it. But it gained upon them. Every flow of the tide drove in some barrier—the resistance became weaker and weaker—by and by the struggle is ended, and they float with the tide: and where are they? One has been found by the temperance reformation a mere wreck—in property, character, body and mind, a mere wreck; and, O miracle! reclaimed. After years of dissipation, after causing unspeakable misery, he is saved, yet so as by fire. Another is dead: his constitution could not bear such a continued course of dissipation. Another died in a fit—another was found by the roadside one cold morning, a stiffened corpse. Another was thrown from his horse, and is a cripple for life, but still can contrive means to pay a daily visit to the grocery. Another is a mere vagabond, unprincipled and shameless—wandering from grocery to grocery—fit companion for the lowest company. Drinking upon their bounty, yea, drinking their leavings—the mere rinsings of the glasses—a nuisance to society, and

a curse to his kindred. Another is in the penitentiary, for a crime which he committed in a drunken frolic. Go into the crowded court-house, and you may see another; his countenance haggard and ghastly, and his eye wildly rolling in despair. What has he done? One night after spending all his money for drink, loitering about till all the shops were closed, he returned to his miserable habitation. He found a few coals on the hearth, and his wife and children sitting by them. He threw one child this way, and another that, for he was cold. His wife remonstrated, and withal told him that what little fire there was, was none of his providing. With many a horrid oath he declared he would not be scolded after that sort. He would let her know who should govern, and by way of supporting his authority, beat her brains out with the last remaining stick of wood. He did not mean to kill her. Her dying struggles brought him to his senses, and he stood horror-struck. He would give almost any thing that the deed were not done. If that could restore her to life, he would be almost ready to give a pledge never to taste ardent spirit again. Now look at the wretchedness of this family. For years he has made very little provision for them; they have lived as they could, half naked and half starved, and not educated at all—with a most wretched example before their eyes. What encouragement had the wife or the children to attempt any thing—to make any exertion. The children are abused and trampled on at home, and they grow up without self respect, without shame, and without principle. Can any thing respectable be expected of them? And if they do rise, it must be through a world of difficulty.

How many thousand families have been ruined in some such way as this? The father was a drunkard, and the mother—what could the mother do? She endured, hoping against hope—and for the children's sake bore up against the current; and many a time disguised a sad despairing heart under a joyful countenance, till at length she died of a broken heart; or died at the hands of him who had sworn to protect her!

These, and things like these, are the effects of ardent spirits—not casual, accidental, but common, natural effects, seen every where, in every town, in every neighbourhood, and in every connection. Look which way we will, we see some of these effects. The greatest wretchedness which human nature in this world is called to endure, is connected with the use of ardent spirits. There is nothing else that degrades and

debases man like it—nothing so mean that a drunkard will not stoop to it—nothing too base for him to do to obtain his favourite drink. Nothing else so sinks the whole man—so completely destroys, not only all moral principle, but all self respect, all regard to character, and connexions, and break over every kind of restraint; so completely extinct is human feeling, that he can be drunk at the funeral of his dearest relative, and call for drink in the last accents of expiring nature.

Now look at the human being, whom God has made for noble purposes, and endowed with noble faculties, degraded, disgraced, polluted, unfit for heaven, a nuisance on earth. He is the centre of a circle—count up his influence in his family and neighborhood—the wretchedness he endures and wretchedness he causes;—count up the tears of a wretched wife, who curses the day of her espousals, and of wretched children who curse the day of their birth. To all this positive evil which ardent spirit has caused, add the happiness which but for it, this family might have enjoyed and communicated. Go through a neighborhood or town in this way, count up all the misery which follows in the train of ardent spirit, and you will be ready to ask, can the regions of eternal death send forth any thing more deadly? Wherever it goes the same cry may be heard—lamentation and mourning and woe: and whatever things are pure or lovely, or venerable, or of good report, fall before it. These are the effects—and I need not say more upon this point. Can any man deny that “the ox is wont to push with the horns?”

2d. Hath this been testified to the owner? or are makers and retailers aware of its effects? The effects are manifest, and they have eyes, ears, and understanding, as well as others. They know whatever profit they make is at the expense of human life or comfort; and that the tide which is swelled by their unhallowed merchandize sweeps ten thousands yearly to temporal and eternal ruin. But this is not all. The attention of the public has of late been strongly turned to this subject. The minds of men have been enlightened, and their responsibility pressed home upon them. The subject has been presented to them in a new light, and men cannot but see the absurdity of reprobating the tempted while the tempter is honoured—of blaming drunkards, and holding in reputation those whose business it is to make drunkards. But are the makers of ardent spirit aware of its effects? Look at the neighborhood of a distillery—an influence goes forth from that spot which reaches

miles around—a kind of constraining influence, that brings in the poor and wretched, and thirsty, and vicious. Those who have money bring it—those who have none bring corn—those who have neither bring household furniture—those who have nothing bring themselves and pay in labour. Now the maker knows all these men, and knows their temperament, and probably knows their families. He can calculate effects; and he sends them off one to die by the way, another to abuse his family, and others just ready for any deed of wickedness. Will he say that he is not responsible, and like Cain, ask, “am I my brother’s keeper?” He knew what might be the result, and for a mere pittance of gain, was willing to risk it. Whether this man should abuse his family, or that man die by the way, so his purpose was answered, he did not care. The ox was wont to push with his horn, and he knew it; and for a little paltry gain he let him loose; and God will support his law in all its extent, by holding him responsible for all the consequences. But a common excuse is, that “very little of our manufacture is used in the neighborhood; we send it off.”

Are its effects any less deadly? In this way you avoid seeing the effects, and poison strangers instead of neighbors. What would you say to a man who traded in clothes infected with the small pox or cholera morbus; and who should say by way of apology—that he sent them off—he did not sell any in the neighborhood. Good man! he is willing to send disease and death all abroad! but he is too kind hearted to expose his neighbors. Would you not say to him, you may send them off, but you cannot send off the responsibility. The eye of God goes with them, and all the misery which they cause will be charged to you. So say we to the man who sends his spirit off.

“But if I do not make it, somebody else will.” What sin or crime cannot be excused in this way? There is a market for slaves, and if I do not go to the coast of Africa and steal them, somebody else will. If I do not rob or cheat that man somebody else will. Is it a privilege to bear the responsibility of sending abroad pestilence, and misery, and death?

“Our cause is going down,” said Judas, “and a price is set upon the head of our master; and if I do not betray him somebody else will. And why may not I as well pocket the money as another?” If you consider it a privilege to pocket the wages of unrighteousness, do so. But do not pretend to be the friend of God or man, while you count it a privilege to in-

sult the one and ruin the other. This is the most common excuse for retailing. "I wish it were banished from the earth. But then what can I do?" What can you do? You can keep one man clear; you can wash your hands of this wretched business. And if you are unwilling to do that, very little reliance can be placed on your good wishes. He that is unjust in the least, is unjust also in much. I can hardly conceive any thing more inconsistent with every generous feeling, every noble principle, than retailing ardent spirit at the present day. The days of ignorance on this subject have passed by, every man acts with his eyes open. Look at the shop and company of the retailer. His principal furniture is a barrel, two or three bottles and a half dozen glasses. He has a few other things just for a show,—brooms, earthenware, tobacco, &c. The inventory is soon made. I say he has a few other things—for he is ashamed to appear as a dealer in spirits only. His shop needs no sign—every drunkard knows it as it were by instinct. And even the blind might discover it by infallible tokens, and the company is a combination of all the shameless and abandoned. And there stands the retailer in the midst of dissipation, and human nature in its last stages of earthly wretchedness, in all its degraded forms and filthy appearances, surrounding him. And his whole business is to kindle strife, to encourage profanity, to excite every evil passion, to destroy salutary fears, to remove every restraint, and to produce a recklessness that regards neither God nor man—and how often in the providence of God is he given over to drink his own poison, and to become the most wretched of this wretched company. Who can behold an instance of this kind without feeling that God is just to him. "He sunk down into the pit which he made, in the net which he hid is his own foot taken."

When we think of the years he has spent in this service, the quantity he has scattered abroad, and the misery he has caused, who can calculate responsibility? And who would envy him even though he had accumulated a fortune, or who would take his gains burdened with all this responsibility? But some one will say, I neither make it nor sell it. But you drink it occasionally and your example goes to support the use of it. You see its tremendous effects, and yet you receive it into your houses, and bid it God speed. As far as your influence supports it and gives it currency, so far are you a partaker of its evil deeds. If you lend your influence to make

the path of ruin respectable, or will not help to affix disgrace to that path, God will not hold you guiltless. You cannot innocently stand aside and do nothing. A deadly poison is circulating over the land, carrying disease and desolation and death in its course. The alarm has been given—a hue and cry has been raised against it. Its deadly effects have been described, seen, felt. Its victims are of every class; and however wide the difference in fortune, education, intellect, it brings them to the same dead level. An effort has been made to stay the plague; and a success surpassing all expectation has crowned the effort. Still the plague rages to an immense extent. What will every good citizen do? Will he not clear his house, his shop, his premises of it? Will he not take every precaution to defend himself against it, and use his influence and his exertions to diminish its circulation, and thus diminish human misery? If he fears God or regards man, can he stop short of this? Can he in the plenitude of his selfishness, stand up and say, I will make no promises—I will not be bound—I am in no danger? If he can say this and stand aloof, shall we count him a good citizen? I speak as unto wise men: Judge ye what I say.

SOME THINGS WHICH I HAVE NEVER SEEN.

1. I have never seen a spirit maker or vender who could give any sufficient reason why he made or sold liquor.
2. I never have seen any one of the above classes of persons who if they examined the subject, were not obliged to admit that self-interest was their *only* motive in selling.
3. I never saw a man who could tell me of any real benefit that ardent spirit had been as a beverage.
4. I never have seen or heard of any instance where it was used as a *medicine* where some thing else would not have done as well or even better.
5. I never have seen a man who could define moderate or temperate drinking.
6. I never have seen a man who meant to be a drunkard.
7. I never have seen a drunkard who did not mean to reform before he died. I remember meeting once with an old grey headed drunkard, who said he did not intend to die in his then present state. A few days afterward he fell by the side of the road intoxicated, and froze to death.

8. I never have seen a man who had abandoned the use of ardent spirit, who said or felt that he was sorry.
9. I never have seen an opposer of temperance societies, who could give any substantial reason for his opposition.
10. I never have seen a devoted, intelligent, warm-hearted christian opposed to temperance societies.
11. I never saw a vender of ardent spirit who could kneel down and say the Lord's prayer without a blush of conscious guilt.

CLERICAL INFLUENCE IN CONNEXION WITH THE TEMPERANCE REFORM.

Every one knows that when the onset was made upon the great enemy with which we are contending, there was a general incredulity in respect to any very important beneficial result; and this was felt and manifested indiscriminately by men of all classes. Even the clerical profession was not exempted; for though the ministers of religion confidently expected that the world would ultimately undergo an entire moral renovation, and were directing their efforts in a general sense to that great end, yet they seem to have looked upon intemperance as one of the last of the evils to be subdued, and to have expected that that would fall before the general influence of the Gospel, rather than any direct systematic agency. The film however, was gradually taken from their eyes, as it was from the eyes, of all other classes; and they became satisfied that a reform on this subject was not only desirable but practicable; and in most cases their appropriate influence has been faithfully applied to help forward the great cause. They have not hesitated in season and out of season, in the pulpit and in the temperance meeting and in the private circle, to stand up as the advocates of this reform, to show the people in this respect their transgressions, and to urge them to repentance and reformation.

It were to be expected, as has actually been the case, that there would be found in this class as in every other, various degrees of zeal in favour of this object; and that while some would enlist all their energies, others would regard it with less interest, while perhaps some might scarcely seem in any degree, awake to its importance; according to the different moral and intellectual constitutions of individuals, as well as the different circumstances in which they are placed. Within our

circle of observation, we are happy to say that for the most part, we have little to complain of on this subject; but it has been reported to us (we are willing to hope incorrectly) that in remote parts of the country, and in regions in which our periodical circulates, there are many instances in which clergymen exert worse than a negative influence in respect to this object. Without any thing of the spirit of dictation, we will venture respectfully to remind all of this profession, who still allow themselves in the temperate use of ardent spirits, that so long as they continue this practice, they cannot expect that any important reformation on this subject will go forward around them; for they offend against its fundamental law: and their practice will more than neutralize any direct influence which they may exert in its favour. Nay more; can ministers who, in this day of light, continue the use of ardent spirits, expect that a blessing will attend *any* of their ministrations: is it not reasonable to suppose that he, whose prerogative it is to "give the increase," offended by their inconsistency, and we must add guilt, will leave them to "plant" and "water" in vain?

But we rejoice in the conviction that every good minister of Jesus Christ, is with us from the hour that he gives himself to suitable reflection on the subject; and we doubt not that in the great majority of instances in which there may seem to be a standing aloof from the cause, it is only because the light has not beamed directly upon their intellectual vision. We confidently look to the pulpit for still greater things than it has already accomplished. They who occupy that sacred post of responsibility, need not be reminded by us that they and we are to a certain extent engaged in a common cause, and that whatever is done to prevent or to arrest a habit of intemperance, is so much done to open the mind and heart to the light and power of that message which they are commissioned to deliver. We say then that we feel confident that they will give us their full aid; and that one part of their reward will be the accomplishment in an increased degree of the benevolent purposes of their office.—*Am. Temp. Rec.*

A number of the "Christian Magazine," published every Saturday [at Madras,] has been kindly sent us. It is as its name imports, a religious periodical. And while the editor labours to defend "the faith once delivered to the saints," and to inculcate the practice of Christian duties, we are gratified to see he does not overlook the propriety and importance of aiding in the Temperance reformation. When periodicals shall give to the subject the attention which it merits, we shall look for a better state of things in India.

The magazine gives an account of the formation of the "Mount Auxiliary Temperance Society" at Madras on the 4th of July. It is on the principle of "total abstinence." We are glad this principle was adopted because the Society is thus placed on a good foundation. We are glad to learn a society has been formed in Madras, because wherever temperance societies exist, we can recognize some persons pledged to make efforts for the suppression of intemperance.

"We have been favoured with the first number [Vol. II.] of the Oriental Temperance Advocate which we have perused with pleasure. (Some what damped we must confess, by the payment of one rupee two annas postage.)
The Christ. Magazine.

We have sent the Advocate in considerable numbers to the continent, not knowing that by so doing we were imposing a heavy tax upon our friends. We have paid on all such papers the postage required here, and the thought of additional postage was never suggested by the known liberality of the Government, one of whose objects is to diffuse knowledge among the people of India.

The Advocate is circulated free of postage in Ceylon, and we believe the result will show the Government to be amply rewarded in the improvement of its subjects.

To the Editor of the Oriental Temperance Advocate.

SECUNDERABAD, 17th JULY, 1835.

DEAR SIR,

I have the pleasure by desire of the Committee to inform you, that a Branch Society Auxiliary to the British and Foreign Temperance Society was established at this station, on the 10th instant. I beg also to forward the proceedings of their first meeting, and request you will cause it to be published in the Oriental Temperance Advocate.

Previous to the meeting a proposal was circulated through the cantonment, and fiftythree individuals signed the declar-

ation, of the same tenor as that of the Parent Society, since which ten more names have been added to the list.

We request you will be good enough to forward from time to time the O. T. Advocate and the price shall be duly remitted.

I remain, Dear Sir, Yours faithfully,

F. L. WEBB, *Secretary.*

At a Meeting held by permission of Brigadier Vigoureux C. B. at Secunderabad, on the 10th July 1835, for the purpose of organizing a Branch Society Auxiliary to the British and Foreign Temperance Society: present Lieut. Col. Ketchen, Artillery; Major Webb, H. M. 45th R.; Major Bell 28th R. N. I.; Capt. Whinyates, Horse Brigade; Capt. Clarke, 37th R. N. I.; Capt. Thomson, 89th N. I.; Capt. Dickson, 50th R. N. I.; Capt. Alexander, 48th R. N. I.; Lieut. Hine, H. M. 45th R.; Lieut. Dunlop, 50th R. N. I.; Ensign Lamb, 28th R. N. I.; T Shoolbraid Esq. H. M. 45th R.; E Eyre, Esq. 50th R. N. I. Of the non Commissioned Ranks, Serj. Graham, Horse Brigade; Serj. Anderson, 50th R. N. I.; Serj. Johnson, H. M. 45th R.; Ass. Apothecary Barns, H. M. 45th; Medical Apprentice Barrell do. out of 53 members who have already joined the Society.

Proposed by Major Bell and seconded by Capt. Alexander, that Lieut. Col. Ketchen be requested to take the chair. Carried unanimously.

Lieut. Col. Ketchen having taken the chair, explained in a full and impressive speech the object of the Society and having detailed some of the dreadful effects of drunkenness which had fallen under his observation, urged upon the members present the duty of zealously using their individual exertions in promoting the good cause for which they had met.

The following propositions were then put *senatim* by Capt. Alexander, seconded by Capt. Thomson, and agreed to unanimously.

1. That a Society be formed Auxiliary to the British and Foreign Temperance Society, to be called the "Secunderabad Branch Temperance Society."

2. That a Committee be appointed to manage the affairs of the Society.

3. That Lieut. Col. Ketchen of the Artillery, be requested to be President, and the following gentlemen, Members and Secretary.

Members—Major Bell, Capt. Clarke, Lieut. Hine, Capt. Whinyates, Capt. Thomson, E. Eyre, Esq.

Secretary—Major Webb.

4. That Members of the non Commissioned Rank and File be requested to form a second Committee consisting of a President, four Members and a Secretary, to co-operate with the above named Committee.

5. That becoming a Member of the Temperance Society, does not render any one liable to any pecuniary demand on account of donation or subscription; but as there will be some small expense incurred for stationary and procuring publications, such sums as members or well-wishers to the Society may be inclined to give, will be thankfully received by the Secretary.

6. That the Committee immediately proceed to carry into full effect the objects of the Society.

Proposed by E. Eyre, Esq. seconded by Major Webb.

That the Committee be requested to enter into correspondence with the Parent Society and to give publicity to the formation and proceedings of this Branch. Carried unanimously.

Proposed by Major Bell, seconded by Major Webb.

That the thanks of the Meeting be tendered to Lieut. Col. Ketchen for his conduct in the Chair, and his zeal in forwarding the formation of this Society. Carried unanimously.

Agreeable to proposition 4th. The following Committee of Non Commissioned Ranks have been appointed.

President—Colour Serj. Johnson, H. M. 45th R.

Members—Serj. Graham, Horse Brig.; Private W. Blunt, H. M. 45th; Ass. Ap. Henderson, 28th R.; Private S. Coulter, H. M. 45th R.

Secretary—Quarter Master Serj. Anderson, 50th R. N. I.

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[No. 4.

THE POOR MAN'S HOUSE REPAIRED; OR, THE WRETCHED MADE HAPPY.

[A simple Narrative of Facts, communicated, by a Lady, to the New-York State Temperance Society.]

FOR fifteen years of my married life I was as miserable as any woman could be. Our house was the picture of wretchedness externally, and it looked still more wretched within. The windows were patched, the walls shattered, the furniture defaced and broken, and every thing was going to ruins.

It had not always been so; for once my home was happy, and I used to take much pleasure and some pride in hearing the neighbors say, "How neat and trim neighbor Norton's house always looks!" But they could not say so long. One thing after another changed. Our table was no longer spread with comfortable food, nor surrounded with cheerful faces; but there were scanty meals, sour looks, and loud and angry words; while, do the best I could, I was not able to conceal the tatters of my own and my children's clothing. My husband is a mechanic; his employment is good, and he might have made his family as happy as any family in the place; but he was in the habit of taking ardent spirit every day. *He* thought it did him good; *I* knew it did not, for I found him every day more and more unkind. Our comforts, one by one, were stripped away, till at last I saw myself the wife of a confirmed drunkard.

I well remember, one evening, I was sitting by the fire, mending my poor boy's tattered jacket. My heart was very sad. I had been thinking of the happy evenings I had spent with my husband before our marriage; of the few pleasant

years that succeeded; of the misery that then came; of the misery yet to come; and for me there seemed no ray of hope, or comfort. My husband was a terror to his family, and a nuisance to the neighborhood; my children were idle, ragged and disobedient; myself a heart-broken wife and wretched mother. While I thought of all this, I could no longer retain my composure, but, dropping my work, I leaned my head upon my hand and wept bitterly. My husband had been absent all day, and I was now expecting him home every minute. It was growing late, so I wiped away my tears as well as I could, and put the embers together, to make my fireside look as inviting as possible. But I dreaded my husband's return—his sharp voice and bitter words pained me to the heart, and rougher treatment than all this I often experienced from him who had once been to me all that I could wish.

At length the door opened and Robert entered. I saw by his flushed countenance and angry expressions that I had better remain silent; so, with a sinking heart, I placed a chair for him by the fire, and continued my work without speaking.

Robert broke silence, and in a sharp tone said, "What on earth do you sit there for, at work on that dirty rag? Why don't you give me something to eat?" and snatching the work roughly from my hands, he threw it into the fire. I sprang forward to rescue my poor child's garment, and so quick were my movements, that I saved it from much injury. But while I was shaking the ashes from it, my husband again snatched it from my hands, and with a terrible oath, defying me to touch it, once more threw it into the fire. I was afraid to attempt to save it; so I turned away, with bitter feelings to see my labor all lost, and my destitute child made still more destitute by its father's hand. But, as patiently and kindly as I could, I set before Robert the supper I had prepared for him. It did not look very inviting, to be sure; but I could offer nothing more. He swore he would not taste a particle. I now reproached him for not having provided any thing better for myself and children. But this was no time for reproach. Robert's anger rose to the highest pitch. He dashed the cup and plate I had placed for him to the floor; and seizing me roughly by the arm, he opened the door, and forcing me from the dwelling, bid me enter again, if I dared. The night was cold and windy. I was thinly dressed, and even ill. But I forbore to take refuge under a neighbor's roof. My heart

was too sad and desolate to admit of human consolation. At this sorrowful moment I remembered that

“Earth hath no sorrow that heaven cannot heal;”

so, falling almost unconsciously upon my knees, I prayed that God would comfort my stricken heart; that my sins might be pardoned; that I might be enabled to repose all my griefs in the bosom of that Gracious One who has kindly promised to give the heavy ladened rest. I then prayed for my miserable husband, that God would have mercy upon him, and deliver him from his dreadful delusion before it was too late. I prayed, too, for my poor children, with all the fervor of a mother's soul. This was the first prayer I had offered for years; for I had been a sinful woman. Had I prayed sooner, I might have saved myself much sorrow and distress. But as it was, I arose from my knees with feelings far less hopeless and bitter. I then crept back to the house, and on looking in at the window, I found that Robert had fallen asleep; so I opened the door quietly, without disturbing his heavy slumbers, and laid myself down to rest.

The events of this evening were no uncommon events to me. Each succeeding day brought but the same rough treatment, the same wretchedness and want. Robert grew worse and worse. He not only destroyed all our peace, but brought noise and discord into the whole neighborhood, till at last, for the sake of quiet, he was taken to the house of correction. I never can forget that dreadful night when he was carried away. He came home shockingly intoxicated. The little children crept into the farthest corner of the house to shield themselves from his fury. He threatened every thing with destruction. I was in danger of my life, and ran for safety into the nearest house, where a poor widow lived. Robert followed—we fastened the door—he swore he would set fire to the building, and burn it over our heads. But some one passing by heard the uproar, and went for the town officers. Several of them came, just as my infatuated husband was pelting the window with stones. They took him away by force, while he was uttering the most shocking oaths. I sat down and wept with shame and vexation. My little Jane put her arm round my neck, and said, “Don't cry, ma—he has gone—wicked pa has gone, and I hope he will never come back—he is so cross, and beats us so.” I hardly knew what to say in answer to my little girl, but I felt that it was a

dreadful thing to have my children speak so of him whom I would gladly have taught them to love and honor.

I determined, now my husband was away, to support my family by my own work; for wretched as my home was, I could not bear to leave it and come upon the town. I could not earn much, for my health was feeble, but I managed by depriving myself of several meals, to save enough to mend my poor neighbor's window.

But Robert longed to regain his liberty. He resolved that he would do better, and upon promising orderly conduct, was permitted to return to his family. Badly as he had treated me, I was glad to see him back again. He looked humble and spoke to me kindly. He kissed the younger children, too, and for a while every thing went on smoothly. To me it seemed like the dawning of better days; and when Robert one evening brought home some new shoes for our oldest boy, and a new gown for my little Jane, I actually wept for joy, and Jane said, her "wicked pa had come back very good."

But these bright days were not to last. Darker ones came, darker than I had ever known before, or perhaps they seemed darker, from the transient sunshine that had gleamed upon us. I again heard my children crying for food, when I had no food to give them. I was again often turned from my dwelling, or, if I offered any resistance, was forced to receive harsh words and cruel blows. But it is in vain to tell all I suffered. Many have gone through the same fiery trial, and will feel that a recital of my woes is but a recital of what they too have borne.

There was one privilege, the want of which I at this time felt deeply. The village church was within sight of our door. I used to hear the bell ring, and see the children of the neighborhood go by, neatly dressed, to the Sabbath school; but I had no gown, nor bonnet, nor shawl fit to wear, and my children were still more destitute than myself. So we were obliged to spend the Sabbath in sadness at home, while Robert, if the day was fine, would profane it by going on the water to fish, or would linger with his companions round the door of the grog-shop—not to enter, it is true; for the dram-seller, with his wife and children, dressed very fine, were accustomed to attend church; and but for that dreadful shop, I might have gone there too.

Our minister was one of those who thought it his duty to "reason on temperance," as well as "righteousness," and

“judgment to come;” and through his exertions, and the exertions of other good men, a reform had commenced, which gave great encouragement to the friends of human happiness and virtue. Temperance meetings were held once a month in different parts of the town, and in spite of much opposition, and many prophecies to the contrary, the cause went on.

I heard much said about these meetings, and resolved to attend the next; so, when the evening came, I borrowed a cloak and bonnet of one of the neighbors, and hastened to the church. The prayers I there heard did my wounded spirit good, and the plain impressive language of the minister spoke to my very heart. I resolved to persuade my husband, if possible, to go with me when there should be another meeting.

A circumstance occurred about this time that quite destroyed my remaining courage, and almost caused me to give Robert up for lost. We lived in a small, shabby-looking house, a part of which he rented to a very poor family. They could not pay the rent immediately upon its being due. It was in the depth of winter, and the poor woman had a little infant, not more than two weeks old. But Robert's heart was shut to all kind feelings. One very stormy day he drove the whole family out of doors, and they were obliged to seek some other dwelling. It was too much for the poor woman in her feeble state. She caught a severe cold, and died in a few days. After this heartless act, my faith quite failed me, and I felt as if nothing could recall my husband to a sense of duty. But I little knew the workings of his mind. He seemed to return a little to his senses, when he saw that his cruelty had probably caused the death of the poor woman, and rendered a large family of helpless children motherless. His countenance became more dark and gloomy, and he scarcely raised his eyes to notice any one.

Things were in this state, when one day our minister called, as he was visiting the people of his parish. I was very glad to see him, and told him all my griefs freely. He gave me what consolation he could, and informed me that there was another temperance meeting in the evening, which he hoped I would attend; “and,” added he, “bring your husband along with you, if you can persuade him to come.”

When Robert came home to supper, I was surprised and delighted to find him sober; so I told him of the minister's visit, and the meeting in the evening. He seemed pleased that the

minister had called, and even asked me how things looked about the room, "for," said he, "we don't look quite so stylish here as we once did, Mary."

"No, Robert," said I, with a sigh, as I surveyed the wretched apartment; "but if you would attend the temperance meeting, and hear what the minister says about saving money, I think it would soon look much better here, and the boys might have better jackets, and I might have a better gown. Oh, Robert,"—

I would have said more, but my eyes filled with tears, and I could not. Robert hung down his head and looked ashamed. He knew he had spent, for rum, money enough to feed and clothe his family well. I thought he had half a mind to tell me he would go with me. When I had cleared away the supper, and sent the children to bed, I put on my bonnet, and said, "I will just step into neighbor Warren's, and borrow Nancy's cloak."

"Have not you any cloak of your own?" said he.

"No," I replied, "I have been without one a long time."

Robert said no more, but when I came back with the cloak, and said to him, "Will you go with me?" he said, in a tone which seemed as if he were trying to suppress kinder feelings, "Go along, Mary, and don't be always fretting about me." I was grieved, but said nothing, and proceeded to the meeting alone, praying that Robert might think better of it and come. The services were even more interesting than they had been at the preceding meeting. The minister said every thing to convince, and I felt distressing anxiety, that I could not control, to have my husband hear all that was said. Judge, then, of my surprise and pleasure, when, a short time after I had returned home, Robert entered, and said, "Guess where I have been, Mary."

"Not to meeting, Robert!"

"Yes, Mary, to meeting! I took up my hat after you had gone, thinking that I would go down to the shop; for I felt uneasy, and wanted something to suppress my disagreeable thoughts. But as I passed by the meeting-house, it was so well lighted up, and the bell was ringing, and the people going in, I thought perhaps I had better go in too; and I am glad I did. Wife! I do believe the minister is right. I know that hard drinking has been the ruin of myself and family, and while the minister was speaking, I thought I would try to break away from my bad habits."

“ O Robert, *will you try?*” I exclaimed, while my heart beat with pleasure to hear him thus speak.

“ ’Tis hard work, Mary, harder than you think for.”

“ I know it is hard, my dear husband; but only think of the happiness it would bring to us all—of the ruin from which it will save our little boys—the agony from which it will save your poor wife, O, Robert, if you have one spark of love remaining in your bosom for any of us”——

I could not go on; but leaning my hands upon my husband's shoulder, I sobbed aloud.

Robert seemed affected, and said, in a doubtful tone, “ Perhaps I might leave it off by degrees.”

“ O no ! Robert, no !” I answered, “ that will never do. Don't you remember how particular the minister was to say, ‘ *leave it off at once?*’ You will never do it by degrees.”

Robert looked steadily into the fire, and did not say one word more. When not under the influence of strong drink, he is a man of good sense, and I thought it better to leave him to his own reflections. I know not what passed through his mind. The kinder and better feelings of other days seemed to be awakened from their slumber, or rather, He, from whom “ all just thoughts and holy desires proceed,” was influencing his determination. As for myself, I longed in secret to pour out my soul to God. So I went into the bed-room, where my poor children were fast asleep; and, after seeing that they were well covered up, I kissed each one of them, and knelt down by their side to offer up my prayer. I prayed as I had never done before. I seemed, through my Redeemer, to gain a nearer and bolder access to the throne of grace. My heart was filled with deep gratitude, penitence, humility and joy, and from that hour I have dared to hope myself a child of God. O that blessed, blessed night ! It caused joy among the angels in heaven, over the reconciling of one soul to God—over the desire of another soul to return to the path of duty. It caused joy on earth, in our poor, humble dwelling—joy in the bosom of the long afflicted wife—joy that her own soul was trusting in Christ—joy that her husband was purposing to forsake his wretched way, and turn into a happier, better path.

The next day, before Robert went out, I encouraged him all I could to persevere. I brought to his remembrance as much of the lecture as I could, so that it might be fresh in his mind. He left me in good spirits, and promised to see me

again at night a sober man. But, oh! what an anxious day was it for me! I dreaded, and yet longed for evening to come, and my heart beat as I heard his footstep at the door. But he had kept his word—he had not tasted a drop of spirit during the day. He had seen, too, the minister and several members of the Temperance Society. In consequence of the meeting on the last evening, many new names were added to the temperance list, and they had promised, in case of entire abstinence till the next meeting, to receive his. I could scarcely believe my senses when I heard my husband speak thus, and the prospect of his becoming a sober man seemed too delightful to be ever realized. For a time, I rejoiced with trembling; but when, day after day, I saw him return orderly and quiet, my courage revived, and I felt that he *would persevere*.

At length the evening came round for the next meeting, and my husband and myself went, oh! so happy! and put our names to the pledge. What a different prospect did our home now present! I could not keep my countenance for joy, when the neighbors came in to congratulate me on the change. I could now dress my children neat and comfortable, and send them to the Sabbath school. I went myself with my husband constantly to church, and on making known my wish to our minister, publicly professed my faith in the Saviour of sinners. Thus happily did the winter and summer pass away. One day in autumn, as the minister was passing by, my husband was in the road in front of the house.

The minister remarked, "I am glad, Robert, to see your house repaired and looking so well."

"Thank you, sir; why, it does look some better." As the minister was about to pass on, Robert added, "Mr. G., I have not drunk a drop of rum for one year, come next Monday. So you see the effect upon my house. I used to work hard before, and spent about all I earned for rum, to drink myself, or to give away. Many a time I have been at my work on a Sunday, and earned a dollar or more in the course of the day, and taken the money, and then laid out the whole in rum. Now I can clothe my family well, and have something to lay out upon my house. Last summer, my boy and I saved sixty dollars besides supporting the family."

Sixty dollars saved! But who can tell the value of the happy days and nights of this year? or the worth of a kind, sober, industrious husband and father, compared with a cross,

cruel, and drunken one? Ask the wife; what would she tell you? Ask the children; what would be their answer?

Some of my husband's former wicked companions felt piqued and envious that Robert was free from their degrading habit. They saw him thriving, respected and happy. His life and prospects were a continued reflection upon theirs. They longed to see him fall, and determined, if possible, to effect his ruin. As he was quietly returning home one evening, he passed by the shop which he was once so much in the habit of frequenting. They accosted him: by taunts and jeers which he had not firmness enough to resist, they drew him into their company. Once there, they thought him within their power. When they could not induce him to violate his pledge by taking rum, they called him a "cold water man;" "a white livered coward;" "priest ridden;" "afraid of his minister," and many other titles of reproach. They then told him he had not promised to drink no wine; and, after much persuasion, they induced him to take a glass. But in this glass they had mingled the poison. Once stimulated, he called for more and yet more, till these wretches had the pleasure of seeing him who had so long stood firm, reeling from the shop, to mar at once all that was pleasant and peaceful at home. When my husband did not return at supper time, I felt rather anxious, but thought he might be delayed, as he sometimes is; so I put his supper to the fire and sat down to my knitting work, while one of the boys read to me from his Sabbath school book.

We were thus employed when my deluded husband entered. O the agony of that moment! Had he been brought to me a corpse I could not have been more shocked. Had those wicked men who thus seduced my husband entered my house and done the same things that they caused him to do, they might have been indicted for the outrage. In the morning Robert had come to himself; but he saw in the broken furniture, in the distrustful looks of the children, in the swollen eyes and distressed countenance of his wife, more than he cared to know. There was a mixture of remorse and obstinacy in his looks, and when he left me for the morning, instead of his usual "Good morning, Mary," he shut the door roughly after him and hurried away.

When evening came again, Robert returned to the shop, and asked for a glass of rum. He wanted something to stifle the keen reproaches of conscience. The dram-seller knew

my husband, knew of his reform, that from being a nuisance to the town, he had become an orderly and respectable citizen; and now that he had been seduced from the right way, instead of denying him the cause of all our former misery—instead of a little friendly advice—with his *usual courteous smile*, he put the fatal glass into his hand.

For a time my poor Robert continued in a very bad way. He mingled again with his profane and wicked associates; he was ashamed to see his minister, and took no notice of him when he passed; hung down his head when he met any of his temperance friends, and seemed to be fast returning to his former miserable habits.

But he was not thus to become the dupe of wicked and designing men. His wife's prayers and tears were not thus to be of no avail. On a sudden he awoke from his delusion. He had lived a whole year without rum; and though exposed to all weathers, he knew his health had been better, his head clearer, his nerves firmer, his purse heavier, and his home happier. He called one evening to see the President of the Temperance Society; confessed his weakness in yielding to temptation; asked the forgiveness of the Society; requested to have his name, which had been erased from the temperance list, renewed; and promised never again to violate the pledge. Since that night my husband has continued a perfectly temperate man. No temptation has ever led him again to violate his pledge.

I have been induced to give this history of his reform to the world, in order, if possible, to persuade others to follow his example, to show them *how* quiet and plenty were restored to a wretched dwelling, virtue and respectability to a ruined family, and the *poor man's house repaired*.

From the Presbyterian.

INTEMPERANCE AND LITERARY MEN.

We believe it to be a fact well established, that intoxicating drinks are seldom, if ever, resorted to from natural relish. In themselves they offend, instead of pleasing the taste, and in their first use, contrivance is necessary to render

them palatable. A person ignorant of their stimulating effects, would enjoy no such gratification from their use, as is experienced in eating nourishing food. The Creator has wisely connected a pleasure with the very act of eating, that animals may be induced to sustain their bodies from the relishing effects of appropriate food. But there is no such gratification in the mere participation of intoxicating drinks. Their general use is to be explained on another principle. It is from an unhappy and false persuasion of their salutary medical effects, and it is the expectation of these effects which enables a person to do violence to his natural taste by partaking of a nauseous article. Thus rhubarb and opium are nauseating, but their known effects in relieving the system from pain and disease, will overcome the natural repugnance which we have to bring them into contact with the palate. Even assafætida, which is offensive to more than one sense, may be readily and habitually taken, from associating it with its soothing effects upon the system. In like manner intoxicating drinks have been resorted to as a medicine, and as they have been found to operate promptly, and to *appearance salutarily*, the association has been formed which induces the habit of recurring to them even under imaginary ailments. Their immediate and not their more remote effects are considered; their power to afford temporary relief is the inducement, while their inevitable tendency to create and confirm worse diseases, is forgotten or disregarded. But there is one disease, if disease we may be permitted to call it, for the relief of which these drinks are deemed a panacea. We mean lassitude or weakness, often connected with other diseases as a consequence, but more frequently the result of over-action of the corporeal or mental faculties. In such cases, repose is the natural remedy, but the association has been formed that immediate relief may be obtained from the use of drinks which will promptly excite the system. And although experience proves that the lassitude returns when the remedy has ceased its brief action, yet it is in every similar exigency resorted to until as an effect of habit, the system imperiously demands this artificial excitement. We are persuaded that there are more drunkards from this

cause than any other. It operates powerfully upon delicate females of nervous temperament; upon those whose occupations demand great expenditure of bodily strength; and upon literary men whose strength declines under exhausting mental application. A sense of weakness, if not painful, is unpleasant, and the desire of relief is correspondently urgent; and although this desire might be gratified by seasonable repose, it may be much more promptly gratified by stimulating drinks. The knowledge of this fact, derived from repeated trials, lays the foundation of incalculable evil, inasmuch as it insensibly leads an individual to the formation of a habit which is despotic in its sway, and which results in the wreck of the physical structure, and what is still worse, in the debasement and ruin of the moral powers. We say then that the moment of peril is when lassitude or exhaustion urges us to seek relief. Literary men should be particularly vigilant at such junctures. One indulgence may prove the cause of their ruin. Nature kindly offers her medical aid, and invites to relaxation and repose, as a method of restoring exhausted faculties; stimulating drinks proffer their aid, which, if accepted, enfeebles while it seems to refresh and tends to diminish the strength which it proposes to invigorate. How many noble minds have been wrecked and how many characters blighted by the operation of this insidious cause! How often have the sons of genius, from the weariness attendant upon intellectual exertion, become the victims of intemperance! Cowley, Dryden, Parnell, Churchill, Prior, Pope, Burns, Johnson, and Byron, and a multitude of others, equally celebrated in the various walks of literature, have been made to suffer from such indulgence. And alas! even ministers of the sanctuary have been unwillingly betrayed, from the use of stimulating drinks as a refreshment, into their use as a gratification for the drunkard's artificial appetite.

As no one proposes to be a drunkard, we would say to all, the only safety lies in a strict adherence to the maxim *touch not, taste not, handle not.*

Extract of a letter from Mr. Chapman, dated Birmingham, 27th August, 1834.

“I have already told you that Mr. Livesey’s admirable lectures had made a deep impression, and from what I had heard, I suggested the *probability* that if some mechanics, pupils of Mr. Livesey, and accustomed to discussion, from Preston, were to come here, our men might catch the flame, and then we might go on with our own lamps. A few friends met, and at length we agreed to try the effect.—Mr. Livesey sent us a blacksmith, a shoemaker, and tailor, and what between the *fire* of the blacksmith, the *awl* of the shoemaker, and the *needle* of the tailor Birmingham is in a tremendous storm. Our friends commenced on Tuesday evening, the 27th instant, at the large chapel in Livery street, which we engaged for the occasion. Here, also, on Wednesday, Thursday, and Friday evenings, to crowded meetings of mechanics, did our Temperance heroes defend themselves against all gainsayers. They are advocates of the most exclusive system a Reckabite could desire; they touch “neither wine nor strong drink.” After all this, I hoped, though not confidently, that we had gained a point; and I ventured to give notice on Friday evening, (as our Preston friends were to return next day,) that the Birmingham mechanics should have an opportunity of trying their skill on the following Tuesday evening. When the evening arrived, the chapel was crowded, and after having persuaded one mechanic to take the chair, and another to commence addressing the audience, we soon got to work, and a glorious night it was. I had adopted this plan before, telling the men that it was their meeting, they should have a mechanic in the chair, which was adopted each night. My old friend *Brittain* whose interesting letter you must have seen, presided the first night, on another, a notorious but reformed drunkard, a *razor grinder*, was our *præsus*, and remarkably well they managed. On another occasion a *button maker*, and at another, a tailor. Before the meeting closed on Tuesday night, I informed the audience, that I had procured the use of the chapel for the week, and if they wished the meetings to continue, they need only to say so; a burst of acclamation at once settled the point, and up to Friday night, they have been kept up with unabated energy; I then postponed them until yesterday evening, (Tuesday,) when we had another meeting equally full and encouraging. This advance is ascribable to two causes. 1st, The searching character of the addresses with

respect to the nutritious qualities of *ale*, by the Preston mechanics; and 2d, The interest men feel in hearing discussions by those of their own class. In Lancashire, they now use a term peculiar to themselves;—they call an *a stinent* a *tee-totaller*; that is, he totally abstains from all intoxicating drinks. The pressing of this point, so directly crossed the path of our prejudices, that it could not but produce discussion, discussion has led to trial, and trial to conviction in many that strong drinks are wholly unnecessary. Of course, there are conflicting opinions but not one apologist now rises for spirit drinking! This is a great advance of public opinion. Still, of course, there are many who indulge in this vicious habit; but the time appears to be just approaching when drinking to excess in public will not be tolerated, and when private tippling will have very few admirers. I anticipate this change from the way in which the Temperance reform will probably be ultimately worked in England. There is an energy of character in English mechanics, which when once roused, is not easily controlled. Many events of late have proved this. But hitherto, all their movements have been accompanied by intemperance, and their efforts have been directed to the removal of effects, leaving the causes untouched.—Bubble after bubble has floated before them, and they have as eagerly chased them; yet they have not advanced one step; at least, their wives and children are as short of clothes, and their cottages of furniture, as ever. And why is this? Simply because, no matter what their wages were, they went in drink; and for this, the Tailor and Shoemaker contended just as regularly as the Blacksmith, or the Sawyer. Now the fallacy is seen through; the leaven is working: one workman tells another; the points are discussed; and what chance has an emaciated body and empty purse with a worthless character, against health, and comfort, and respectability? These are witnesses, which laugh opposition into nothingness. But these witnesses are sure, and they are working too; and what master, who can have a steady, sober, good workman, will be plagued with a drunkard? It is like a smart, active little enemy battering the hide of an unwieldy antagonist. He stands no chance. Now this feeling is precisely what has commenced here. It will be carried to other large towns, by mechanics; and so spreading from one town to another, the cause will advance with giant steps.—From the large towns, it will drop into the small ones; and from them into the villages. In the meantime, the tree will bring its fruit to perfection; and the more it bears, the more it

will thrive. The real property of this country is so great, that it *can* almost accomplish any thing *possible*; it has performed prodigies, while a canker worm has been consuming its vitals—while *two millions* of pounds sterling have every week been *spent* or *sacrificed* to the demon INTEMPERANCE. But when this *maelstrom* to all prosperity shall cease, when popular opinion set in, in another opposite direction, who shall tell the effect?"

In a subsequent letter of 22d Sept., the same ardent friend of the cause writes,—

“Temperance is going on here finely. It is indeed Temperance! No half way measures will do. Our new converts outrun the old ones, and the old find they must become *abstinen's*, or give it up, so far behind does the zeal of the *tee totallers* leave half-measure men. By the bye, I am surprised to find that our best men are more and more convinced that even ale is not necessary, but absolutely injurious, though taken moderately. They explain the objection to it to be, that it produces inability to take sufficient eatables, particularly at breakfast. You would be delighted to see the energy of our mechanics now. They decided to have two open-air meetings on Sunday in two of the worst parts of the town. Scarcely a night now passes but they have a meeting. I have a small still which I carry to these meetings and use in extracting the spirit from ale, in the presence of the people, and then I burn the Devil. The effect of this is tremendous.”

The writer expresses his confidence, that the spirit which animates the mechanics of Birmingham, will soon extend to other large towns, and thence into the villages and hamlets. In conclusion, he relates the following anecdote:

“At a late and large temperance meeting, held at Livery street Chapel, Birmingham, while Mr. Chapman the Secretary was speaking, an old soldier who sat before him, interrupted him by calling out, “*he had often proved a glass of rum to be a good thing; and that he had served in the hot and in the cold, particularly in the Indies.*” “Very well,” said Mr. C. “there are many here who can recollect that when Bonaparte was in Egypt, there was a strong force marched across the Great Desert of Arabia to meet him on the sands of Egypt. “Yes,” cried the veteran, “*I do for one, and was one who was in that march.*” “Well then,” said the speaker, the meeting rising in excitement as he proceeded, “I ask you now my old friend, whether in consequence of the difficulty of carriage the army, though subjected to the severest fatigue and ince

sant toil, were without any spirit rations at all?" "*That's true*" cried the veteran. "Yes," said Mr. C. "and Sir James M' Gregor, the Surgeon General of the forces, repeated that the effect was such, that though the men marched under a burning sun of from 114 to 118 deg. of Farenheit, THE INDIAN ARMY WAS NEVER SO HEALTHY." Thunders of applause hailed the testimony; while a great point was gained in another view of the case. The meeting had before it a living witness to the truth of a statement, which, though made without reference to Temperance Societies, proves beyond the power of contradiction, that the principles are as the basis of the earth itself.'

ARDENT SPIRITS NOT NECESSARY.

Men habitually in the use of intoxicating drinks, generally endeavour to sustain their practice, by urging that in their peculiar situation, and exposed as they are to peculiar fatigues and exhaustion, a little, a small quantity is absolutely needful for the n. To counteract the influence of such, and show them if possible their error, the friends of temperance have no other way than to adduce cases as near in point as possible, where the same or similar exposures and fatigues have been endured without ardent spirit, and no injury felt. The most general plea now of drinking is, that when travelling, exposed to damp and night air, irregularity in one's diet, riding nights, change of climate, &c. &c. a little spirit is necessary and very useful. We happen however to know a gentleman who left Philadelphia, early in January, to go through all the southern and western states, who has travelled in all weather, the snow and the rain; has rode over the worst conceivable roads day and night, without intermission, for a week at a time; has been turned over in the stage, forded and swam creeks and rivers; been irregular in his meals, sometimes eating once in a day and sometimes twice and oftener; has traversed all the territory acquired lately from the Cherokees, lodged in cabins open to winds and storms, and all this without taking one drop of ardent spirit. And yet his health is perfect, and since he left home, he had not been ill an hour when we saw and conversed with him. Another gentleman left Boston, about the first of February, on a tour south and west, was at sea 14 days, and then traversed the country from South Carolina to Mis-

Mississippi, enduring all the fatigues and exposures incident to such a journey, and yet he drank no ardent spirit.

Now we could multiply this testimony to any required amount, from the mouths of living witnesses, whose evidence on any other subject, even a case of property or life, would be unhesitatingly received. And in this one case shall it be rejected? Are such men, men of the first character in the land, men deeply engaged in extensive business, unworthy of credit! "They speak that which they know, and testify that which they have seen." But it may be urged, the water in some places is noxious to health. We answer, a genuine thorough going cold water man, hardly knows what thirst is, and drinks but seldom of his favorite beverage. His system, free from the excitement produced by alcohol, runs on in one regular, unvaried course, neither requiring or receiving any other stimulus than nature gives, and has no occasion for great quantities of any cooling beverage. "Nature's wants are few." And even admitting the objection in all its length, do ardent spirits afford a corrective to bad water? If so, upon what principles does this effect depend? We here leave the subject for reflection, intending to resume it in some subsequent number, and adduce some other testimony which shall go to elucidate another very important point. *Temp. Rec.*

EFFECTS OF ALCOHOL ON THE DIGESTIVE ORGANS.

Dr. Beaumont of the United States Army, has lately published a work entitled 'Experiments and Observations on the Gastric Juices and Physiology of Digestion.' Dr. Beaumont has had a better opportunity to ascertain the character of the gastric juice, and observe all the operations of the digestive organs than was ever afforded to any man before. A Canadian Frenchman was accidentally wounded by the discharge of a musket, the contents of which entered his side, lacerated his lungs and penetrated his stomach. Dr. Beaumont attended him, and the man recovered, but an aperture in his side still remained, and a communication was thus opened with the stomach, of which Dr. Beaumont availed himself to perform a series of highly interesting gastric experiments; the results of which are presented to the public in the book we have mentioned.

Among a variety of rules deduced from its observations, we recommend the following to the attention of our readers:—

“*Acohol*, whether in the form of distilled spirits, wine, beer, cider, or any other intoxicating liquors, impairs digestion, debilitates the stomach, and if persevered in for a short time, always induces a morbid state of that organ. *Simple water* is the only fluid called for by the wants of the system; artificial drinks are all more or less injurious; some more than others; but none can claim exemption from the charge.”

DELIRIUM TREMENS.

Remarks on the History and Treatment of Delirium Tremens. By JOHN WARE, M. D.

God, in his Providence, has assigned to *vice* the most awful of the diseases which afflict humanity. Each form of vice has its own peculiar scourge, terrible beyond description. That of intemperance, *Delirium Tremens*, is an uncontrollable phrensy, in which the patient suffers all that it seems possible for a human being to suffer, of terror, anguish and despair. The popular name for the disease, in Alms-houses, and Hospitals, is the Horrors. It is one of the more striking of those varieties of wretchedness which they produce, who, by the traffic in ardent spirit, are scattering firebrands, arrows and death, over the community.

From the pamphlet above named, we make some extracts, which will illustrate the nature of this disease. In the first place, in respect to the persons exposed to it.

“There is hardly any state or degree of disease in drunkards, in which an attack of this disease may not be looked upon, as a possible or even probable occurrence. Generally speaking, the more severe the original affection, the more likely is this secondary one to make its appearance; but this is not always true. It supervenes on a very slight indisposition in one individual, whilst another will pass through an attack of great severity, without exhibiting any indication of its approach. Neither does the degree of indulgence in the use of ardent spirits, afford any rule for measuring the probability of its occurrence. It often happens that the confirmed sot will escape its visitation for years, and perhaps for life; whilst a young man, who has but just begun the habit of indulgence, may have an attack on the slightest indisposition.”

“It is a common belief, that Delirium Tremens, is immediately occasioned by abstinence from ardent spirits, whether this abstinence be forced or voluntary. It is not intended to deny that abstinence may sometimes produce this effect; yet I feel very certain, that in a large proportion of cases, it has nothing to do with it. The symptoms of this affection frequently ensue shortly after a course of excessive indulgence. In this case, it is not that the discontinuance of the indulgence occasions the disease; but that the access of the disease creates a distaste for liquor, and is the occasion of the discontinuance of its use. The disease occurs also in individuals, whose habit of drinking has never been suspended at all, but has continued up to the very commencement of the delirium.”

The most remarkable and prominent symptoms are delirium, sleeplessness, and a tremor of the limbs. Hence the name Delirium Tremens, or trembling madness. It has been proposed also to call it Delirium Vigilans, or sleepless madness, a name, which, it is said, is equally descriptive of its character. The delirium, which is the most terrible of the symptoms, and the one which occasions the most agonizing sufferings, is thus described by the writer.

“His (the patient’s) imaginary perceptions are generally removed entirely from the actual state of things about him. They often relate to his particular occupation or business, or to whatever other subject may happen at the time to weigh most heavily on his mind. Almost always he imagines himself to be in a different place from that in which he is, and under some disagreeable circumstances. The seaman thinks himself at sea in a gale of wind, vainly endeavoring to bring his vessel to a safe and proper bearing; the smith at his anvil, laboring ineffectually over a piece of work which he can never finish; the cooper, toiling in vain over hoops and staves, which he cannot match; and the rope-maker, twisting forever an interminable length of yarn. All are engaged in a Sisyphean labor, which they are doomed never to accomplish.

“But although the predominating idea for the time, has full possession of the mind, and everything is made to conform to it, yet it is frequently changed in the course of the disease, and has sometimes no relation whatever to any of the habits of the patient, or to any circumstances or things with which he is connected. Thus a patient who had been dissolving a co-partnership before his sickness, was in the first place constantly busied in an entangling controversy about the settle-

ment with his partner; then he suddenly conceived himself to be chased by an alligator, who had been concealed in the chimney of his room; then he would seize upon his bed, and shake it upon the floor, in search of rats and mice, which he supposed to be concealed there, or busy himself in picking lice from his clothes, fleas from his pillow, or hairs out of his drink.

“There is in the aspect and conduct of those affected by this delirium, a very peculiar and strong impression of reality. Nothing can be more real than the expression of horror, fear, or despair, which are occasionally witnessed in the unfortunate subjects of this disease. The dread of robbery and of murder are as distinctly produced in their minds, as they can be in those of persons actually subjected to these dangers. There is often a thrilling and almost startling truth in their expressions of voice and countenance; and from the entire absence of any of the proper exciting causes of such emotions, the whole scene appears to the by-stander like excellent acting.

“The presence of a stranger, and more particularly of the medical attendant, is almost always sufficient to calm, for a short time, the most violent of these patients, and even to suspend the current of their imaginations. It is only, however, for a short time; for if the visit of the physician, even, be prolonged to any considerable length, his authority is lost, and the delirium returns in its full violence. I once sat beside a patient for an hour or two in the beginning of the evening, when the paroxysm was coming on, with the hope of being able to keep up that kind of influence, which I found was at first exerted over him. He was a person of character and education. For some time, by speaking decidedly to him, when attempting to rise from his bed, at the same time lifting up my finger as if to indicate the importance of silence and quietness, I succeeded in inducing him to throw himself back and remain still, though looking wildly around and talking incoherently of things which he supposed to be going on about him. Suddenly he started up, escaped from the opposite side of the bed, and immediately attempted to jump from a window that was near. After his recovery he for some time believed that I had sat by him with a pistol in my hand, which I pointed at him whenever he attempted to get up or to escape. The impression thus produced on his mind was very disagreeable, and was not obliterated for a considerable time.

“Patients laboring under *Delirium Tremens* are not disposed to commit violence or do mischief intentionally; and although

it is very common for them to tear their clothes and break furniture in pieces, yet it is generally with the intention of bringing about some important purpose, which they imagine they can thus accomplish. There is nothing morose or sullen in the temper they display. Indeed they are usually timid, irresolute, and easily alarmed. The apprehension of some design upon them, is often the predominating feeling in their minds, and they as frequently imagine that they have already suffered some severe injury. They are in fear of sheriffs, of robbers, of being murdered, &c. They commonly believe that they have been carried away, and are forcibly detained from home. They often start at any loud and sudden noise, thinking that a musket has been fired at them. One patient declared that he had been flayed, and as a proof pointed to the bare flesh of his arm, from which, as he said, the skin had been taken; another asserted that he had been taken to pieces and put together again. In the state of extreme terror to which these various apprehensions reduce them, it is not uncommon for them to attempt jumping from windows, and this they sometimes accomplish.

“ I know of but one individual who has committed any violence on himself. He did this in two several attacks. In the first, he had suffered very severely from pain in the head, was much dejected, and impressed with some undefined expectation of evil. He mangled his throat with a penknife, bled profusely, but was prevented from farther mischief and his paroxysm went through its usual course. In the second attack, he made a similar attempt with a razor, wounded some small arteries, and cut badly into the larynx. He bled to faintness, and was much reduced by the hemorrhage, but his disorder was not affected by the loss of blood, and he finally recovered.

“ There is hardly anything in disease more remarkable than the spectacle exhibited by a patient in the height of a paroxysm of Delirium Tremens. We see him intently engaged in the pursuit of some imaginary object, laboring with the utmost diligence and earnestness upon imaginary materials, and with imaginary companions; his countenance haggard and worn by anxiety and watchfulness, and his hair, face and limbs, bathed in a profuse sweat. At one time we find him supporting with his whole strength the wall of the house, believing that it is about to fall in and crush him; at another time, he is engaged in a combat with snakes, alligators, rats, mice, or in-

sects, of which his room, his bed, and his clothes are full; at another, his flesh is filled with pins, needless, fish-hooks, or pieces of glass, of which he is endeavoring to get free, cutting himself even to the quick in the attempt; at another, he is in an agony of terror, trembling in every limb at the fear of murder or fire, and beseeching in the most piteous accents for assistance; again, perhaps, we may visit him when he is tranquil and comparatively calm, and ready to entertain us with a long and solemn narrative of the dangers and adventures of the night before."

There seems to be a feeble glimbering of reason in these paroxysms, which must make the surrounding darkness the more terrible, or to speak without a metaphor, the patient has often a semi-consciousness of his condition which must add intensity to his sufferings. "A person," continues our author, "of a very strong mind may sometimes detect the fallacy of his imaginations, and obtain a partial control over them. This lasts but for a moment. I once succeeded in convincing a patient who thought himself away from home in a strange place, that he really was in his own house, by directing his attention strongly to several pictures, which were hanging around his room, and to the peculiarities in its arrangement, furniture, &c. He was convinced for the moment that he *was* at home, but not that he *had been* at home. He wondered how he had got back so quickly. He soon relapsed into his original state."

It seems, however, that the struggles of reason to retain her lost ascendancy are not, as might have been supposed, favorable indications in respect to the termination of the disease. The author mentions two cases, where there were distinctly marked lucid intervals, the only ones which occurred in the course of his practice, and in both, the patients died.

"In the first, the disease began with convulsions, which were repeated during the first twelve hours. On the second morning, without having slept at all, the patient had a perfectly rational interval of considerable duration, and talked with his friends and attendants in a manner which would have led no one to suspect him of having labored under any alienation of mind. In a few hours, however, the delirium returned, and he died, in about forty-eight hours from the first attack, of convulsions."

The paroxysms of this disease ordinarily last from three to four days, uninfluenced, in the opinion of Dr. Ware, by any

mode of medical treatment yet known, and then they terminate either in sleep, or death.

This disease is far more common and it has a far wider range among the various ranks of society than is generally supposed. In the upper circles of society, the diseases which are the consequences of degrading vices, are concealed, either by the seclusion of the patient, or by fictitious statements or soft names. On this subject the author remarks,

“Degraded as are the habits which lead to this disease, and lost to all that is honorable or desirable in life, as most of the subjects of it are; still some are not so, and many, even of those who are, are objects of affectionate solicitude to parents and friends. Every physician must meet with many cases where the feelings of those around the patient demand the utmost consideration and sympathy, even if his own character claim no respect. It is not uncommon for this disease to occur in young men who are objects of interest to highly respectable families; in husbands who have wives and children dependent on them; and even in wives and mothers themselves. Some of the most painful scenes we can witness, are connected with instances of this kind, not only on account of the patients themselves, but of those also, who are connected with them and are interested in their recovery. Indeed there is hardly any disease, for the recovery of friends from which, there is more anxiety manifested than there sometimes is in this; from the hope, so generally a fallacious one, that the sufferings of sickness and the danger of death may serve to reclaim the patient from the course which has subjected him to them.”

The author elsewhere remarks, that he has himself had nearly a hundred cases, about four fifths of which were in his private practice, and the others in the Alms-house, in the city of Boston. The cases are numerous every where, where ardent spirits finds its way. And this, for we cannot avoid repeating the remark we have already made, is one of the varieties of human woe, which they produce, who are allowed to scatter firebrands, arrows and death, throughout the community.

Abbott's Rel. Mag.

MODE OF PREVENTING DELIRIUM TREMENS IN THE HOUSE OF
CORRECTION IN BOSTON.

There is another particular in which this establishment is worthy of notice.

Like other and similar institutions, it is a place to which intemperance consigns its thousands of victims. But in other institutions, it has been customary to a great extent, in former years, to break them off from their bad habits by degrees, and not suddenly, lest it should produce delirium tremens and death. Not so in the house of correction in Boston; they are broken off at once, in all cases, and the danger which has been apprehended is guarded against with a strong decoction of worm-wood. This is prepared in the form of tea and given freely. With perhaps one exception, there have been no fatal consequences from delirium tremens since this practice was introduced, in the house of correction in Boston. This is true, notwithstanding the fact that many of the worst cases of drunkenness in the city are subject to this treatment, and the disease often assumes a very threatening aspect. But the strong, warm, worm-wood tea, in sufficient quantities, with scarcely an exception, affords relief. If there was any way of securing these drunkards after their restoration, from a relapse into their former habits when they are discharged, another step would be taken in the progress of reform; but while there remain so many licensed grog-shops, we must expect to find the records in our prisons filled in part with cases of imprisonment for drunkenness, six, eight and ten times repeated.

Report of Boston Prison Dis. Soc.

ON THE SUDDEN ABANDONMENT OF ARDENT SPIRITS.

MESSRS. EDITORS,—I have just seen, in the last number of your invaluable paper, an article on the subject of the abrupt abandonment of the use of intoxicating liquors by intemperate men, and closing with a wish that those who possess information on this subject, would communicate it. In the spring of 1831, as the secretary of a temperance society in S., I addressed a letter of inquiry to Rev. B. C. Smith, chaplain of Auburn state-prison. The following extract from his answer is directly in point; and although it was then published in one of our county papers, that may be no objection to giving it a

wider circulation. The known character of Mr. Smith for candor and piety, the assiduity with which he prosecutes his labor of love, and the advantages which he possesses for judging in this matter, will give his opinion a weight which that of few other men will possess. And it should be borne in mind, that this opinion is not hypothetical, but the result of a close and accurate observation of several years. And observe, too, it is unqualified; there are no exceptions to it.

“It has been most conclusively proved, by the experiment in this prison, as well as in others, that drunkards may be ‘pulled out of the fire’ at once, without any of the serious consequences which have been sometimes apprehended. The greatest sots that ever reel into the prison, are no sooner within the gates than they are constrained to adopt the principle of ‘total abstinence,’ and so far from sustaining any injury, they uniformly, after the first few days, rapidly improve in appetite and spirits, and in general health of body and of mind. Immediate and entire abstinence is as harmless a remedy as it is sure. And it is the only remedy. It is perfect folly to think of weaning a tippler from his cups by degrees. We should as soon think of counteracting the effects of a fatal dose of arsenic by administering more of it in smaller quantities.”

On the subject of “*delirium tremens*,” mentioned in the article to which I before referred, it is to be apprehended that a great mistake very generally obtains. We are accustomed to expect that only the confirmed sot is liable to this dreadful disease. That this is not true, I send you the testimony of an enlightened and scientific physician; which has also been published. I need not say it by way of confirmation, but I was personally acquainted with the individual whose awful death is there spoken of. I knew his habits, and was present at his dreadful end. I heard the groanings and saw the ravings of the dying maniac.—A scene so full of indescribable horror, that the impression will never be effaced.

“It is a mistaken idea, and one which cannot be too speedily corrected, that none but beastly drunkards are subject to *delirium tremens*. I was once called to a patient in the last stage of this dreadful disease, who had never been suspected of intemperance, even by his most intimate friends. He was about 35 years of age, highly respected, had been a dealer in spirits, and was what the world calls a temperate drinker. He drank freely, ’tis true, but was seldom if ever seen intoxi-

cated. Yet, (and let the "temperate" drinker take heed and beware,) *this man died of a strongly marked case of delirium tremens.* And it is probable that at least one-fourth of those who are now called temperate drinkers are as liable as was this man to the same dreadful end. ALPHA.

As physician of the Connecticut State Prison, I have had considerable experience on this subject, for six years past. During that period more than 200 individuals acknowledging themselves drunkards, were confined in the penitentiary, and came under my immediate observation and care; some of them had used their *pint*, others their *quart* of spirits daily for years. Many were advanced in life, some even to 70 or 80 years, extremely feeble and decrepid. In *every case* the principle of total abstinence was adopted and rigidly enforced; neither wine, cider, or any other substitute, was allowed. From all this number, not one case of delirium tremens occurred, nor any other disease peculiar to the intemperate; some suffered severely for a time, many wept like children, others plead with all the eloquence which strong desire and horrid suffering could call forth; yet not in a single instance was there the least indulgence allowed: by degrees the propensity was conquered, the health restored, mental and physical vigor was reproduced. Many a convict has declared to me that his life has been saved, by the rigid practice which we adopted, and was truly thankful that we had not yielded to his entreaties for strong drink. In a full practice of 25 years, I can truly say that I am not satisfied of having seen a single case of delirium tremens, from withholding ardent spirits from the intemperate.

This is a strong argument for *temperance asylums*, which in my opinion would be amongst the most useful *public charities* in the country; indeed I am surprised that the experiment has not been tried before this time, when so much is doing in every other way to remove intemperance.

The resolutions of the intemperate are often the very best, but the horror of the craving cannot be resisted, and while the means of indulgence are at hand, will be resorted to, to relieve the deadly anguish which pervades the whole frame. Take this wretched, half distracted being by the hand, place him in an asylum, secure from the means of indulgence, nurse him, make him every way comfortable, remove the diseased

appetite, and cure the malady by medicine if necessary; soothe his "wounded spirit," sympathise with him, treat him as a man, unfortunate to be sure, but still a man, not abandoned, but diseased; amuse him, employ him, tell him how to get well and how he may avoid the evil in future, and do not doubt that in nine cases out of ten you will be successful.

Aw. T. Rec.]

Yours, S. B. WOODWARD.

EXTRACT FROM PROFESSOR EDGAR'S SECOND LETTER TO THE
COMMISSIONERS APPOINTED BY HIS MAJESTY TO ENQUIRE INTO
THE STATE OF THE POOR OF IRELAND.

I lay to the account of the morally influential, a chief share of the evil caused by spirit-drinking, because those drinking customs which are the great school of drunkenness, derive from them their respectability, influence, and permanence. Spirit drinking, like the snuffing, smoking, and chewing of tobacco, is learned gradually; and generally a combination of evil influences is required to ripen the evil habit into its bad maturity: look then to the course of the drunkard of ordinary circumstances, and you see at once the school in which he was trained. What is his history? Let him give it himself.—I remember well, he says, the pleasant evening parties in my father's house; tea-parties they were called, but tea was too insipid to be much in request, at least by the men. Oh! thought I, what a nice thing whiskey must be, when so many people drink it and praise it, and when it makes people so hearty and friendly. So, when I grew older, and got a little money, I thought I must be a little man, and give and take treats like my father. Then again, as I grew older still, I went to the market, and went to the fair, went to the wedding, the wake, or the funeral;—in short, wherever I went, whether to mass, or meeting, or wherever people were collected together, there whiskey was, haunting me like a ghost; and while my friends were inviting me, and it may be my master or mistress, or even my minister, was pressing me to take just a very little, sure I could not find in my heart to refuse. So I did as other people did, and as other people, very decent people, bid me.—took a drop here, and a sup there; till after a while, it began to be whispered about, that I was an honest, good-hearted fellow, who did nobody any harm but myself. I imagined I was safe, but, oh! the chain was about me, and I could not get free. I re-

solved, I promised, I solemnly swore; but resolutions, and promises, and oaths, are all broken now; property, and character, and peace are all gone; and, like a shattered wreck before the wind, I am driving on, on, night and day, God only knows whither.

The heavy charge which I have brought, is still more fully substantiated by the fact, that the influential classes contribute mightily to the evils resulting from spirit drinking, by their treating with spirituous liquor, and their own practice in using it as a customary beverage. The complaint of drunkenness against servants is very general. No wonder, while they serve to their masters and mistresses so effective an apprenticeship to drunkenness. The most ignorant in letters can understand the language of action. A jug of punch sent down from the parlour to the kitchen, makes a long and eloquent speech, which even the scullion understands; and the servant maid needs no interpreter, while receiving from her kind mistress a glass of whiskey on washing days. From the master's hand the raw boy receives, in the shape of a glass, his first lesson in the rudiments of drunkenness; and, when he has at length shot far away in science beyond his kind teacher's expectations or wishes, his progress is vainly attempted to be stopped by the efficacy of an oath not to drink any except out of his master's hand. Just think for a moment of the extent and power of that lesson which a master or mistress teaches, while putting into the hand of a dependent a glass of distilled spirit. This is good and wholesome, he says, or I would not give it. I give it as an evidence of kindness, or hospitality, or gratitude, I wish you to connect in your mind health and strength, affection and hospitality, and all that is engaging, with a glass of spirits; and just in proportion as you respect my character, and make me a subject of imitation, I expect that you will follow my present example. Who could refuse to hearken to such a lesson, especially such a lesson taught practically by the soft white hand, and dimpled winning smile of a lady?

Look for a moment to another illustration still more affecting and melancholy. I have been but a few years in the gospel ministry, yet I have been in it long enough to see not a few of its brightest ornaments sink down, through intoxication, to degradation and ruin. I have seen many anxious hands stretched up to the platform on a day of ordination, to congratulate the young minister on his union with a warm-hearted and an admiring people; and I have looked forward with de-

light to a long and happy connexion between a talented, faithful minister, and a flourishing and grateful congregation; but in a very few years, that same young man, so full of hope, so full of promise then, was a degraded sot, banished from the ministry—banished from respectable society—the grave has closed over the rest. And how came all this, so rapid, so overwhelming, and so remediless? Was he naturally addicted to strong drink? Did drunkards lead him astray? No; the sacredness of his profession preserved him from their contaminating intercourse. Who, then, were his murderers? The tale is short: his own congregation and his own friends did the deed. As he went from house to house in his visitations, each one of them urged him to drink. As he presided at their social meetings, he was expected to set a cheerful example in pushing the bottle round. He fell, like others, gradually; his friends saw him beginning to fall, and they saw him, too, in the midst of his headlong career; but their eye did not spare, their temptations continued when all power of resistance was gone. He lies low now;—a young widow and orphan children bear his infamy; and though no stone records the manner of his death, yet by the hand of truth it is written as with a pen of iron and lead in the rock for ever,—Murdered by his own congregation!

The destructive influence exercised by the respectable portion of the community, extends wider far than the sphere of their own acquaintance. Who is there, in truth, that can set limits to either the good or evil influence of the humblest member of the community? Blessings are descending now, and they will descend, after our graves have been long closed, and will at length expand into the bliss of heaven, in answer to the prayers, and as the fruit of the instructions and example, of some mother in Israel who long since went to her reward; while the effect of evil example and of evil precepts, will curse posterity through the remotest generations, and extend their destructive influence away into the dread retributions of eternity. Each individual who uses distilled spirit as a customary beverage, teaches by his practice, a pernicious lesson of falsehood; and in proportion to the influence which his character or station exercises, he inflicts a deadly injury on the community. If I am asked, who is the greatest enemy to temperance? I reply at once, the man of greatest moral influence, who sanctions by his practice the use of distilled spirit as a customary beverage.

In connexion with the views which have now been given, it will be readily seen that the influential are the chief patrons of drunkenness, because—

They give to spirit selling and spirit drinking their whole respectability, and their secure support. A very large proportion of distilled spirit is sold to drunkards; but who that regards character would commence a trade, in expectation of being supported by drunkards? who would recklessly bring down on his head the curse of the widow and the orphan, and the blood of lost drunkards? No trade could live in respectability for an hour, if supported only by drunkards; each spirit seller scorns the idea of having such as his customers; and he points to his respectable customers as evidences at the same time of his own respectability, and the respectability of the spirit trade. And is he not right? The spirit trade, though making drunkards, and beggars, and murderers, by wholesale, —the spirit trade, though prosecuting each hour an exterminating warfare against the bodies and souls of men, is nevertheless a respectable trade; and why? Simply because it is supported and rendered respectable by respectable people.

What can be more respectable than spirit drinking? The highest authorities in the kingdom sanction it; the bar and the senate, the pulpit and the bench, and all the learned faculty, pronounce it by their practical testimony, respectable; and what is the consequence? To drink is to be generous, manly, hospitable: to abstain is to be churlish, pusillanimous, effeminate; and who, then, can abstain in the very face of all such respectability, and fashion, and united, concentrated influence? In sober earnest, we are at present in a great combination for mutual destruction; all parties and all sects, however differing on other subjects, are united in one grand effort for ruining each other, and ruining the country, by deliberately conspiring with our country's great enemy, the enemy of happiness, of morality, of religion, of God and man, and every thing good; conspiring to sanction his lying pretensions, to endorse his swindling deceptions, to shut our own eyes and the eyes of others to his exterminating havoc; to introduce him into our most sacred retirements, while his hands are reeking with the blood of our fathers and our brothers; and with all our hearts to bid him God speed as he travels, like the angel of death, across a world which is as the garden of Eden before him, but behind him a desolate wilderness.

Such appear to me the chief sources of the varied and griev-

ously aggravated ills produced by spirit-drinking. The remedy is simple; and requires for its successful application, only a few right-hearted, fearless, persevering men, to keep it continually close pressed to the public mind. What ought to be done, can be done.

From the consideration of this, I must, however, turn away to the discharge of urgent duties.

I am, &c. JOHN EDGAR,
Professor of Divinity, Belfast College.
Belfast, Feb. 22, 1834.

RESOLUTIONS OF THE TEMPERANCE CONFERENCE.

*Held at Exeter Hall, on Monday, May 19th, 1834,
 the Rev. Professor Edgar in the Chair.*

At a very respectable and influential Meeting of delegates from different parts of England and from Ireland, the following resolutions were passed:—

RESOLVED,—I. That since the use of distilled spirit, as a beverage, has been ascertained, by general observation and experience, and by the disinterested and intelligent testimony of upwards of five hundred medical practitioners, to be productive of many injurious and fatal effects on the physical, mental, and moral constitution; and inasmuch as distilled spirit arises from a sinful waste of that grain which ought to afford sustenance to the community, this meeting recommends that all reasonable opportunities should be used by every member of the Temperance Society to impress a conviction of these truths, by information and moral influence, on persons of all classes, and particularly on members of the legislature.

II. That next to the great duty of demonstrating to all whose character and habits give them influence in the community, the pressing necessity for their discontinuing the use of distilled spirit as a beverage, it is incumbent upon Temperance Societies to take the most effectual measures for calling the attention of the public, and first and most especially of spirit dealers, to the burdens, temptations, and sufferings connected with the traffic in distilled spirit.

III. That the establishment of Temperance Societies be particularly recommended in families and manufactories—in col-

leges, academies, and private seminaries—and in mechanic and scientific institutions: the rising generation being in an especial manner the subject of the Temperance Society's anxiety and hope, it is affectionately recommended to those who have the charge of schools, particularly Sunday and other schools for the benefit of the working classes, to make the fundamental principles of the Temperance Society a subject of their early and very decided instruction.

IV. That this meeting recurs with much satisfaction to the sanction which the principles of Temperance societies have derived from the resolutions of some influential religious bodies, and feels deeply anxious to receive the important aid of similar testimonies from the accredited organs of all other Christian Societies.

V. That this meeting regards the influence of females as of the utmost importance to the Temperance cause, and earnestly recommends that means should be forthwith used to secure their active co-operation, as members of this Society, or of distinct Societies, to be called the Ladies' Branch of the British and Foreign Temperance Society, in circulating information, inviting others to sign the declaration of the Society, and in lending their powerful aid in collecting funds for this Society; and that this subject is recommended to the serious consideration of Auxiliary Societies.

VI. That, having regard to the total inadequacy of the annual income of the Society to meet the necessary demands upon its funds, by the extension of its operations and the employment of agents, and to the fact that the Society is at present considerably indebted to the Treasurer, this meeting strongly recommends all members of Temperance societies to use their best exertions to procure an accession to the funds, especially from annual subscribers, and also to carry into effect the plan of circulating books for collecting donations to the Society.

VII. That the clergy and ministers of every denomination, who are members of this Society, be requested to contribute their aid, by preaching sermons on its behalf, and to encourage pecuniary collections on those and other occasions.

VIII. That this meeting records its satisfaction and gratitude that many public journals and periodicals have advocated Temperance principles, and that the committees of Temperance Societies be requested to adopt suitable measures for securing the continuation and extension of such important advocacy.

IX. That this meeting is deeply impressed with the impor-

tant effects likely to result from the universal diffusion of the principles of the Temperance Society, in promoting the health, comfort, and moral improvement of mankind—in affording protection in commercial intercourse and enterprise—in establishing relations of amity among nations as well as individuals, and in preparing the way of the gospel of peace; and, therefore, earnestly solicits the co-operation of missionary and other benevolent and Christian Societies—of British merchants and foreigners, in extending over the world the knowledge and beneficial influence of the principles and practice of the Temperance Society.

X. That, feeling a deep interest in promoting the principles of the Temperance Society among our maritime population, this Conference is anxious to draw to this important subject the attention of ship owners, and all connected with maritime affairs, more particularly of those benevolent and Christian Societies which take an especial interest in the welfare of seamen.

XI. That the distribution of rations of spirits to soldiers and seamen, and the establishment of canteens for the sale of spirituous liquor in barracks, are a temptation to drunkenness of a very injurious nature, and a serious barrier in the way of the Temperance reformation; and that, in the opinion of this meeting, it would essentially improve the character of the British Navy, if the admiralty would make such arrangements that men might be entered for the naval service in future, who are not to expect rations of distilled spirit.

XII. That this meeting declares its serious conviction, that without the blessing of Almighty God, and the influence of his Holy Spirit, no substantial and permanent improvement of character can reasonably be expected from any external reformation of habits effected by the Temperance Society: this meeting, therefore, affectionately recommends, as an essential means of promoting Temperance, watching unto prayer without ceasing.

British T. Adv.

DIALOGUE ON TEMPERANCE.

A wealthy manufacturer from the west of Scotland, while at Edinburgh on business, called upon Dr. Gregory for his advice. He was a man of middle stature, rather corpulent,

with a rosy complexion, and whose exterior altogether bespoke the comfortable liver. After seating himself, the following dialogue ensued.

Gentleman. Well, Dr. Gregory, I ha' come up to Edenbro in the way o' business, and I just thought I would take your advice about my health.

Doctor. Your health sir? What's the matter of you?

Gent. I'm no just sae well i' the stomach as I'd like to be.

Dr. The stomach! I suppose you are a drunkard or a glutton then, Sir.

Gent. Na, na, Dr. Gregory, ye canna say that—ye canna say that—ye maun ken that I'm a sober man, and a temperate man, and a deacon of the kirk, as my worthy father was afore me.

Dr. Well, let us see; what do you eat and drink? What do you take for breakfast?

Gent. I take coffee or tea wi' toast, and a fresh egg or a bit o' salmon, though I have no much appetite for breakfast.

Dr. Yes, and then you take something by way of lunch between breakfast and dinner?

Gent. I canna say I care ower much about the lunch; but can take a bit o' bread and cheese and a glass o' ale, if it be there, but I canna say I care ower much about it.

Dr. Well, what do you eat for dinner?

Gent. O! I'm no very particular, though I maun say I like my dinner.

Dr. I suppose you take soup first?

Gent. Yes, I can say I like my soup.

Dr. And a glass of porter or brandy and water with it?

Gent. Yes, I like a glass of something wi' my soup.

Dr. And then you have fish, or beef and mutton, with vegetables?

Gent. Yes.

Dr. And a glass of ale or porter with them?

Gent. Yes, I take a glass o' ale now and then wi' my meat.

Dr. And then you have boiled fowl and bacon, or something of that sort I suppose?

Gent. Yes, I maun say I like a bit o' fowl and bacon now and then.

Dr. And a glass of something with them?

Gent. Yes.

Dr. And after the fowl you have pudding?

Gent. I'm nae fond o' the pudding, but I can take a bit if it be there.

Dr. And you must have wine with your pudding ?

Gent. I canna take ower much o' the wine, but if I ha' a friend wi' me, I take a glass or so.

Dr. And then you have cheese or nuts ?

Gent. Yes, the gudewife is ower fond o' them, but I canna say I care much about them.

Dr. But you take a glass of wine or two with your nuts ?

Gent. Yes, a glass or two.

Dr. Well, you do not finish your dinner without whiskey-punch ?

Gent. I find my dinner sits better on my stomach wi' a little punch, so I take a glass or so.

Dr. And you have tea, I suppose ?

Gent. Yes, I maun take my tea wi' the gudewife.

Dr. And a bit of something with it ?

Gent. Yes, I can take a bit o' something, if it be there.

Dr. But you do not go to bed without supper ?

Gent. Na, na, Dr. Gregory I canna say I like to gang to bed without my wee bit o' supper ?

Dr. And what do you eat for supper ?

Gent. O! a bit o' ony little thing—a bit o' salmon, or boiled tongue, or cold fowl.

Dr. And a glass of something with it ?

Gent. Yes.

Dr. And you can not go to bed without a night cap of hot punch ?

Gent. I maun say I sleep the better for a glass o' hot punch, though I canna say I'm ower fond o' the habit.

Dr. Well, Sir, 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 a deacon of the kirk, as your worthy father was before you; and you make yourself out, by your own statement, to be a glutton and a wine-bibber, and a whiskey-tippler, and a beer-swiller, and 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.

IS NOT THE DRUNKARD A MURDERER ?

He murders the *peace of his friends*; and this happens with greater certainty in proportion to the nearness of the relation he sustains to them. Let the children who have seen their father falling down in the street, in all the loathsomeness of intoxication, or who have been turned adrift upon the world to encounter unaided its multiplied evils in consequence of their father having become a brute; let the wife who has sat trembling at midnight at the sound of the staggering footsteps of her husband, not knowing but she should fall a victim to his rage; let the mother who has seen the bright hopes which she had entertained respecting her son, go out in darkness, and has seen him become a vagabond because he has first become a drunkard; let each of these say whether *they* do not find the drunkard a murderer of their peace. Ah, there are tens of thousands who would respond to this inquiry with the agony of a broken heart.—He destroys the *best interests of society*; for what wicked work is there which will not prosper in an atmosphere that has been poisoned by intemperance? Industry, intelligence, morality, virtue, all wither beneath its influence; and just in proportion as it prevails, ignorance, idleness and crime usurp their place.

He not unfrequently *literally* murders his fellow men.—Who can be ignorant of the fact that a large part of the cases of murder, are the legitimate offspring of this vice?—Under the unhallowed excitement produced by strong drink, he plunges a dagger into the heart of his neighbour; and when the excitement passes off, he wakes to the appalling fact, that he has done a deed in virtue of which, his own death warrant must ere long be made out.

But he is also a *suicide*. He murders his own *reputation*; for as soon as he is known to be a drunkard, nothing can save him from sinking into disgrace. He murders his own *usefulness*; for though he may have once been useful and occupied important stations, yet what can he be expected to do for the benefit of his fellow men, who is putting out the light of his own reason, and benumbing the sensibilities of his own heart?—He murders his own *comfort*; for though there may be a kind of delirious joy in his cups, yet what succeeds is bitter reflection and often unmixed agony. He murders his *intellect*; for though it may have been originally bright and susceptible of the highest improvement, yet he gradually sinks well nigh

to the rank of an idiot. He murders his *time*; the hours and days and years which were given him for the most important purpose, are squandered in the haunts of profligacy and amidst the evils of intemperance. He murders his *body*; for if he does not use the halter, he pours down the poison, and gradually exhausts and consumes his vital energies. And more than all, he murders his *soul*; plunges himself into the abyss of despair, "where hope never comes that comes to all." Say, reader, is not the drunkard a murderer? Is he not in the worst sense a suicide?—Dare you trust yourself even to enter this fatal path? Will you resign yourself to a habit which not only kills the body, but destroys both soul and body in hell?

[From the Genius of Temperance.]

ON THE DEATH OF A YOUNG MAN BY INTEMPERANCE.

TOLL the mournful funeral bell,
 Strains of music ne'er can tell,
 How high he stood, how low he fell:
 Toll the funeral bell.

Tell not of his youthful years,
 His father's hopes, his father's prayers,
 His mother's tears, his mother's cares,
 All were lost on him.

He look'd for joy in cups of wine,
 He said its rays made genius shine,
 That it was made to cheer, refine,
 And elevate the soul.

And he could never bear restraint,
 His soul within would almost faint,
 To hear a superstitious saint
 Bid him his cups to flee.

Cold winter's hand's his eyelids close,
 His winding sheets the drifting snows,
 His farewell the wild wind that blows,
 In anger o'er the plain.

No tender mother soothes his cares,
 No pitying Saviour hears his prayers,—
 No angel band in waiting, bears
 His soul in peace away.

But demons drear around him wait,
 Exulting in his fearful fate,
 Indulging all their hellish hate,
 In gusts of laughter wild,

Toll the mournful funeral bell,
 Strains of music ne'er can tell,
 How high he stood—how low he fell;
 Toll the funeral bell.

To the Editor of the Oriental Temperance Advocate.

SIR,

The annexed "Odds and Ends on Ceylon Temperance" was the production of a spare hour after reading a similar species of "calculation" in a late Advocate.

It may create many a smile, still it can hardly be read without wonder at the sums thrown away for nothing, or worse than nothing.

Whether the inhabitants of Ceylon would be happier, or richer, if they acted up to the principle of the Temperance Society I leave for them to decide.

Odds and Ends on Ceylon "Temperance."

Quantity of Arrack exported yearly from Ceylon	-	739,472	Gallons
Quantity of Arrack consumed on Ceylon	- -	307,500	"
Costing yearly to the consumers	- - -	3,140,766	Dollars
This would give half a pint a day to	- - -	198,394	Persons
Or at a quart each to daily intoxicate	- - -	49,598	Drunkards
The Ceylon Government derive an annual profit of	-	488,000	Dollars
All is paid by Ceylon consumers except about	-	50,000	"
The owners of Gardens and Distillers make a profit of	-	175,000	"
The Boat owners and Coopers make a profit of	-	70,000	"
Total profit to Ceylon inhabitants	- - -	245,000	"
The Arrack Drinkers of Ceylon pay annually about	-	615,000	"
So that Arrack is an annual loss to Ceylon of	- -	370,000	"
If Oil to the same quantity was made, there would be a profit to inhabitants of	- - -	350,000	"
And to Coopers, Merchants &c of	- - -	70,000	"
Add to this the loss of drinking Arrack	- - -	615,000	"
And then Ceylon would profit by the change about	-	1,035,000	"
The Arrack made on Ceylon would yearly fill	- -	5,234,860	Bottles
These placed in a row would extend	- - -	1,754,920	Feet
		or	581,640 Yards
		or	334 3-4 Miles
	or cover	64,628	Square yards
	or	109	Square acres
But if placed length ways they would extend	- -	1,003	Miles
There is yearly drunk on Ceylon Arrack	- - -	1,230,000	Bottles
	Wine	216,844	"
	Brandy &c	34,504	"
	Beer	45,480	"
	Total	1,526,828	"

Placed in a row these would extend	- - -	508,942	Feet
		or 187,334	Vards
		or 106 1-2	Miles
This gives at half a bottle of spirits, or one bottle of Wine			
or Beer, a daily allowance to	- - -	7,647	Persons
Total expended yearly on Ceylon in drinking	- -	1,200,000	Dollars
Since the English took Ceylon, there has been			
Arrack made	- - - - -	41,873,880	Gallons
Of which there has been consumed on Ceylon	-	12,300,000	"
The Cost of which to the consumers has been	-	24,600,000	Dollars
A person taking one glass of Arrack per day			
expends per year	- - - - -	15	"
A Family drinking one bottle per day would expend-		182 1-2	"
Which in 30 years (without interest) is a loss of	-	5,465	"
This, if saved, would ensure a decent retiring			
property of, per month	- - - - -	55	"
One glass of Brandy and water per day, would be yearly	-	91 1-4	"
Three glasses would be	- - - - -	273 3 4	
One pint good wine, one bottle Beer, two glasses of			
spirits and water, and three Manilla shoroot (cigars)			
daily would cost per annum at least	- - - - -	697	"
Had the money laid out in Arrack since 1796, been			
used in Road making it would have completed	-	12,300	Miles
Or, at 1000 Dollars each, would have built	- -	24,600	Houses
Or have purchased from India nearly	- - -	1,000,000	Cattle
Or, have completely cleared of jungle &c. about	- -	341	Sq. Miles

TOTAL ABSTINENCE FROM SPIRITOUS LIQUORS CONDUCTIVE TO HEALTH.

A gentleman now in this city, who had been seriously indisposed, called upon sir Astley Cooper, in London, to get the benefit of his advice.—Sir Astley told him, that in order to recover his health he must entirely abstain from wines and all ardent spirits; but that if he used only the small quantity of three glasses in a day, before the end of one year, he would be a dead man. The gentleman, who had not previously indulged beyond what are called temperate bounds, now totally abstained, and the consequence was, that he soon completely recovered, and has ever since enjoyed an excellent state of health.—*St. Johns. Gaz.*

A SENSIBLE HEATHEN.

A dispute arose at Rome in the reign of Alexander Severus between some Christians and a company of vinters, about a piece of waste ground, upon which the Christians wanted to build a Church, and the others a tavern. The title was doubtful: the parties obstinate. The cause came on at last before the Emperors; who when the grounds of justice could not be ascertained, decided it upon a religious consideration. Though little acquainted with Christianity he judged in favor of the Christians. "It is better" said he "that the ground be employed for the worship of God, in any manner, than for luxury and excess."

On this, the worthy Doctor Powell, remarked. "Surely a Christian will think it an impious profanation to make that body a receptacle for wine, which was chosen for a temple by the living God." A.

LETTER FROM THE KING OF PRUSSIA TO DR. EDWARDS.

The following letter was addressed to the Corresponding Secretary of the American Temperance Society, and published in the Boston Recorder.

SIR,—I have received the book which you have had the goodness to send me, with your letter of January 1. The information it contains, of an Association which is worthy of the highest approbation, has been very interesting to me, and I am under great obligation to Mr. Julius for procuring me this pleasure.

Prince John of Saxony, my brother-in-law, is at the head of a similar Association in the Kingdom of Saxony. I am convinced that he would be much pleased to receive your work, and I earnestly request you to send it to him, as you have done to me.

Receive, Sir, with my thanks for your attention, the assurance of my esteem and high consideration.

FREDERICK WILLIAM.
Prince Royal of Prussia.

Berlin, May 28, 1835.

Dr. Julius is in the United States, as an agent for the Prussian Government, investigating the American system of Prison Discipline.

To the Editor of the Advocate.

Secunderabad, November 19, 1835.

Sir—From the long silence of our Branch, the friends of Temperance may begin to suspect we are going to sleep, but I beg you will just say, “that the Secunderabad Branch Temperance Society is gradually progressing.” We meet on the second Monday in each month: and at our last we had an increase of 30 members, 28 of whom were of the two companies of artillery at this station—since which 16 more have signed the pledge; 15 of whom are of the 45th regiment.

We stand on this day as follows, viz.—Commissioned Officers of all ranks, 22; His Majesty’s 45th Regiment, 28; Horse and Foot Artillery, 53; Warrant and medical Staff, &c. &c. 13. Total members, 116. We have lost by death, 1; expelled, 12; and withdrawn, 26. Total 39. Total who have signed the declaration, since 12th June 1835, 155.

Your most obedient servant.

S. L. WEBB, Major,
Secretary S. B. T. S.

AMERICAN TEMPERANCE SOCIETY.

Papers lately received from America inform us that the last anniversary of this society was held in Boston, May 26, 1835.

Extracts from the Annual Report were read by Rev. Justin Edwards, D. D. Cor. Sec. On motion of E. C. Delavan, of Albany, seconded by Prof. Emerson of Andover, it was

Resolved, that the Report, extracts from which have been read, be adopted, and printed under the direction of the Executive Committee.

Mr. Delavan supported this resolution by the following remarks:

MR. CHAIRMAN,—In rising to move the acceptance of the Report, some parts of which have been read, I do not feel at liberty to occupy more than a very few moments of that time which will be far more profitably filled by others. There are, I doubt not, many present, who like myself, did not need even the opportunity we have had, to judge of the fidelity and the power of thought and reasoning with which that report has been drawn up.

To know the source from which it emanates, and to have studied from year to year, the previous admirable reports of the society, affords ample assurance of the sterling value of the work; but permit me, Sir, for one moment to urge upon the attention of this meeting, the unrivalled importance of the printing press, as the great engine for the moral renovation of the world. Have you erroneous principles abroad in society, leading to pernicious practices? The printing press must remove them. I know that it is the Truth of God, and that alone, and unaided except by the Holy Spirit, that must rescue men from error and sin; but how, Sir, is this truth to be brought home to

the mind, to the heart and conscience of every man? I answer by means of the press.—We stand, Sir, in the midst of a population increasing at the rate of a thousand souls per day, and where, Sir, shall we get the means of qualifying and sending to this ever-growing multitude the living teacher? You may raise up and educate men, but can you control their sentiments? Can you guard their minds from error, and insure them against those lapses and perversions, that will impair their influence, or throw it mayhap in the scale of vice? The press, it is true may be, and often is, absurd; but is it more frequently the medium of a hurtful influence than the living teacher? I apprehend not. Look back to the time when a copy of the Bible cost not less than the labour of an industrious man for a year, and what was then the state of religious instruction? Were not even then, teachers, babes in knowledge compared with the children in our Sabbath schools? And the difference must be attributed mainly to the silent and unseen but increasing influence of the printing press. It is by means of the press, *that* the grain of mustard seed you *here* planted nine years since, has now become a tree, overshadowing the land, and scattering its rich fruits of happiness and peace upon three fourths of Christendom. It is the press, which enables you to plant every year upon the banks of the Mississippi and the Ganges, and in the far off isles of the Pacific, those principles, which the rain and the dew of Heaven will nurture while you sleep, and which the sun of righteousness will ripen to maturity when your names are written among the memorials of those who rest from their labors. I am aware, Sir, that on this subject my own views are sanguine,—being by my early habits in a manner disqualified to influence my countrymen as a living speaker, my heart seeks for another channel through which to contribute the little that I can give to aid the mighty effort the church is now making to further the cause of the Redeemer. I trust I do not over-rate this class of effort when I say, that for the promotion of the Temperance reformation, they surpass the sum of all others.

Let then this report be printed; let it be distributed by tens and hundreds of thousands far and wide; let its masterly array of facts, and unanswerable reasonings, and its cogent appeals, be laid upon the desk of every merchant in the land, that in some interval of business he may catch a glimpse of the true path to independence; place it on the table of every legislator and every statesman, that they may learn from it the true secret of national aggrandizement; in the study of every divine, that it may teach him to open the way of truth to the hearts of men, that they may be emancipated from the shackles of sense, and admonished to revere their own immortal and spiritual nature. Let it reach every dwelling in our land, every log cabin beyond the mountains, that old and young, rich and poor, may learn the important truth, that senses are given—as the means, and not the END of living. Let it go every where to teach the alphabet of the millennium, to preach to men this great canon of the reign to come: That we must not live to eat and drink, as we have hitherto done, but eat and drink to live. Let the report go forth, and let the rich of their substance contribute liberally to send it forth, and it will, like its predecessors, demolish error, rebuke sin, confirm the wavering, establish and fix the hitherto unknown and unpracticed principles of this great and glorious reformation. Speaking the truth in love, and giving forth its testimony in the dispassionate and philosophic language of the closet, it will find access where the living agent could not go; it will reclaim many from that path which leadeth to destruction.

Pardon me, Mr. Chairman, if in conclusion, I venture to suggest a single inquiry, which might seem not to become me as a stranger,—but I feel that there are no strangers here; this work of love gives us upon each other, the claims of brethren; and as a brother, I ask you Sir, I ask every member of the American Temperance Society, whether there is not one step higher, one position firmer than that on which, the feet of our association now stands? Be assured, Sir, if we here announce and advocate as the principles of the Temperance Reformation, any thing short of that degree and kind of abstinence which will entirely cure and save a drunken world, and forever arrest the formation of habits of intemperance; if we do this, I say it with all deference, awful will be our responsibility before God and man. The eyes of the world are fastened on the American Temperance Society, and it is a matter of infinite moment to millions in the new world, and the old, that the doctrines here held are in all respects the best and safest.

L. M. Sargeant Esq. of Boston, seconded by Rev. E. H. Kirk, of Albany, offered the following preamble and resolution.

As it has been proved by the experience of thousands, in the United States, of all classes, and in all kinds of lawful business, that abstinence from the use of all kinds of intoxicating drinks is not only safe but salutary; and as this is the only course in which it can be rationally expected that intemperate persons will ever be permanently reformed; and as the example and kind moral influence of the temperate is the grand means of leading the intemperate to adopt and pursue a course so essential to their present and future good; therefore.

Resolved, That the more extensively this course is adopted in practice by all persons, especially by all members of Temperance Societies, the more rapid will be the progress of the Temperance Reformation, and the more certain the prospect, that drunkenness and its evils will cease.

Abstract of the Eighth Annual Report, prepared for the Boston Recorder.

The principle of intoxication, or that which, in this country, has been the principal means of producing it, is not the product of creation; nor is it the result of any living process in nature. It cannot be found, it does not exist, among all the *living* works of God. Those substances, however, which contain or produce sugar, after they are *dead*, and have become subject to those laws which operate on inanimate matter, undergo what chemists call the vinous fermentation, by which a new substance is formed, called alcohol. This is the means of intoxication. It is, in its nature, as manifested by its effects, an exceedingly subtile and diffusive poison. The elements, by the combination of which it is formed, existed before; but alcohol, which is formed by their combination, did not before exist. It is an entirely new substance, and altogether different, in its nature and effects, from any substance which previously existed. It was formed, not by laws which operate in the formation of any living matter, but by laws which operate on certain kinds of matter after death. It is as really unlike any thing which existed before, as the poisonous miasma, is unlike the fruits and vegetables, from the putrefaction of which it springs. Hence, it no more follows that, because fruit is proper for man, alcohol is proper, than that poisonous miasma is proper.

Distillation is said by some to have been known in China, much earlier than in the West. The first of which we have any authentic account, was about 800 or 900 years ago. Alcohol was soon ascertained to be a poison,

and it does not appear that any one ever thought it would become a common drink. Arnoldus Villa, a physician in the south of Europe, was the first, so far as is known, who recommended the use of it, in any case, even as a medicine. Under his influence, and that of Raymond Lully, his disciple, its medicinal use spread over many parts of Europe. Judging from its immediate effects, it was thought to *increase life*, and was therefore called *aqua vitæ*, or water of life. If named from its consequences, it should have been, *aqua mortis et damnationis*; water of death and damnation.

Were the human body transparent, and the operation of its organs in sustaining life visible, every man might see that nature itself, or rather God, by the operations of his providence in sustaining life, teaches that the drinking of alcohol is wicked, and cannot be continued by a man, without suicide. As well might you throw sand into a watch, and not expect to impede its operations. As well might you throw dirt into the eye, and not expect to injure that delicate organ.

After having dissolved in the stomach, the food is taken up by absorbents, carried into the blood, to the right side of the heart, to the lungs, to be acted on by the air we breathe, and then to the left side of the heart, from which it is sent, through the arteries, to all parts of the body, for the purpose of conveying the nourishment which each part needs, and which it contains. Along the arteries, God has placed a multitude of little organs, whose office is to take out of the blood precisely the kind and quantity of nourishment which is needed in their vicinity. Those placed at the ends of the fingers, take out of the blood, as it passes, what is needed for their own support, and to make the nails, but repel that which will make hair. Those on the head, take that which makes hair, and reject that which is fit only to make eyeballs. And so, over the whole body. The veins carry the remainder back to the right side of the heart, to be re-supplied from the stomach, and to repeat its circuit. There is another set of organs, whose business it is to take up useless and hurtful matter from the blood, and throw it out of the system.

How do these various organs treat alcohol? Those which select and deposit nourishment for the body—do they take it, to make flesh, or bones, or anything by which the body is benefited? They all with one consent reject it. It goes to one class, and they reject it; to another, and another, and another, but they all reject it. They will not, if they can prevent it, suffer it even to stop. All view it as an enemy, and treat its coming as a hostile invasion. It annoys and troubles them in their work. Having to labor amidst the fire and fumes of an irritating poison, they become themselves irritated, and do their work badly. The parts of the system dependent upon them begin to complain. They, again provoked, retort. The harmony of the system is destroyed, and confusion ensues, and every evil work; while the common enemy is chased on, from organ to organ, marking his course with irregularity of action, and if he cannot be expelled, will produce certain death.

And how is it with those organs, whose business it is to watch for enemies and drive them out? They seize upon it, and as speedily and thoroughly as possible, exclude it. It is a war of extermination; to continue, if the enemy continues to invade, as long as life lasts. But this is all so much extra labor, and of a most disagreeably and exhausting kind. They had as much work as they could possibly do, consistently with permanent health, to cope with natural enemies; and when this artificial enemy comes, they are

soon exhausted, crippled, and do their ordinary work badly. Their enemies multiply and take possession, till the whole is conquered, and death and destruction triumph over all. And this is often accomplished ten, twenty or even fifty years sooner than even sin or Satan, without alcohol, would accomplish it, and the poor soul is not permitted to stay out its probation on earth, by half a century. Facts justify the conclusion, that alcohol has, within the last thirty years, cut off, in the United States, more than forty million years of human probation, and ushered more than a million of souls, uncalled, and in violation of the command, "thou shalt not kill," into the presence of their Maker.

In proof that it leads men to commit crimes, we need only advert to the fact, that more than four fifths of those who commit them have been in the habit of acting under its influence. In the state of New York, there were, in 1833, 9,849 prisoners in jail. Nearly the whole of them drank habitually, and a great majority of them, occasionally, to intoxication. J. O. Cole, Esq. Police Justice of Albany, states that 2,500 persons came under his cognizance in a year, and that 96 in 100 of their offences were occasioned by intemperance. Sabbath breakers, gamblers, thieves, highway robbers, and murderers, are, with very few exceptions, in the habit of using alcohol. It is the grand instigator and chosen companion of vice in every form; and is thus, by its fruits, proved to be a mighty agent in working out human perdition.

A young man in Ireland committed a murder in March, 1833. He was tried and found guilty. "Yes, my Lord," said he, "I am guilty;" and pointing to his mother, more than 80 years old, he said, "She was the cause of it." She had agreed beforehand for the price of the blood of the man who was to be murdered by her son. She watched for him, and when she saw him coming, she handed her son the pistol. He shrunk back, saying, "How can I murder the poor gentleman?" His mother handed him the whiskey bottle, which she had got for the occasion and said, "Take that." He took it, shot the man, and was hanged.

Efforts to promote temperance have been crowned with the most signal success. In the United States, it is supposed that 2,000,000 persons have already ceased to use it. More than 8,000 Temperance Societies have been formed, supposed to embrace more than 1,500,000 members. Of these, 23 are state societies. More than 4000 distilleries have been stopped, and more than 8000 merchants have ceased to sell the poison. More than 1200 vessels sail from our ports, in which it is not used. More than 12,000 drunkards have become temperate. It is believed that more than 50,000 persons have ceased to use any intoxicating drink; and experience proves that abstinence from all that can intoxicate is not only safe, but exceedingly salutary.

In Great Britain, in July, 1834, more than 150,000 persons were members of Temperance Societies. The Report of the American Temperance Society on the Immorality of the Traffic had been reprinted, and copies distributed to all the members of Parliament. It has since, with the other reports, been circulated extensively. A committee of the House of Commons has been in session on this subject for 20 days, obtained answers to more than 4000 questions, and made a report, which, with the evidence on which it is founded, fills nearly 600 8vo. pages, and which has been extensively circulated.

The Chairman of that Committee, Mr. Buckingham, writes, Jan. 1, 1835, that the cause has advanced more rapidly the last year than in any ten years

preceding. The number of societies has nearly doubled, and the number of members has increased still more. Above all, the two extremes of society, the very rich and very poor, have been brought to think very anxiously on the subject, though until lately it had occupied the attention of the middle class only. In a letter dated March 2, 1835, he gives an account of a Temperance celebration in London, on the last Tuesday in February, at which he gave an account of his own labors as a travelling lecturer in favor of Temperance, during which he had addressed more than 100,000 individuals.

In Sweden, the cause continues to prosper; and it has begun to excite attention and action in Denmark and Finland. From the latter country, a gentleman writes:—"The effects of drinking brandy are *horrible*; and not only with the vulgar, but with people of rank; and not with the hearers only, but even with the priests." Publications have been forwarded to the writer.

From Russia, a gentleman writes, that these publications have been already translated into three languages, the Russ, the Esthonian, and the Finnish; and that they are circulated through that vast empire, and even to the borders of Persia and China. These tracts, are known to produce, and in many instances, the desired effect.

Intelligence has also been received from Hindostan, from Burmah, from Sumatra, and from Egypt. In this latter country, a set of the Society's Reports had been presented to the American Consul at Alexandria, and his family has become prominent in the work of reform. He poured out all his stores of ardent spirits, and thus cleared his house of the poison. Publications have been circulated in that city, and in Cairo; especially among the English mechanics, in the Parkers' manufactories.

The Society has resolved to publish a volume, of 400 or 500 pages, entitled "Permanent Temperance facts;" and in reliance on Divine aid, and by the assistance of the friends of humanity, to furnish a copy, as far as practicable, for each preacher of the Gospel, physician, lawyer, legislator, secretary of a Temperance Society, each student in every public seminary, and each school teacher, throughout the United States. It is also proposed to publish a "Temperance Manuel," containing the most interesting portions of the aforesaid work, and designed for all the young men in the United States. Depositories are to be opened in all the principal towns. It is also proposed to furnish a copy for each family of immigrants from other countries, and a number of copies for every missionary in all parts of the world. It is also proposed to send a copy to a number of distinguished philanthropists in all countries, with a letter, stating what has been done, and suggesting some of the prominent benefits, temporal and external, which would result, should men cease to use intoxicating drinks, and inviting co-operation.

INTEMPERANCE.

"But at the last it biteth like a serpent, and stingeth like an adder."—Proverbs.

O TAKE the maddening bowl away!—Remove the poisonous cup!
 My soul is sick, its burning ray hath drunk my spirit up:
 Take—take it from my loathing lip, ere madness fires my brain;
 Take—take it hence! nor let me sip its liquid death again.

O dash it on the thirsty earth, for I will drink no more:
 It cannot cheer the heart with mirth, that grief hath wounded sore;
 For serpents wreath its sparkling brim, and adders lurk below!
 It hath no soothing charm for him who sinks oppressed with woe.
 Say not "Behold its ruddy hue—O press it to thy lips!"
 For 'tis more deadly than the dew that from the Upas drips:
 It is more poisonous than the stream which deadly nightshade laves;
 Its joys are transient as the beam that lights its ruddy waves.
 Say not, "it hath a powerful spell to soothe the soul of care;"
 Say not, "It charms the bosom's swell, and drives away despair;"
 Art thou its votary?—ask thy soul—thy soul in misery deep—
 Yea ask thy conscience if the bowl can give eternal sleep!
 Then, hence! away thou deadly foe of happiness the whole;
 Away—away! I feel thy blow, thou palsy of the soul!
 Henceforth I ask no more of thee, thou bane of Adam's race!
 But to a heavenly fountain flee, and drink the dews of grace.

BOSTON BARD.

TO OUR READERS.

The present number closes the Second Volume of the Advocate.

It will hereafter be issued in monthly numbers. The work was undertaken and has been continued with the belief that something of the kind was required in the Country. And it is believed that good has been done by the humble effort.

A large proportion of the articles published were copied from English and American Papers,—more from the latter than the former, for want of publications from Britian.

The publishers of the *Advocate*, deem it proper, as far as they are able, to acquaint the public with the views and proceedings of the friends of temperance, without avowing their belief in the propriety and correctness of every statement, especially where the authority for such statement is given. It is believed however that the sentiments advanced will rarely be found at variance with the truth.

The *Advocate* takes the ground that temperance is abstinence from things hurtful, as well as the moderate and proper use of things beneficial; and that "temperance in regard to ardent spirits is *abstinence*," because "the use of it as a drink, is highly injurious to body and mind. Its tendency is to lead to habits of drunkenness and to ruin. It multiplies and strengthens incentives to evil. It greatly increases the amount of pauperism and crime; and thus augments the pecuniary burdens of the community; and is attended with an immense loss of property. It increases the number and severity of diseases, and tends powerfully to obstruct their removal. It shortens many lives. It ruins many souls, and if continued, it will tend to perpetuate these evils, and increase them to all future ages." "All men, therefore would be better without the use of it; of course to drink it or to furnish it to be drunk by others, *is sin*." "It is consequently the duty of all men to abstain from the use of ardent spirit and from the traffic in it." And every one should feel himself constrained by obligations to his neighbour, and to his country, and from considerations touching his own eternal salvation, to see to it that he does his duty in relation to this subject.—When a man is asked to abstain from the use

of intoxicating liquors and to use his influence to prevail on others to do so, it is not a mere matter of expediency devoid of religious obligation, any more than if it related to highway robbery. No. Here is a high and sacred duty. Let none disregard it. How far it applies to the use of fermented drinks, we pretend not now to say; but trust our readers will examine this question for themselves, and do what is right.

Rules of the Jaffna Temperance Society, Auxiliary to the B. & F. T. S. Adopted at a general meeting held on the 27th Nov. 1835.

Rule 1. That this Society be called the Jaffna Auxiliary Temperance Society.

2. That all persons subscribing to these rules shall be members of this Society.

3. That we, the members of this Society, believing the use of distilled Liquors, for persons in health to be unnecessary, and injurious; and that such a practice sanctions and promotes the evils of intemperance, do agree, except for medical purposes, not to use distilled spirits ourselves, and also to abstain from the intemperate use of vinous and fermented Liquors, and in all suitable ways to discountenance the causes and practice of intemperance in others.

4. That any member departing from the terms of this agreement shall forfeit the privilege of continuing a member of the Society.

5. That the Society shall meet annually; when a President, Secretary, Treasurer and Committee, and other officers, if considered necessary shall be chosen. The Committee to have the power of adding to their number, and of filling up any vacancies that may occur, and also of appointing the time and place of the Annual meeting.

6. That it be the duty of the committee, to superintend generally the affairs of the Society, to carry into effect all its orders and resolutions, to take means for obtaining funds to promote its benevolent designs, and to adopt such other plans as may appear to them likely to facilitate, and extend the temperance cause.

7. That it be the duty of the Secretary, under the direction of the committee, to record the proceedings and conduct the correspondence of the Society.

8. That it be the duty of the Treasurer to distribute the Publications of the Society to avail himself of the means of obtaining its funds.

9. That it be the duty of the President to preside at all meetings of the Society, and to call special meetings at the request of the Committee, who in case of his absence are authorized to appoint a chairman.

10. That any 5 members of the Committee be a quorum, the officers of the Society being members ex officio, and that a Committee meeting be held at least quarterly, to further the objects of the Society. The day and place of meeting to be under the direction of Committee.

By order of the meeting

Signed,

R. ATHERTON, President.

W. ADLEY, Secretary.

THE ORIENTAL

TEMPERANCE ADVOCATE.

VOL. II.]

APRIL, 1835.

[No. I.

From the Oriental Christian (Bombay) Spectator.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. James iv. 17.

Brethren and fellow Christians,

I am going this day to propose to you an opportunity of doing good, a good so vast and important in its consequences, that next to the Gospel itself, with which it harmonizes in its spirit and tendency, it will be the greatest good ever yet introduced into India. I am going to entreat all who love their religion, their country, and their God, to lend their united influence to drive intemperance from amongst us, so that it may no longer be the bane and ruin of so many of our countrymen and fellow Christians, and the dishonour of the Christian name. And if the extent and magnitude of the evil to be removed, is the measure of the good to be done, language cannot do justice to the vast importance of the subject. And the beauty of the means I have to propose is this—that all may equally contribute, high and low, rich and poor. I do not ask you for your money, I only ask you to unite and lend your name and influence to this great and glorious undertaking. By this time you will have perceived that I am going to introduce the subject of Temperance Societies.—But before I proceed any further, I must earnestly entreat you not to prejudge the subject, but to give me a kind and patient and candid hearing. On this point, I would say with Paul, “I speak as unto wise men—judge ye.” No fair and honest and candid mind will rest con

tented with a one-sided view, or with an *ex parte* statement of any subject. Hear both sides of the question, is one of the plainest maxims of justice: sound sense and honest feeling forbid us to prejudge either a person, or a subject, without a fair hearing. But except you approach a subject of this importance with modesty and caution, with an ear willing to listen, and a mind open to conviction, you may be guilty of prejudging it, and deciding from an utterly partial view of the question, without being at all conscious that you are doing so. For it is quite possible, that at first sight the matter proposed may seem so simple to you, that you may think that you are already in possession of every thing important that can be said on the subject; and yet, when you come afterwards to give an attentive consideration to what others have to say upon it, who have bestowed all their time and attention on it, you may find that there are views and arguments connected with it of a force and importance and variety, of which you, at first, had not the slightest conception. How wrong and unreasonable, then it is, to dismiss any important matter hastily and slightly; and to take it for granted, that we are possessed of all necessary information upon it, when we have, perhaps, never bestowed the pains necessary to obtain that information.

If, then, any of you have your own opinions on the present subject, all I entreat of you is, that you will hear me kindly, that you will candidly compare your views with what I have now to offer, and then judge for yourself.—And surely, the vast importance of the subject entitles me to a patient *hearing*. For, if you consider that intemperance is the source of almost all the poverty, disease, crime, misery, madness, and despair, that afflict our country:—if you consider what vast multitudes of our countrymen in India are cut off in the prime of life, and go down to that hopeless depository ‘the drunkard’s grave,’—which, if we are to believe the word of God, is but the door of an undone eternity—If you consider these things, surely you ought to hear me with an indulgent feeling beforehand, and wish me God-speed. Here, a new discovery—a new principle—is proposed to put an end to this desolating scourge of our country at home,—this bane of our countrymen

abroad; and you ought, at least, sincerely to wish that it may succeed. It is astonishing how differently we hear a proposal, and listen to the arguments in its favour, if we heartily *wish* it success; and if ever a great and glorious and blessed *attempt* to do good (to give it the lowest name), deserved your good wishes, it is this. If you consider the magnitude of the evil proposed to be remedied, I appeal to every soul who now hears me; I appeal to the officer who regards the discipline of the Army; I appeal to the patriot who loves his country; I appeal to the Christian who loves his Saviour, and who has any pity for those souls for whom Jesus died; I appeal to all and each of you in your collective and individual capacity, whether this is a subject to be flippantly and carelessly dismissed, or whether it does now demand and deserve your serious and candid attention. Why, this is a case of such vast importance, and so great is the good proposed, that if it were only a probable speculation, if there were only a peradventure of success, surely we ought thankfully to seize the opportunity of doing good; especially when the means proposed are so simple and so easily tried. It is a fact, that in America, there is a Temperance Society in almost every town and village, embracing above a million of members; and the effect of these is abundantly shown in the decrease of the consumption of ardent spirits.—Fifteen hundred distilleries have been closed; 3,000 retail dealers have ceased to carry on the traffic; about 3,000 drunkards have been reformed, a considerable portion of them it is to be hoped, permanently; and upwards of 50,000 have been saved from becoming drunkards. They were, to all human appearance, fast proceeding on their way to that fearful end, and have been arrested and saved from ruin.

Now, with these facts before you, you will surely be disposed anxiously to inquire—What is the plan proposed, and how has it succeeded; and what reasonable ground of hope is there of equal success among our countrymen in India?

But there is a class of persons among you whom I especially desire to conciliate; and though it is somewhat out of its place here, I had rather go out of my way to

remove an important objection that will occur to their minds, than not engage their whole heart and affection in my cause. These persons are jealous of the honour of the Gospel, and perhaps will be ready to suppose that I am putting Temperance Societies in the place of the Gospel; that I am trusting too much to the power of human means and instruments, and too little to the Gospel of Christ and the prayer of faith.

This zeal for the Gospel of Christ is a high and holy principle: but if it be not according to knowledge, if it be not accompanied with a correct view of the real bearing of the Gospel, and its universal application to all the circumstances and situations of life, it may betray them into the sin of neglecting to do good when it is in the power of their hand to do it. Christians are commanded to do good, by all and every possible lawful means that can be devised, after the example of Christ their master, "who went about doing good."

It is an utterly mistaken argument, to object to any particular mode of doing good that is not propounded in the Gospel. It is for the principles of the Gospel to direct and rule the understanding, and it is for the motives of the Gospel to warm the heart and to rouse to action; but as for the means best suited for the attainment of any particular good, it is the province of human reason to devise these. It is for this very purpose that reason is given to us, to be used in devising means to promote the glory of God and the good of man; and who ever does not use it thus, however he may talk about Christ, will be found an unfaithful steward of the talents committed to his care. I beg earnestly to warn such persons, that it is the Christian's duty to be both praying and doing. To pray for a good and pious object without exerting every nerve to attain the end, proves our prayers to be heartless and insincere. To be using the means, ever so diligently, without faith and prayer, will convict us of that self-idolatry and self-dependance, which will never be attended with God's blessing. But it is the Christian's duty and privilege to do both; he should pray as earnestly as if he could do nothing, as if nothing depended upon himself; and he should be up and doing as vigorously as if

he could do every thing, and all depended upon himself.

It is the Christian's duty to seek out means and ways and opportunities of doing good; and if an excellent way is discovered, it is my duty also to propound it, and to enforce it, by every argument I can think of. Some persons may, perhaps, doubt whether these societies form a proper subject for a Christian pulpit; but I beg, though in the kindest manner, entirely to differ from them on this point. It is the Christian minister's duty to set himself against an evil practice, to oppose it by every possible means that he can devise: all means that are innocent in themselves become sacred, when pressed into the service of the Lord. Paul allowed no argument to escape him of any kind, that could be turned to good account. He even took his text at Athens, from an inscription on a heathen monument. And surely, if it be right to preach for Christian asylums and hospitals—to alleviate the miseries of man after they have occurred—it must be still more right in the preacher to lift up his voice and plead for societies whose object is to remove the cause of all these miseries, and prevent them from occurring. Prevention is better than cure; and the victim of intemperance is not only saved the anguish of a sick-bed in a hospital, but better;—he is saved the sin which might bring him there.

But to think that I would put Temperance Societies in place of the Gospel! Surely the manner in which I have preached Christ, and him crucified among you, ought to redeem me from any such suspicion. It is not pretended that Temperance Societies will convert men to Christ, and save their souls; but if you consider the influence of drink, how it can sear the conscience, blight the affections, and harden the heart, you must admit that Temperance Societies are a powerful preparation for the Gospel. In this respect they are like John the Baptist—messengers to go before, and make ready a people prepared for the Lord. They, at least, remove out of the way a powerful—an inveterate obstacle to the receiving of the Gospel; and so far, are mighty auxiliaries in the Gospel cause. I therefore earnestly intreat you, that you will, for a while lend me

your heart and affections, as if you wished the cause success; and in this frame of mind, read what I now lay before you, and then judge for yourselves.

The power of Temperance Societies depends upon a principle which, even now in the 19th century, deserves the name of a new discovery; for it has dawned upon the world with all the light of a new moral day. It is this, "that the sober and temperate members of society, by means of the maxims and customs which they have introduced and sanctioned, are themselves the source of all the intemperance, and, finally, of all the drunkenness in the land."

This proposition has been demonstrated to my mind as satisfactorily as any proposition in mathematical science; and if I succeed in proving it equally to your conviction, then you will see it follows as a corollary or consequence, that when the present race of intemperate men are dead and gone, it rests entirely with the temperate and sober members of society, by doing away with these maxims and customs, to do away with the causes to cease—to produce the effect, so that intemperance shall for ever disappear from amongst us.

This may seem a strange paradox to assert, that temperate men and the customs they sanction are the source of all the intemperance in the land; but it may be shown and proved that they are so in four different ways.

I. By actually recruiting the number of intemperate persons.

II. By multiplying the number of drunkards by their example.

III. By multiplying the occasions and opportunities of temptation.

IV. By lending their respectability to the traffic in ardent spirits.

I. By actually keeping up the number of intemperate persons.

For when the present race of intemperate persons are dead, who is to supply their place? It is computed, I believe, that about 60,000 persons die in Great Britain annually, directly or indirectly from the effects of drink. Now, as these persons die off, let any one ask himself this simple

question—Who is to supply their place? From what body of men are they to recruit their ranks, so as to keep up a succession of drunkards, to be the bane and curse and misery of future generations? The answer is evident. They must be supplied from the ranks of the sober and temperate; for no man is born a drunkard. The most hopeless and miserable drunkard upon earth once was as sober a man as any of you who now hear me, and as little thought of getting on to this miserable condition as you do now; plainly then there was a time when he was drafted from the ranks of the temperate. I do not mean by this expression to say that this was done suddenly; that this melancholy change was brought about gradually and by slow degrees, only adds power to the argument, by showing the exceeding deceitfulness of the sin, the exceedingly insinuating nature of this habit, and the greater necessity there is for the measure I shall hereafter propose. In the mean time, it is sufficient to establish our present point, viz. the temperate themselves supply the intemperate by keeping up their number. No man first begins to use ardent spirits with the intention of learning to be a drunkard; yet it is a fact, that, out of several millions who drink moderately, a certain proportion do learn to drink immoderately, and these are sufficient to hand down a race of drunkards to future generations.

This, then, is one of the four ways by which the temperate members of society, by means of the habits they pursue, are the source and origin of the drunkenness in our land, viz.: by actually keeping up the number of drunkards.

II. Another way in which the sober and temperate are the cause of drunkenness, is this. Those who use ardent spirits ever so moderately, encourage and multiply the number of drunkards by their example.

If I drink ever so moderately, my example will encourage some one else to drink more; and his example again will urge on a third person to still greater excess,—and they will one or both of them plead my example. It is quite true that this is miserably bad reasoning on their part, and no excuse for them whatever; but the fact is, that, when appetite pleads for indulgence, men do not reason at all,—the judgement is blinded, and the voice of reason and of con-

science drowned! A man's inclination suggests a thousand sophistries that seem like reason;—such as that his constitution is peculiar, and requires more indulgence than that of his more temperate neighbour; or that he is stronger, and that he will bear more; with endless other reasons, which only prove the deceitfulness of sin, and the deceivableness of the human heart. It is admitted that these reasons may be very foolish; yet foolish as they are, they are feasible enough to deceive my brother, and lure him on to ruin. Thus my example becomes the *occasion*, though not the *cause*, of another's ruin---So that the question comes to be, not what effect my example *ought* to have upon my brother, but what effect it actually does have upon him. If, then, it be a stubborn fact that my example, moderately, does injure my brother, and prove to him an occasion of falling, then another question arises,---Am I prepared to give up an unnecessary, useless gratification, for my brother's good; and rather than that I should injure his soul?---Into this question enters that noble self-denying principle of Paul.---“All things are lawful, but all things are not expedient. If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. It is good neither to eat flesh nor to drink wine, nor any thing whereby my brother stumbleth or is offended, or is made weak.” Now if the apostle established this principle of self-denial concerning a useful and valuable support of life, how much more does it hold respecting a useless and unnecessary indulgence; which so far from being really a support, may be shewn to be hurtful to myself, as well as to my brother? And here it is worth observing, that Paul does not suppose me to be doing that which is wrong in itself; he supposes the whole error and the whole fault to be with my brother, yet he requires me to give up my indulgence, rather than be to him an occasion of sin. Should some one of the higher classes of society ask,---How is my example to effect the lowest orders, with whom I never associate, and who are, therefore, unacquainted with my habits? The reply is, that the fashions and customs of society, so far as they can be imitated descend downwards and not upwards. Thus your example

will have immense weight as it descends through the different grades of society. Now, millions of the sober and temperate members of society will not act upon the principle laid down by the apostle, and, therefore, whether they intend it or not, the fact is, they do encourage intemperance, and lead others into sin. And here it should be observed, that the more a man is looked up to and respected, the more mischief will his example do. This, then, is a second way in which the sober and moderate part of society will, even by moderate drinking, multiply and increase the number of drunkards in the land. But there is a third and more fatal, because a still more prevailing and effectual way in which the sober and temperate classes of society increase the drunkenness of the land, and this is,

III. By multiplying the occasions and opportunities of temptation.

For the customs and usages that prevail even among the temperate, among a large mass and body of the people, are such, that ardent spirits are used as the instrument of social intercourse, they are considered as the appropriate sign of hospitality; they are brought forward at all particular and festive occasions; nothing can be bought or sold at a fair, or at the market, without ardent spirits. In many parts of Britain they are deemed indispensable at marriages, christenings, and even at funerals. The consequence is, that the temptation is always kept in sight; is always going about and abroad. Now it has been shewn, and is evident, that every individual, who is ever brought to ruin by intemperance, has, at some time or other, passed through every intermediate stage of his course, from the greatest moderation downwards to the most dreadful habits of extreme intoxication. And it is reasonable to suppose, that of the many travellers on this road, the great majority are about mid-way in this fearful scale of descent; for it is not reasonable to suppose that the majority have formed confirmed habits of excess. It is far more probable, that the greater number of such persons are in this respect wavering between good and evil; they are just in that state in which temptation is peculiarly dangerous; they only want the present temptation to induce them to take another step towards the road to ruin.

Now, according to the present customs of the middle classes of the people, where are such persons to flee from temptation? Where, I ask, are they to flee to get out of the way of temptation? Where are they to find an asylum? It is of no use to go among the temperate; because the customs of temperate society have placed the temptation every where around them. Conscious of his weakness and infirmity, a man may say, I will not go to the place where strong drink is sold, because there, I know, I shall see my ruin and my bane: but this resolution is of no avail so long as it is admitted on the domestic table and the social board of the most temperate families in the land, for wherever the poor man goes, he is almost sure to run into the very jaws of his destroyer.

I will suppose, then, that I belong to that numerous class of society where these customs prevail. I am the head of a really sober and temperate family, yet I indulge myself in what I believe to be an innocent enjoyment, and I admit the dangerous drink---the alluring snare to a place on my evening family table. Now I will suppose it possible, that I could even be assured, that neither myself, nor any of my family, should ever be seduced or injured by it; (and this is granting a great deal more than I am entitled to suppose) yet how do I know but that a neighbour will call in to spend the evening with me, for the express purpose of getting out of harm's way, and because he knows mine is a sober family; and, behold, the very first thing he sees on my table is the ever-present enemy, the destroyer of his peace, and the ruin of his soul. And now, how easy it is for such a one to get warmed with social intercourse, or animated with some argument, till he fall into the very depth of intoxication. And it is well if emulation do not seduce me too, at least to exceed my usual limits of extreme sobriety. But as for my friend and companion, he has that night, perhaps, taken another plunge into the descent of ruin from which he never again returns. The drink perhaps might have stood harmless on the table, so far as I am concerned. But what right have I thus to set a trap for my brother's soul?

If I can persuade myself that I have such a right, and that God will not call me to an account for my sins, that

my brother's blood will not be upon my head, I must disbelieve my Saviour's word, when he says, "Woe unto the world, because of offences; it must needs be that offences come; but woe unto that man through whom the offence cometh: it were better for him that a millstone were tied about his neck, and that he were cast into the depth of the sea." And my heart must be hardened against Paul's affectionate appeal: "Nay, in this walkest thou not charitably: destroy not with my meats him for whom Christ died." Or dare I repeat my blessed Lord's own prayer, "Lead us not into temptation," when I am thus putting temptation in my brother's way. And how are these temptations multiplied upon 10,000 family boards, upon the plea of moderate evening indulgence. And suppose, that only one in ten of these is crossed by some visitor or neighbour, who is so weak that he cannot stand the temptation; here then are 100,000 persons every night exposed to a temptation by which they are getting real injury. Here, then, are one million of traps set by men calling themselves Christians (I will not say on *purpose* to catch, but in such a way as to be exceedingly likely) to catch a weak and unwary friend or neighbour; and the success of only one in ten, will give one hundred thousand nightly victims to the snare!

But here I seem to hear some one of the upper class of society say, How does all this apply to us? The customs to which you allude, at least with respect to ardent spirits, do not prevail in our rank in society? I admit it my brethren,---and why? because you are under no temptation. But there is a class of your countrymen, who are under sore and heavy temptation; and if it had pleased God to place you in their situation in life, it is likely that few of you would have been any better than they. And have you no pity for these, no desire to save them from these fatal customs? But here you will reply;---How can we help them? I reply, that it is your duty to stand prominently forward, and enter your protest against the use of ardent spirits at all.

A mere negative position with respect to this bane and ruin to soldiery will not do; you must *positively* disclaim it altogether. If you do not do this, the private soldier will not believe in his heart that you are as free from it as you

really are. If the higher orders use ever so little, the lower orders will entertain a secret suspicion that they like it full as well as themselves. If, therefore, you would do any good by your example, you must discard it altogether: your example has immense weight in setting the tone of morals, and forming the maxims and customs of sobriety. Each class in society has a great propensity to imitate the rank immediately above it. Thus the fashions and customs descend from the highest downwards to the lowest ranks of society. Thus the great may materially affect the feelings and conduct of thousands of the poor, with whom they never come into personal contact. Thus it is positively in the power of the upper classes to put the use of this mischievous poison out of fashion, and to stamp it with discredit and disgrace; and this feeling will slowly, and surely, descend to the very bottom of society. But until the temperate of all classes are persuaded to unite, and act upon this principle, I contend that it is the duty of those possessing most power and influence, to lend the weight of that power and influence, to drive the accursed thing from amongst us. But this you can most effectually do by your own example; by declaring, that you have nothing to do with it, putting it away from your table, and out of your families.

Till this, however, is done, I maintain that the usages and customs of the sober classes of society, multiplying the occasions of temptation, and making it an ever-present evil, are, in this way, also the cause of all the drunkenness in the land.

IV. A fourth way in which the sober classes of society fearfully contribute to the drunkenness of the land, is,

By lending their countenance to the traffic in ardent spirits. This subject opens before us a boundless field of mischief and of evil. With respect to the dealing in ardent spirit no man can compute the evil and misery that it produces. The places where this trade is carried on, are the bane, the curse, the calamity, the affliction of the land. It were enough to stand at the door of one of these places, and to watch the multitudes of naked, ragged, miserable, half-starved poor, the victims of intemperance, giving their last penny to satisfy the cravings of the demon within them;

to behold the mother, so lost to natural affection by the hardening influence of intemperance, as to give for drink the very pittance that she needs to feed her hungry children. It were enough to behold this sight alone to convince us, that those who manufacture and sell ardent spirits, spread woe, want, and misery, over the land. But this is not all. Could we see the families of these wretched beings, and follow them through all their haunts of crime and misery, we should perhaps discover such a mass of evil, as language would fail us to describe, or even imagination to conceive. It is not wonderful that the wisest and best of legislators have longed, if it could be done by the arm of the law, to close for ever these doors to temporal and eternal misery. But what is it keeps them open? Public opinion. And what is public opinion in this case, but the respectability lent to them by the multitudes of the sober, and the temperate, and the respectable, who give the trade their sanction by their customs? For the great majority of those who maintain the consumption, and promote the sale, of ardent spirits, are not the persons who have lost their character for temperance and sobriety, but they are the sober and temperate. Now these persons lend the trade their respectability. They lend the countenance of their name both to the manufacturer and the dealer. Any business may be considered respectable, where the great majority of the customers are respectable men. But suppose, by the universal consent of all sober men, ardent spirits were brought into such disgrace, that none but the most degraded and abandoned drunkard was ever seen to buy them, or to go near the place where they are sold, then every dealer, who had a spark of feeling left in his bosom to care for the opinion of society, would be obliged to close a business of this kind for very shame. Thus the force of public opinion---a greater power than the most despotic monarch ever wielded---would close for ever these doors of crime and wretchedness, disease and want, and woe.

But the sober classes of society will not act upon this principle, and therefore they lend the trade their respectability, and keep open these doors of death. And this is the fourth, and last way in which the sober and temperate class-

es of society, are themselves the cause and origin of all the drunkenness in the land.

This, then, is the cause and origin of this moral disease, that has spread like a pestilence over our country.

And now the *remedy* speaks for itself; it seems as it were, to cry out to us with a voice which we cannot misunderstand. Let all the temperate and sober unite as one man, and set their faces against the use of ardent spirit altogether; let them agree that they will have nothing to do with the accursed thing, that they will not be in any way the means of giving it to others, that they will drive it away from their tables, and out of their families!

If they will do this, it is in their power to annihilate that scourge of our country as completely as if it had never existed.

1. They will cease to recruit the ranks of the intemperate. This is so plain that a child may understand it. If all past experience has shewn, that out of those who drunk ardent spirits, a certain number have become intemperate; and, if experience has proved that ardent spirits are the cause of intemperance, then it is plain that, if men abstain altogether from the use of them, the present race of drunkards will die off, and drunkenness will disappear from our land.

2. They will cease to encourage drinking spirits, by their example. For with, or without reason, the drunkard cannot plead the example of the sober man, if he does not drink spirits at all. But the drunkard will certainly plead his example, and what is more, will be deceived and led away by it, if the sober man drinks ever so little. For the distinction between temperate and intemperate drinking is not sufficiently defined, and self-deception will cause each man so to draw the line, as to justify his own practice. But there is room for no such deception from the example of the sober man, if he does not drink at all. The distinction here is definite and marked, so that it is impossible even for the intemperate to misunderstand it.

3 They will remove temptation out of the way of the weak and the wavering, so that he who is conscious of his weakness, may easily avoid temptation if he wishes it.

4. They will take away the decent garment of respecta-

bility that they have hitherto lent the trade in spirits, they will bring the buying and selling and drinking of spirits into *disgrace*; so that this vice, stript of its covering, will be seen in all its naked deformity. It will come to be considered as a crime to sell a man that which will take away his reason, and which ruins the temporal and eternal happiness of thousands! So that even he who seeks the temptation will have to travel far and many a mile before he can find a dealer in the disgraceful trade.

Thus it is plain that the sober members of society, by union, can, if they please, put an end to intemperance. After the present race of drunkards are dead and gone to their place, it rests with themselves to say whether there shall or shall not be a new race of drunkards training up to be the bane and curse of future generations. For if it be demonstrated that the sober and temperate members of society, by means of the maxims and customs which they have introduced and sanctioned, are themselves the source and origin of all the intemperance in the land, then it follows as a consequence of this proposition, that it is in their power by uniting as one man, and abandoning these maxims and customs, to put an end to the training of drunkards—to cut off the supply so that when the present generation are gone, a race that is the source of almost all the mischief and misery in the world shall be extinct for ever.

And now, temperate members of society, it is in your power to effect this mighty good—to bring about this invaluable blessing in your country. It is in vain to try to evade the subject by saying that you do not believe that the scheme of temperance societies will ever succeed. The answer is too definite and certain to admit of any *doubt* or *belief* about the matter, for it depends entirely on yourselves. If all the temperate will join in this object, it most certainly will succeed with absolute and perfect success, but if they will *not* join it, it as certainly will *not* succeed. This is the very position of the question. Therefore when you say that a scheme will not succeed, when all the while, the success of it is in your own hands, this is neither more nor less than that you do not wish it to succeed, and as far as depends upon yourselves, you will take care that it never shall.

The above conclusion follows from the extreme supposition, that the temperate members of society will either *all* join in this good work, or *all* refuse. But the real case in practice will be, that some will join and some will not. And so absolutely and entirely is the issue of this matter in the hands of the temperate, that the degree and measure of its success will exactly correspond. In proportion as the temperate join and lend their assistance, in that proportion it will succeed; and in proportion as they refuse to join, in that proportion it will fail.

Since the matter stands thus, the only question that remains is, Will you or will you not, join to accomplish so excellent a work, to root this bane and curse out of our land? This vice has produced incalculable mischief both at home and abroad; both in England and her extensive colonies: it has demoralized her people and wasted the resources of the country. Twenty millions annually wasted upon that which is productive of no good, but worse than useless, is the least part of the evil.

How many thousands by improvidence (caused by intemperance) become paupers and a burden to the country, who might have been industrious and useful citizens, and in the time of youth and health made provision for old age, or for harder times. But the times will always be too hard for the intemperate poor. And children, neglected and ignorant, burden the country with the charge of maintaining them, or curse it with their crimes. Here then to the charge of maintenance we must superadd the cost of prosecuting and punishing nearly all the crimes committed in the country. And it is impossible to say to what extent intemperance may demoralize the people and become the parent of crime. This may be the case to a degree far greater than can be detected even by observation. A degree of intemperance far short of drunkenness, hardly perceptible to an observer, (and such as many would not allow to be called intemperance), may yet waste the time and property, and embarrass the circumstances of the poor, and lead to still severer poverty. The connexion then may thus be traced. Intemperance among the poor, even in the slightest degree, leads to improvidence; improvidence to extreme

poverty; and extreme poverty leads to crime. So that no man can say to what an extent, the love of drink may be secretly undermining the prosperity, happiness, and morals of the people. If he attributes the poverty and wretchedness which he sees around him to this cause, only in those cases where he observes palpable drunkenness, he may be miserably mistaken. If a man could have laid before him the origin and history of all the poverty and crime in England, not only as it arose from the fault of the immediate sufferers, but also from the improvident forefathers of the poor, he would be confounded at discovering how large a portion of it is owing to intemperance.

But the misery which England has produced by this hideous vice, is still more evident in her widely extended colonies. England has colonized the world, and carried this curse with her nearly over the whole habitable globe. Christian England! Protestant England! ought to be an example and ornament of the world. The flag of England ought to be a blessing to every port she visits. But instead of this she has carried a curse with her. The savage African has reason to curse the day that the ships of England brought this worse than slavery to his native shore, and tempted Africa to sell her sons for drink.

The wild American in his native forests, contented while he drank the springs of his country, has reason to curse the day that the English foreigner brought him strong drink, which has debauched his mind, destroyed his body, and nearly extinguished his race. Otaheita, and the Islands of the South Sea, have reason to curse the day that England taught them this vice which makes them worse than savages and sinks them below the brute creation.

And what is the British soldier (and still worse) the British sailor in this country? Let those say who have seen him daily staggering and reeling drunk in the bazars in India, or rolling on the ground a shame and a disgrace to our country and a foul blot upon the Christian name. The little Island of Bombay is said to contain about 200,000 inhabitants: if these furnished the same *proportion* of drunkards to their number that the English ships do that visit our port, it would be impossible to make our way through the reeling

crowd. The very carriage-wheels could not stir for the bodies of drunkards that would be piled in heaps on heaps in the street. This is a horrid description, and almost too offensive to be written; but it is no more than the naked truth. There is not in it one particle of exaggeration. And shall the conduct of Christians in a heathen land be so bad that we cannot endure to see a written description of it? The natives too are beginning to be poisoned with our example. We are already doing as much mischief, as so small and inconsiderable a body as we are, could possibly do among so vast a population. At the presidencies where the numbers and influence of Europeans is the greatest, the Hindús are fast losing the principal, perhaps the only, virtue which adorned their character, the virtue of temperance; and by the pestiferous example of Christians, drunkenness is increasing among them at a frightful rate! It is a saying in their language.—“As are rulers so are the people.” And it is a fact, that many intelligent and leading Hindús have actually marked the progress of the English sway by an increase of drunkenness among the people far greater than under any other government that ever ruled India! Oh shame! shame to Christians! If ye be Christians I call upon you all to unite to wipe out this foul blot, this stain from our religion and our name?

And nothing will do this but a union of all the temperate to bring *disgrace* upon the practice, and enter their protest against it. I call then upon all Christians to unite for this object. You that are weak, or whose situation in life exposes you to great temptation! I call upon you to unite and support Temperance Societies for your own sakes on the ground of self-preservation. You that are strong and under less temptation, I call upon you, to unite for the sake of others, on the ground of charity. To you it can be but a small sacrifice! Has Christ sacrificed so much for you, and are you unwilling to make any sacrifice to save your brother and lure him away from the road to ruin! If Christ died for you, will you do nothing to save your brother! If this argument have no weight with you, then indeed I despair!

MY MOTHER'S GOLD RING.

FOUNDED ON FACT.

I HAVE one of the kindest husbands: he is a carpenter by trade, and our flock of little children has one of the kindest fathers in the County. I was thought the luckiest girl in the parish, when G—— T—— made me his wife: I thought so myself. Our wedding day—and it was a happy one—was but an indifferent sample of those days of rational happiness and uninterrupted harmony, which we were permitted to enjoy together, for the space of six years. And although, for the last three years of our lives, we have been as happy as we were at the beginning, it makes my heart sick to think of those long, dark days and sad nights, that came between; for, two years of our union were years of misery. I well recollect the first glass of ardent spirit, that my husband ever drank. He had been at the grocery to purchase a little tea and sugar for the family; there were three cents coming to him in change; and, unluckily, the Deacon, who keeps the shop, had nothing but silver in the till; and, as it was a sharp, frosty morning, he persuaded my good man to take his money's worth of rum, for it was just the price of a glass. He came home in wonderful spirits, and told me he meant to have me and the children better dressed, and, as neighbour Barton talked of selling his horse and chaise, he thought of buying them both; and, when I said to him, "George, we are dressed as well as we can afford, and I hope you will not think of a horse and chaise, till we have paid off the Squire's mortgage," he gave me a harsh look and a bitter word. I never shall forget that day, for they were the first he ever gave me in his life. When he saw me shedding tears, and holding my apron to my face, he said he was sorry, and came to kiss me, and I discovered that he had been drinking, and it grieved me to the heart. In a short time after, while I was washing up the breakfast things, I heard our little Robert who was only five years old, crying bitterly; and, going to learn the cause, I met him running towards me with his face covered with blood.

He said his father had taken him on his knee, and was playing with him, but had given him a blow in the face, only because he had said, when he kissed him, "Dear papa, you smell like old Isaac, the drunken fiddler." My husband was very cross to us all through the whole of that day; but the

next morning, though he said little, he was evidently ashamed and humbled; and he went about his work very industriously, and was particularly kind to little Robert. I prayed constantly for my good man, and that God would be pleased to guide his heart aright; and, more than a week having gone by, without any similar occurrence, I flattered myself, that he would never do so again. But, in a very little time, either the Deacon was short of change, as before, or some tempting occasion presented itself, which my husband could not resist, and he returned home once more under the influence of liquor. I never shall forget the expression of his countenance, when he came in, that night. We had waited supper a full hour, for his return: the tea-pot was standing at the fire, and the bannocks were untouched upon the hearth, and the smaller children were beginning to murmur for their supper. There was an indescribable expression of defiance on his countenance, as though he were conscious of having done wrong, and resolved to brave it out. We sat down silently to supper, and he scarcely raised his eyes upon any of us, during this unhappy repast. He soon went to bed and fell asleep; and, after I had laid our little ones to rest, I knelt at the foot of the bed, on which my poor misguided husband was sleeping, and poured out my very soul to God, while my eyes were scalded with the bitterest tears I had ever shed. For I then foresaw, that, unless some remedy could be employed, my best earthly friend, the father of my little children would become a drunkard. The next morning, after breakfast, I ventured to speak with him upon the subject, in a mild way; and, though I could not restrain my tears, neither my words nor my weeping appeared to have any effect, and I saw that he was becoming hardened, and careless of us all. How many winter nights have I waited, weeping alone, at my once happy fireside, listening for the lifting latch, and wishing, yet dreading, to hear his steps at the door!

After this state of things had continued, for nearly three months, I put on my bonnet one morning, after my husband had gone to his work, and went to the Deacon's shop; and, finding him alone, I stated my husband's case, and begged him earnestly to sell him no more. He told me it would do no good, for if he did not sell it, some other person would sell it; and he doubted if my husband took more than was good for him. He quoted Scripture to show, that it was a wife's duty to keep at home and submit herself to her husband, and not

meddle with things, which did not belong to her province. At this time, two or three customers called for rum, and the Deacon civilly advised me to go home, and look after my children.

I went out with a heavy heart. It seemed as if the tide of evil was setting against me. As I was passing farmer Johnson's, on my way home, they called me in. I sat down and rested myself, for a few minutes, in their neat cottage. Farmer Johnson was just returning from the field; and when I saw the little ones running to meet him at the stile, and the kind looks, that passed between the good man and his wife; and when I remembered, that we were married on the very same day, and compared my own fortune with theirs, my poor heart burst forth in a flood of tears. They all knew what I was weeping for, and farmer Johnson, in a kind manner, bade me cheer up, and put my trust in God's mercy, and remember that it was often darkest before daylight. The farmer and his wife were members of the temperance society, and had signed the pledge; and I had often heard him say, that he believed it had saved him from destruction. He had, before his marriage, and for a year after, been in the habit of taking a little spirit every day. He was an industrious, thriving man; but, shortly after his marriage, he became bound for a neighbour, who ran off, and was obliged to pay the debt. I have heard him declare, that, when the sheriff took away all his property, and stripped his little cottage, and scarcely left him those trifles, which are secured to the poor man by law; and when he considered how ill his poor wife was, at the time, in consequence of the loss of their child, that died only a month before, he was restrained from resorting to the bottle, in his moments of despair, by nothing but a recollection of the pledge he had signed. Farmer Johnson's minister was in favor of pledges, and had often told him, that affliction might weaken his judgment and his moral sense, and that the pledge might save him at last, as a plank saves the life of a mariner, who is tost upon the waves.

Our good Clergyman was unfortunately of a different opinion. He had often disapproved of pledges; the Deacon was of the same opinion: he thought very illy of pledges.

Months passed away, and our happiness was utterly destroyed. My husband neglected his business, and poverty began to stare us in the face. Notwithstanding my best exertions, it was hard work to keep my little ones decently clo-

thed and sufficiently fed. If my husband earned a shilling, the dram-seller was as sure of it, as if it were already in his till. I sometimes thought I had lost all my affection for one, who had proved so entirely regardless of those, whom it was his duty to protect and sustain; but when I looked in the faces of our little children, the recollection of our early marriage days, and all his kind words and deeds soon taught me the strength of the principle, that had brought us together. I shall never cease to remember the anguish I felt, when the constable took him to jail, upon the dram-seller's execution. Till that moment, I did not believe, that my affection could have survived, under the pressure of the misery, which he had brought upon us all. I put up such things, of the little that remained to us, as I thought might be of use, and turned my back upon a spot, where I had been very happy and very wretched. Our five children followed, weeping bitterly. The jail was situated in the next town. "Oh George," said I, "if you had only signed the pledge, it would not have come to this." He sighed, and said nothing; and we walked nearly a mile in perfect silence. As we were leaving the village, we encountered our Clergyman, going forth upon his morning ride. When I reflected, that a few words from him would have induced my poor husband to sign the pledge, and that, if he had done so, he might have been the kind father and the affectionate husband that he once was, I own, it cost me some considerable effort to suppress my emotions. "Whither are you all going?" said the holy man. My husband, who had always appeared extremely humble, in presence of the minister, and replied to all his inquiries in a subdued tone of voice, answered with unusual firmness, "To jail, reverend sir." "To jail!" said he; "ah, I see how it is; you have wasted your substance in riotous living and are going to pay for your improvidence and folly. You have had the advantage of my precept and example, and you have turned a deaf ear to the one, and neglected the other." "Reverend sir," my husband replied, galled by this reproof, which appeared to him, at the particular moment, an unnecessary aggravation of his misery, "reverend sir, your precept and your example have been my ruin; I have followed them both. You, who had no experience of the temptations, to which your weaker brethren are liable, who are already addicted to the temperate and daily use of ardent spirits, advised me never to sign a pledge. I have followed your advice to the letter. You admitted that

extraordinary occasions might justify the use of ardent spirit, and that, on such occasions, you might use it yourself. I followed your example; but it has been my misfortune never to drink spiritous liquors, without finding that my *occasions* were more *extraordinary* than ever. Had I followed the precept and example of my neighbour Johnson, I should not have made a good wife miserable, nor my children beggars." While he uttered these last words, my poor husband looked upon his little ones and burst into tears; and the minister rode slowly away without uttering a word. I rejoiced, even in the midst of our misery, to see that the heart of my poor George was tenderly affected; for it is not more needful, that the hardness of wax should be subdued by fire, than that the heart of man should be softened by affliction, before a deep and lasting impression can be made. "Dear husband," said I, "we are young; it is not too late; let us trust in God, and all may yet be well." He made no reply, but continued to walk on, and weep in silence. Shortly after, the Deacon appeared, at some distance, coming towards us on the road; but, as soon as he discovered who we were, he turned away into a private path. Even the constable seemed somewhat touched with compassion at our situation, and urged us to keep up a good heart, for he thought some one might help us, when we least expected it. My husband, whose vein of humour would often display itself, even in hours of sadness, instantly replied, that the good Samaritan could not be far off, for the priest and the Levite had already passed by on the other side. But he little thought—poor man—that even the conclusion of this beautiful parable was so likely to be verified. A one-horse wagon, at this moment, appeared to be coming down the hill behind us, at an unusually rapid rate, and the constable advised us, as the road was narrow, to stand aside, and let it pass. It was soon up with us; and when the dust had cleared away, it turned out, as little Robert had said, when it first appeared on the top of the hill, to be farmer Johnson's gray mare and yellow wagon. The kind-hearted farmer was out in an instant, and, without saying a word, was putting the children into it, one after another. A word from farmer Johnson was enough for any constable in the village. It was all the work of a moment. He shook my husband by the hand and when he began, "Neighbour Johnson, you are the same kind friend"—"Get in" said he; "let's have no words about it. I must be home in a trice, for," turning to me, "your

old school-mate, Susan, my wife, will set a crying at the window, till she sees all safe home again." Saying this, he whipped up the gray mare, who regardless of the additional load, went up the hill faster than she came down, as though she entered into the spirit of the whole transaction.

It was not long before we reached the door of our cottage. Farmer Johnson took out the children; and, while I was trying to find words to thank him for all his kindness, he was up in his wagon and off, before I could utter a syllable. Robert screamed after him, to tell little Tim Johnson to come over, and that he should have all his pinks and marigolds. When we entered the cottage, there were bread, and meat, and milk, upon the table, which Susan, the farmer's wife, had brought over for the children. I could not help sobbing aloud for my heart was full. "Dear George," said I, turning to my husband, "you used to pray; let us thank God, for this great deliverance from evil." "Dear Jenny," said he, "I fear God will scarcely listen to my poor prayers, after all my offences; but I will try." We closed the cottage door, and he prayed with so much humility of heart and so much earnestness of feeling, that I felt almost sure that God's grace would be lighted up in the bosom of this unhappy man, if sighs, and tears, and prayers, could win their way to heaven. He was very grave, and said little or nothing that night. The next morning, when I woke up, I was surprised, as the sun had not risen, to find that he had already gone down. At first, I felt alarmed, as such a thing had become unusual with him of late years; but my anxious feelings were agreeably relieved, when the children told me their father had been hoeing, for an hour, in the potato field, and was mending the garden fence. With our scanty materials, I got ready the best breakfast I could, and he sat down to it, with a good appetite, but said little; and now and then, I saw the tears starting into his eyes. I had many fears, that he would fall back into his former habits, whenever he should meet his old companions, or stop in again at the Deacon's shop. I was about urging him to move into another village. After breakfast, he took me aside, and asked me if I had not a gold ring. "George," said I, "that ring was my mother's: she took it from her finger, and gave it to me, the day that she died. I would not part with that ring, unless it were to save life. Besides, if we are industrious and honest, we shall not be forsaken." "Dear Jenny," said he, "I know how you prize that gold ring: I never

loved you more than when you wept over it, while you first told me the story of your mother's death: it was just a month before we were married, the last sabbath evening in May, Jenny, and we were walking by the river. I wish you would bring me that ring." Memory hurried me back, in an instant to the scene, the bank upon the river's side, where we sat together, and agreed upon our wedding day. I brought down the ring, and he asked me, with such an earnestness of manner, to put it on his little finger, that I did so; not however without a trembling hand and a misgiving heart. "And now Jenny," said he, as he rose to go out, "pray that God will support me." My mind was not in a happy state, for I felt some doubt of his intentions. From a little hill, at the back of our cottage, we had a fair view of the Deacon's shop. I went up to the top of it; and while I watched my husband's steps, no one can tell how fervently I prayed God to guide them aright. I saw two of his old companions, standing at the store door, with glasses in their hands: and, as my husband came in front of the shop, I saw them beckon him in. It was a sad moment for me. "Oh George," said I, though I knew he could not hear me, "go on; remember your poor wife and your starving children!" My heart sunk within me, when I saw him stop and turn towards the door. He shook hands with his old associates: they appeared to offer their glasses: I saw him shake his head and pass on. "Thank God," said I, and ran down the hill, with a light step, and seizing my baby at the cottage door, I literally covered it with kisses, and bathed it in tears of joy. About ten o'clock, Richard Lane the Squire's office-boy, brought in a piece of meat and some meal, saying my husband sent word, that he could not be home till night, as he was at work on the Squire's barn. Richard added, that the Squire had engaged him for two months. He came home early, and the children ran down the hill to meet him. He was grave, but cheerful. "I have prayed for you, dear husband," said I. "And a merciful God has supported me, Jenny," said he. It is not easy to measure the degrees of happiness; but, take it altogether, this, I think, was the happiest evening of my life. If there is great joy in heaven over a sinner that repenteth, there is no less joy, in the heart of a faithful wife, over a husband that was lost, and is found. In this manner the two months went away. In addition to this common labour, he found time to cultivate the garden, and make and mend a variety of useful articles about

the house. It was soon understood, that my husband had reformed, and it was more generally believed, because he was a subject for the gibes and sneers of a large number of the Deacon's customers. My husband used to say, Let those laugh that are wise and win. He was an excellent workman, and business came in from all quarters. He was soon able to repay neighbour Johnson, and our families lived in the closest friendship with each other. One evening, farmer Johnson said to my husband, that he thought it would be well for him to sign the temperance pledge; that he did not advise it, when he first began to leave off spirit, for he feared his strength might fail him. "But now, said he, "you have continued five months, without touching a drop, and it would be well for the cause, that you should sign the pledge." "Friend Johnson," said my husband, "when a year has gone safely by, I will sign the pledge. For five months, instead of the pledge, I have in every trial and temptation—and a drinking man knows well the force and meaning of those words—I have relied upon this gold ring, to renew my strength, and remind me of my duty to God, to my wife, to my children, and to society. Whenever the struggle of appetite has commenced, I have looked upon this ring: I remembered that it was given, with the last words and dying counsels of an excellent mother, to my wife, who placed it there; and under the blessing of Almighty God, it has proved, thus far, the life-boat of a drowning man."

The year soon passed away; and on the very day twelvemonth, on which I had put the ring upon my husband's finger, farmer Johnson brought over the Temperance book. We all sat down to the tea-table together. After supper was done, little Robert climbed up and kissed his father, and, turning to farmer Johnson, "Father," said he, "has not smelt like old Isaac, the drunken fidler, once, since he rode home in your yellow wagon." The farmer opened the book: my husband signed the pledge of the society, and, with tears in his eyes, gave me back—ten thousand times more precious than ever—MY MOTHER'S GOLD RING.

From the British and Foreign Temperance Advocate.

REFORMATION OF DRUNKARDS.

The truth preached from the pulpit, published from the press, and addressed from the platforms of public meetings, by members of the Temperance Society, is the instrument which God has blessed for the reformation of drunkards; but we at present direct attention particularly to the obstacles which Temperance Societies have removed out of the drunkard's way, and the strength which they have communicated to him in pursuing the road of reform. One of the obstacles removed from the drunkard's path, already illustrated at considerable length, is the clothing of spirituous liquor, by respectable influence, with many imaginary excellencies; and another is the system of giving spirits as a mark of friendship or gratitude—TREATING. Men think too little of heavy responsibility resting on them, from the influence of their example. It has been quaintly said, that no man goes either to heaven or to hell alone;—his example must exercise an influence around him, either for good or ill. Though few of us are epistles of Christ, yet assuredly all of us are epistles known and read of all men. The conduct of each individual is, each day, teaching to the world a living practical lesson, which the world can read; and which the world does read most carefully. Oh that the influential members of society would reflect seriously what is the practical lesson of falsehood which they teach each time they place distilled spirit on their tables, or present it to others. We entreat them not to close their eyes against the fact, that they give the whole influence of their name and character to the establishment of distilled spirit in a situation for which it is wholly disqualified; and that they are joining hand in hand with the great enemy of health, prosperity, and good morals.

We have much heavier charges against moderate spirit drinkers than merely teaching by precept and example, lessons of falsehood, which make and confirm many drunkards; we charge home upon them, boldly and pointedly, the guilt of making drunkards with their own hands. What say those to this very serious charge, who deal forth rations of spirituous liquors to soldiers and sailors; is there no connection between this and the acknowledged drunkenness of soldiers and sailors?—what answer have they to give, who, in provision stores,

There appeared, a good while since, in the "Times" newspaper, an advertisement from a famous spirit-seller in an establishment of the metropolis, the object of which was to shew, in opposition to an article published in the "Times," that gin-drinking is not a vulgar, disreputable practice; and for the purpose of establishing this, a regular classification was furnished of the respectable gin-drinking customers of the establishment, from the gentlemen of the press, who were placed at the head of the list, down through the various grades of clergymen, noblemen, magistrates, Quakers, and so forth. Now this, with the exception of a moderate allowance for irony and slang, was the genuine philosophy of the whole matter. The reason for the respectability of such an establishment is not that beggars, and pickpockets, vagrants, and the whole generation of drunken reprobates are entering at the rate of nine in the minute, to swallow hastily their glass of *blue ruin*: the true reason, as stated in the advertisement, is that respectable people of all ranks and denominations support it, and cheerfully give to it the sanction of their influence and their name. If any one resolves to open a spirit-shop, does he reason thus with himself:—"Now I know that there are many drunkards in this 'good gin-drinking neighbourhood,'" according to a quotation we have seen from a London advertisement, "and they are men of principle, who will pay what they promise; they are men of property, who have *wherewith* to pay; men of character, to give respectability to my establishment. I will open a shop, and call it 'THE DRUNKARD'S SPIRIT-SHOP,' and then it must be respectable!" Is there any man such an idiot as to reason thus? No; the most common-place blockhead will be able to say, "Though I may fleece the drunkard of the hard-earned wages which should feed and clothe his starving family, and have no notion of turning him out so long as he has a farthing in his pocket; yet I should be a fool to depend either for support or respectability on drunkards. I will set up," he says, "a respectable spirit-shop; and by the respectability of my customers, I will call on the world to judge of the respectability of myself and my establishment." And so it is that the whole multitude of spirit-shops are *respectable* spirit-shops, and the whole race of spirit-sellers are *respectable* spirit-sellers. Look at their establishments throughout London, and all the large towns of the kingdom? what places of business so highly ornamented, so prosperous as they?—a thousand pounds, we are told, expended on the fitting out

of one of their bars! And how could any of them be other than respectable, when the wise and wholesome laws which regulate the licensing system, take such paternal care, that none except those of *respectable* character should have the liberty of dealing out gin and other *wholesome* strong drinks, as poisoners-general of his majesty's subjects!

We grant most readily the falsehood of the common-place apology for the drunkard—that he does nobody any harm but himself; his abused wife and starving children feel this to be cruelly false; and every wise parent, knowing it to be false, keeps his children away from the baleful influence of the drunkard's society, and the drunkard's temptations. The drunkard is a walking pestilence while alive; and the pernicious influence of his example lives as a curse when his bones are mouldering in the dust; yet still there is much truth in the principle said to have been acted on by the Lacedemonians, who, we are told, made their slaves drunken, for the purpose, by fear and disgust, of teaching their children temperance.

Had we, for example, never seen the effects of distilled spirits exhibited, except in the case of the wretched man who, sometime ago, while lying on the ground in a state of intoxication, had the whole flesh from one side of his head eaten off by a pig;—had we passed by while the pig was engaged at his horrid feast, and been told that here was distilled spirit in the full pride of its power over the rational and immortal being, created in the image of God; would this have been a strong recommendation of that treacherous, stultifying strong drink, which in millions of gallons is flooding our country? We think not. Ah! but the British parent is not *savage*, like the Lacedemonian. With him vice is not—

“————— a monster of such frightful mien,
As to be hated, needs but to be seen.”

The prudent father of our day exhibits to the young the beginnings of intemperance only, and even these are decked out with all attractions. The gin-shop has its attractions, we grant; there is the splendid bar, with all its gilded paraphernalia, the glitter of gas and of glasses, the ever open door, the well-dressed bar-maid; but what are all these in comparison with the attractions of the parental hospitable board? “Come hither, come hither, my boy,” says the delighted father, “sit on my knee, and tell the company how you like papa's nice punch.” Oh! what attraction is here?—Papa in his best dress; mamma in her sweetest smiles; and all their

friends merry and happy! Yours is excellent gin, says one, What a delightful flavour to this brandy, says another; And whiskey, I declare, exclaims a third; the genuine Glenlivet; how fortunate you are to have it so old and so pure." Has the young pupil on his father's knee no ears, no eyes, amidst all this; shall he learn at school mathematics, and classics, and the whole circle of the sciences; and yet can he learn nothing here? Oh, yes! he is learning, learning fast; his young spirit is drinking in a lesson, perhaps never to be forgotten; and preparing already, as, alas! many have done before him, to bound away in a career of dissipation, one day to end in the place of the lost, where they have no rest day nor night, and where the smoke of their torment ascendeth up for ever and ever.

Temperance Societies cure all this evil by the simplest process imaginable. By a single word they annihilate the whole tempting host of spirit-drinking customs; and they enlighten the public mind, and persuade the public conscience to discountenance intemperance in all its forms, and all the causes which produce it. Instead of stealing upon the young mind, by gilded temptations, while reading sage lectures against drunkenness; they boldly, and from the very outset, denounce distilled spirits in all their forms; and teach, in the plainest terms, to shun every appearance of evil. Thus the temperance reformation exhibits itself as a great system of prevention. But this is not all. Formerly the poor drunkard threw himself into temptation in every house he visited; the hospitality of his friends was death to him. How could he resist the pressing solicitations of friendship, how remain alone amidst universal spirit-drinking, how transgress the many ceremonies of politeness which pernicious custom had associated with spirit-drinking? Could he have done so when he was a man, in all the firmness, and boldness, and decision of manhood? Oh! how can he do it now, after he has become a debilitated, nerve-shaken, crouching drunkard, his whole heart in the bottle; his waking and sleeping anxieties, his desires, his joy, his love, his hope, his all, in the intoxicating glass?

TEMPERANCE IN THE ARMY.

To the Editor of the Bombay Evangelist and Reporter.

SIR—Having read with much pleasure in your last month's number, an account of the "Mirut Temperance Society," I have the pleasure to forward a statement, for insertion in your valuable work, of the formation of a similar society, in the regiment of Artillery stationed at Ahmednugger.

CONSTITUTION OF THE AHMEDNUGGER ARTILLERY TEMPERANCE SOCIETY.

Ahmednuggur, 20th Nov. 1834.

Whereas the improper use of intoxicating liquor, has been found by experience to be the source of evils of incalculable magnitude, and is never necessary to a man in health, we whose names are hereunto subscribed, desirous of uniting our efforts with those of the friends of temperance, for the purpose of checking the dreadful ravages of intemperance, solemnly promise never to drink any ardent spirits ourselves, nor offer it to others, except when it shall be prescribed by the surgeon as a medicine. For the purpose more effectually of securing our object, we hereby form ourselves into a society, and adopt as a Constitution the rules hereunto annexed.

Proceedings of the first meeting of the Ahmednuggur Artillery Temperance Society, assembled this 20th day of November, 1834.

The opinion of the meeting having been taken, Sergeant Major W. Nowlan is requested to take the chair, and he having done so, the regulations of the society were read and explained as follows.

I. The object of the society shall be to promote temperance, by the influence of example, and the diffusion of knowledge, by means of temperance tracts and other suitable publications.

II. The officers of this society shall be a president, secretary, and treasurer, who shall have the power of filling their own vacancies, and of transacting the business of the society, in the intervals of its meetings.

III. The annual meetings of the society shall be held on the 1st Thursday of January, in each year, when the annual report shall be read by the secretary. The president also, shall have power to call a meeting whenever he shall think proper.

IV. Should any member violate his solemn promise, the

officers shall have power to admonish or expel him, as the case may seem to require.

V. Any person belonging to the society, making an improper use of vinous, malt, or any other intoxicating liquors, will be expelled from the society.

The following are elected officers of the society.

Sergeant Major W. Nowlan, president; Mr. Conductor J. Archer, secretary; Sergeant S. Chetham, treasurer.

Twenty-one joined the society at this meeting, and it is anticipated many more will soon come forward.

It must in justice be stated that the circulation of the American temperance reports, did much good prior to the formation of the society: also, Major Willok, the commanding officer of the Artillery, being a decided advocate in this good cause. Lectures were also given in the school room by the Rev. G. W. Boggs, which brought the subject more fully to the notice and minds of the soldiery.

About twelve rupees have been subscribed to purchase tracts, &c. for distribution.

To conclude: I do hope, Mr. Editor, that we shall have a station society, when it can become a branch of the Bombay Auxiliary.

Sir, your most obedient servant,

SIMPLEX.

To The Editor of the Temperance Advocate,

SIR,

I have the pleasure to enclose a Copy of Resolutions passed at a General Meeting for the purpose of forming a Temperance society at this place and beg you will notice them in your valuable publication in any way you think best. Fifty-three stepped forward and signed the pledge at the meeting—58 in all have joined the society and more are expected to do so shortly.

I am Sir your obedient

N. G. Woods, Secretary.

Trichinopoly 23d February 1835.

At a general meeting held at the Public Rooms at Trichinopoly on the 19th February 1835, for the purpose of forming a Temperance society in connection with the British and Foreign Temperance society: Captain Litchfield in the chair; the following Resolutions were proposed and adopted.

Resolved, that being deeply convinced of the great evils of the use of ardent spirits, the frequent cause of distress, disease and crime, and viewing the success with which it has pleased Almighty God to bless the endeavours of Temperance Societies at home and abroad, we feel it desirable to form a Temperance society at this station with a view to check the growing evil.

Resolved, that a society be now formed in connexion with the British and Foreign Temperance Society, to be termed the Trichinopoly Auxiliary Temperance Society; and that it consist of such persons as subscribe to the following pledge, viz. "We agree to abstain from distilled spirit except for medicinal purposes, and to discountenance the causes and practice of intemperance."

Resolved, that contributions to the Fund shall not be deemed necessary to membership, although it is strongly recommended to all to further the object of this society by their benefactions.

Resolved, that any member is at liberty at any future period deliberately to withdraw his name from the list of members.

Resolved, that a Committee of three members (with power to add to their number) one of whom to act as Secretary and Treasurer, be appointed; whose business shall be to solicit donations for the purpose of Temperance publications for gratuitous distribution and generally to superintend the interests of the society.

Resolved, that the following Gentlemen be requested to form the committee.

Rev T. C. Simpson—Captain Litchfield—Lieut. Woods.

Signed, W. E. Litchfield, *Chairman*.

N. G. Woods, *Secretary*.

From the London Patriot.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The friends of this Institution held their Third Annual meeting at Exeter Hall, on Tuesday the 20th May. The attendance was considerably greater than at any preceding Anniversary. In the absence of the President, the Bishop of WINCHESTER was called on to preside.

The Bishop, on taking the Chair, expressed his feelings of disappointment at the absence of his Rev. Brother, the

tion, excluding every thing stronger than wine. My own name is down, although I drank nothing before; I put it down for example. The sutler is not even allowed to sell wine. There is certainly a visible change in the deportment of the people generally, which is caused by the Temperance Society, and those who support this Society deserve every man's sincere praise for their exertions."—*Extract of a letter from an Officer in the U. S. army.*

What a struggle it was.—An aged lady gave us not many days since, the following account. Some forty years ago or more, she was acquainted with a man, respectable, and talented, who had contracted habits of intemperance. Sensible of the ruin which was coming upon him, and the disgrace he was incurring, again and again he resolved to break off his fetters, and escape from captivity and from the enemy who had enslaved him. For weeks, and sometimes for months, would he adhere firmly to his resolution, and then in some evil hour, he would relapse into his old habits and drink to excess. Harassed by conscience, and tormented by reflection of the past and anticipation of the future, he was miserable and unhappy. One day while walking in the street, the view of his condition became so insupportable that he fell on his knees, even where he was in the public highway, and with a voice of agony cried to God his Maker, to give him strength to overcome his enemy, and to abide firm and unmoved in the resolution he then renewed, not to taste, or touch, or handle ardent spirit till the day of his death. He lived to a good old age, and died a sober respectable man. Total abstinence will save the drunkard, and nothing else will.

ARDENT SPIRIT WAS NOT NECESSARY.—During the gale on the 15th December last, the schooner St. Cloud, belonging to Prospect, Me. L. Blanchard, master, bound from N. York to Boston, went among the breakers and was in imminent danger of stranding. Capt. B. and his crew, notwithstanding the gale, immediately took out anchors, and after six hours' exposure to the fury of the tempest, during which the sea

was breaking over them, they succeeded in getting the ship into good anchorage. During all this exposure and persevering toil neither the captain or his men used any ardent spirit, neither was there any on board, for the whole crew were members of the temperance society. As a consequence, all were cool, calm, collected, fearless and obedient. Under other circumstances—that is if spirit had been used—it is more than probable, vessel, cargo, and perhaps lives, had all been lost.

ITEMS.

From the 7th annual Report of the American Temperance Society.

More than 1000 vessels are now afloat on the ocean in which ardent spirit is not used. And though they visit every clime and at all seasons, and many of them actually go round the globe, the men who navigate them are in all respects better than when they used it. So manifest and great has been the increase of safety to property and life, that an Insurance Company in Boston has agreed to return five per cent. on the premium of every vessel which has been navigated without the use of spirit. This is done for the purpose of pecuniary gain. And facts abundantly prove that ninety-five per cent. of the premium on vessels in which none of the men use intoxicating drink, would be much more profitable to the underwriters than one hundred per cent. on vessels in which they use it.

“ A meeting was lately requested by the British Consul at his office, of the owners and agents of vessels chiefly engaged in the transport of steerage passengers from Liverpool and Belfast, in order to consider the most efficacious means of lessening the evils and disasters which have increased so alarmingly of late to passenger vessels—four ships having been wrecked on the Jersey coast near the city during the present year, while the loss of vessels bound to Quebec, and of lives, has been truly appalling. In one sentiment all concurred, viz. that the use of ardent spirits was the chief cause of many evils connected with the passenger trade, and that the total prohibition of spirits on board such vessels would, more than any other measure, secure safety and comfort—to which might be added, a quick passage.

The Consul expressed his thanks to the gentlemen for their attendance and ready disposition to come into the measure of *alone employing vessels for the conveyance of passengers, on board of which no spirituous liquors shall be permitted to be used*, and assured them that he would by the next packet make a representation to his Majesty's Secretary of State for the Colonies, who takes a lively interest in affording protection and comfort to Emigrants proceeding to the Canadas, so that the government agents appointed at the several ports of embarkation might co-operate, in order to encourage those vessels which come into the salutary regulation."—(*N. Y. Obs.*)

A physician from the State of New York, writes, that he has lived more than forty years in a town, which, at the last census, contained less than 5,400 inhabitants; that the whole number of deaths, of adult males, from December, 1829, to January, 1834, was 25; that 16 of them were drunkards; and two of the other nine were young men, who were suddenly killed. The average age of the drunkards was 44½ and they lived after they became drunkards 11¾ years. The average age of the seven who died a natural death was 74¾ years.

Here is a difference between the life of the sober and the drunken, of about 30 years. Dr. Cheyne of Dublin, after more than 20 years extensive practice, has given it as his opinion, that, let 10 young men begin at 21 years of age, to use but one glass of ardent spirit, of two oz. a day, and never increase the quantity, such are its poisonous qualities, 9 out of 10 will upon an average, shorten life more than ten years.

But let us take only half of this, and two-thirds of the other number. Suppose that moderate drinking shortens life upon an average, five years, and drunkenness 20, that we have only five moderate drinkers to one drunkard, and that there are 300,000 drunkards in the United States, it would cut off in the course of 30 years 40,000,000 years of human life. This would be equal to the loss of 20 years of human life for 2,000,000 men.

The college of Physicians in Philadelphia, after a careful examination, have given it as their opinion that seven hundred deaths were occasioned by intemperance, in that city, in a year.

The directors of the Boston and Worcester Railroad have voted not to employ any man who even uses ardent spirit.

Numerous Temperance Associations have been formed in Sweden, and a periodical is published once in two weeks. The Crown prince has presided at a Temperance meeting. An able Swedish writer has published a volume of 216 pp. 8 vo. in which he states that in a population of about three millions, they have 170,000 distilleries, and consume annually, 45,078,470 gallons of distilled liquor; at an expense of 195,000,000 Rix dollars. "This quantity and this value," says the writer, "passes annually down Swedish throats, of a drink, of which the first physicians and physiologists of all countries declare that it contains not a single particle of nutritious substance."

AMERICAN TEMPERANCE SOCIETY.

This Society held its Seventh Annual Meeting in Philadelphia May 20, 1834. The following is one of the resolutions adopted on the occasion.

On motion of Rev. Mr. REED, of London, seconded by Rev. Mr. WINSLOW, of Ceylon—

Resolved, That we gratefully recognize the divine goodness in the success of the Temperance cause, and as the promotion of this cause is essential to the health, the virtue, and the happiness of all nations, it ought to receive the cordial support, and the active, persevering co-operation of all friends of humanity throughout the world.

The executive Committee in their Report, stated that more than 7000 Societies had been formed, embracing upwards of 1,250,000 members—an increase during the year of more than 200,000. "More than 5000 men who were once drunkards, had within five years ceased to use intoxicating drink." In one place, having a population of 3000, more than 30 had been reformed. More than 1000 vessels are navigated without ardent spirits. More than 3000 distilleries have been stopped; 1000 during the year. More than 7000 merchants have ceased to sell ardent spirits. The members increased about 1000 since the sixth Report was made.

Alabama and Louisiana were the only states in which state Temperance Societies have not been formed. Legislative Temperance Societies had been formed in Ohio and Kentucky, the members of the latter agreeing, for the sake of doing greater good, to abstain from the use, as a drink, of

both ardent spirit and wine. The Governors of both states expressed their cordial concurrence, and were elected to the presidency of the respective societies. The Mississippi Convention recommended, that in the formation of new Temperance Societies the members agree to abstain from fermented as well as distilled liquors.

The United States Temperance Convention, composed of more than 400 delegates of high standing and character, from 21 States, assembled in Philadelphia, on the 24th. of May. One of the resolutions introduced, declared *that the traffick in ardent spirit as a drink*, is morally wrong, and after a long and animated discussion it was passed with comparatively great unanimity. This sentiment had been before expressed by ecclesiastical bodies, comprising more than 5000 clergymen and 6000 churches, and by the Congressional Temperance meeting at Washington.

Temperance Conventions subsequently had met in the different States of Massachusetts, Connecticut, Vermont, New-York, New-Jersey, Ohio, Kentucky, and Mississippi, composed of men of various professions and employments, and of all religious sects and political parties. All concurred with great unanimity in the sentiment that the traffick in ardent spirit as a drink is morally wrong.

Specimen of the argument on the immorality of the traffic in ardent spirits.

A principle of that perfect standard of morality, the Bible, is this, "Thou shalt not kill." Exod. xx. 13. It does not say, Thou shalt not kill in an instant, in a day, or in a year; nor does it say, Thou shalt not kill with arsenic, a pistol, or a halter; nor does it say, Thou shalt not kill with malice pre-pense, with a real definite intention at the time to kill, or for the purpose of making money. The command is, THOU SHALT NOT KILL. It forbids the destruction of human life under any circumstances, without good and sufficient reasons—reasons in view of which the Bible justifies and requires it.

If a man throws a stumbling block into the highway for the purpose of sport, or to save him the trouble of removing it, where he has reason to believe that it will endanger human life, and a man is killed by it, he violates this command. If a man let loose a beast that he knows is wont to kill, and it does kill, he violates this command; and in such a manner, that when God was the Legislator of Israel, he commanded that such a man should be put to death. And if a man does an act, or pursues a business, not needful or useful, the na-

tural and probable consequences of which are death, and it *produces* death, he violates this command. That act or that business is immoral, and continuance in it is forbidden.

What then are the natural and probable consequences of selling ardent spirit as a drink? Does it tend to kill? and does it really kill? If so it is immoral. What then are the facts? The united opinions of many eminent physicians who have examined the subject, are the highest evidence that can be obtained. Their united opinion then is, that it has killed many, that it does kill a great portion of all who drink it; that it is in its nature a poison, which, while it is not suited for a drink, cannot be used as a drink without injury; that it naturally tends to destroy life, and this tendency is so strong, that in multitudes of cases it does destroy it.

It is said, It is not the traffick that kills, but the drinking; and therefore the immorality attaches only to that. But does not the selling of it minister to the drinking?—Does it not teach that drinking is right, and thus tend to promote and perpetuate it? And is not the promotion of immorality immoral? As well might a traitor say, It is not the FURNISHING of arms and ammunition to the enemy in time of war that does the mischief, but it is the using of them; and of course the crime of treason attaches only to that. Would that plea save him from the gallows? The common sense of mankind has decided the question. If the use is wrong, the making and furnishing are also wrong.

But says one, This does not apply to me, for I do not sell to drunkards; I sell only to sober men. But is it really a greater evil to the community, for a merchant to sell to drunkards and thus to kill them, than to sell to sober men and make them drunkards. Here is a country which has in it 300,000 drunkards—one of the greatest nuisances to which the country is subjected. One class of merchants sell to the drunkards, and thus kill 30,000 of them in a year. And had these drunkards no successors, those who sell to them, would actually in a few years clear the land. They would with few exceptions plunge all the 300,000 in to the drunkard's grave; and if no new drunkards were made out of sober men, the whole land would be free.—But there is another class of merchants, who sell to sober men; and thus, as one generation of nuisances is removed, another is raised up. While selling to drunkards would only remove one generation of them from the earth, and thus ease it of its burden, selling to sober men perpetuates

drunkards in increasing numbers from generation to generation. Which does the greatest mischief?

A committee of the Philadelphia Medical Society appointed for the purpose, after paying special attention to this subject, examining the bills of mortality and the diseases of which persons died and the manner of their death—have stated it as their judgment, that out of 4292 deaths in Philadelphia, 700, or more than one in seven, were occasioned by intemperance.

Suppose that these deaths had been occasioned by the use of *poisoned flour*, which some merchants had sold as if it would do their fellow men good. The medical society appoint a committee to investigate the cause. They examine and give it as their opinion that 700 have been killed by the use of that flour; and so publish it to the world. What could be thought of the men who continue to sell the flour, because they could make money by it?—Would not that be immoral? And suppose some of them should say, We do not sell to men who are poisoned to death already; but to persons in health, who are not yet so poisoned but that they can attend to business; and whenever they perceive a man so poisoned that he cannot live long, they cease to furnish him any more—is it not therefore immoral? If those whose business it is to correct public sentiment would do their duty, they must call things by their right names, to make the right impression.

AMERICAN CONGRESSIONAL TEMPERANCE SOCIETY.

The first Annual Meeting of this Society was held at the capitol in Washington, Feb. 25, 1834. An account of the proceedings has been published in a pamphlet of 40 pages. We present our readers two of the resolutions which were adopted, with brief extracts from the addresses made by the gentlemen who proposed them.

By Hon. Benjamin F. Butler, Attorney General of the United States.

Resolved, That Temperance Associations, formed on the plan of entire abstinence from the drinking and furnishing of ardent spirit, in view of the evils they are designed to suppress and to prevent; the means by which they propose to effect this end; the good already accomplished; and the

beneficent results which may be expected from their future triumphs, deserve to be ranked among the most useful and glorious institutions of the age, and are eminently entitled to the active support of every patriot and philanthropist.

Extracts from the Address.

The great objects of the Temperance reform are so patriotic, benevolent and useful, and the leading means by which they are proposed to be effected, so just in themselves, that I feel no apprehension as to the ultimate result. But to ensure a speedy growth, an abundant harvest, even to the seeds of truth, they must ever be scattered by the hand of love. To every laborer in this field of duty, I would therefore, say, in the language of inspired wisdom—"Let not MERCY and TRUTH forsake thee: bind them about thy neck: write them upon the table of thine heart; so shalt thou find favor and *good success* in the sight of God and man!"

And now, sir, in view of all that has been said, I submit it to the enlightened judgments of those who hear me, whether the Temperance Associations, in the language of this resolution, do not "deserve to be ranked among the most useful and glorious institutions of the age?" Whether they do not really deserve the approbation—the active support—of every lover of his country and his kind? If there be any present, who have not yet given to this effort their approbation and support, let me respectfully conjure them, by all the ties that bind them to this blessed land—by all the endearments that encircle the domestic hearth—by all they possess, or love, or hope for—no longer to give to folly, vice, and crime, the support of their example. If they do not see it to be their duty to enrol themselves *publicly*, under our banners, let them at least abandon the use of spiritous liquors, and cease hereafter to furnish them to others, or to encourage those who are engaged in doing so. Methinks, to every reflecting and benevolent mind, this little self-denial—I will not dignify it with the name of *sacrifice*—this little self-denial would be but the merest trifle, when put in competition with the good which even a *silent* example of abstinence, may effect. Think, sir, on the bless-

ings you confer, when you save but *one* man from the drunkard's life, the drunkard's death, and the drunkard's retribution! You raise from the degradation to which it would otherwise have sunk, and you restore to its appropriate rank in the scale of being, an immortal mind—an emanation of the Deity! It may be he is a son—and then you give new life to the parents whose gray hairs would else have been brought down with sorrow to the grave! Or he is a husband—and then you impart hope and happiness to the deserted female, who, in the confidence of youthful love united her destiny with his! Or he is a father—and then the little band whom you have rescued from anticipated orphanage, will rise up and call you blessed! Or he may unite in himself all these relations, and then you open in numerous hearts, new and unlooked for sources of delight! Or to some one or all of them, he may add the gifts of genius and the accomplishments of learning—he may have been endowed with powers of the highest order, and ere he gave way to brutal appetite, he may have adorned the sacred desk, the senate, or the bar; and then you replace a fallen luminary in its native sphere, and you diffuse, through an extended system, light, and life, and joy! But our aim is not to save one, nor fifty, but thousands and tens of thousands from the drunkard's fate! To save our friends, our brethren, and ourselves; our children, and our children's children, our country and the world! Shall we not, one and all—henceforth and for ever—deem it, not merely a duty, but happiness and honour, to be fellow labourers in a work, so benevolent and sublime?

By Hon. Henry L. Pinckney, Member of Congress from South Carolina.

Resolved, That the abolition of the use of ardent spirit in the army, is highly auspicious to the great interests of our country; and that its abolition throughout the Navy, while it would increase the health, the respectability and the happiness of the seamen, would also tend greatly to strengthen this arm of national defence.

Extract from the Address.

Sir, what has been the cause of the vice and crime—the

mutiny and insubordination—the tumults and desertions—the disgraces and punishments—that have occurred in the American army or the navy? They may be traced, unquestionably, to the great error of the government, in having *encouraged*, if not in having actually *produced*, habits of intoxication among those, in whom, it was not only its true policy, but its positive duty, to inculcate principles of temperance, subordination and decorum. I have understood, however, and I have learnt it with very great pleasure, that the practice of paying our soldiers with ardent spirits has been, within the last year, very extensively, if not thoroughly, reformed. For this valuable improvement, in that branch of the public service, we are indebted to the distinguished officer, Mr. Cass, who is now at the head of the war department. Sir, he deserves, and should receive, the thanks of the army and of the country for having conceived and executed this important reformation; and it is a source of great gratification to me, that whilst *in him* we have an able and efficient advocate of Temperance, so in the amiable and estimable gentleman, Mr. Butler, who now holds the office of Attorney General, we have an ardent and enlightened supporter of all those great enterprises which have for their object the moral and religious renovation of society. I have understood, also, that the abolition of the use of ardent spirits in the army has met with the cordial approbation and concurrence of both officers and men: that, as regards the latter, it has effected a decided improvement in their characters and conduct: that misbehavior and indecorum now occur but seldom, comparatively speaking, and that the crime of desertion is almost totally unknown. And if such have been the happy effects of this valuable improvement as regards the army, why has it not been extended to the Navy? Why is the use of intoxicating liquors still required, *by law*, in those who bear our flag upon the mountain wave? Why does such a law still disgrace our statute book? Why should not the Secretary of the Navy be authorised by Congress to imitate, in his department, and to the same extent, the reform that has been effected in the military branch? Is there any thing in the naval, more than in the military service, that renders the use of ardent

spirits necessary or expedient? Certainly this will not be pretended. Experiments have been made of the Temperance plan, and on very long voyages too, and have succeeded admirably well, and to the perfect satisfaction of both officers and men. Numerous merchant vessels now navigate the ocean on the principle of Temperance, and experience has proved that it contributes unspeakably, not only to the harmony and good order: but to the positive healthiness and comfort and efficiency of the crews. Why then should it not be established in the Navy?

Let the experiment only be made in the navy, and we shall soon be amply rewarded for having made it, not only in the success of the effort itself, but in the gratitude and approbation of the seamen. Let us then endeavor, by the adoption of the resolution before you, to attract the attention of Congress to this subject. Let us hope that the department may be authorised by law to abolish the distribution of ardent spirits in the Navy. What possible objection can Congress have to gratifying, in this particular, the reasonable wishes of a very large portion of our citizens? Why, when Temperance is going on so triumphantly on land—spreading its benign and meliorating influence through all our towns and villages—particularly when it has been introduced, and has so happily succeeded in our army—why should the practice of paying men with that which destroys their characters, their bodies and their souls, be still continued in the Navy? Why should our seamen still be made intemperate *by law*? Why, when every other class is reforming and improving, should *they* still be tempted and encouraged to inebriety and vice? Is it the policy of the government to make them drunkards? Or have they done any thing to deserve that they should still be paid with poison, whilst all other public servants are paid in money, or in wholesome and nutritious food? Have they no characters to lose? No principles worth improving? Or no feelings or motives which an enlightened government should cultivate? Above all, have they no families to provide for,—or no souls to save? Sir, it is high time the foul stain were erased from the escutcheon of our Navy.

ANNUAL MEETING.

The "JAFFNA ASSOCIATION FOR THE PROMOTION OF TEMPERANCE" held its first annual meeting in the Court House in Jaffna, on the evening of Thursday, 28th May, 1835. The meeting was opened by a few remarks from the Chairman, after which the Report of the Committee was read, and the following Resolutions proposed and unanimously carried.

REPORT.

THE Committee present their first Report with a degree of assurance, that the enterprise in which the Society is engaged, is such as to commend itself to the good sense and patronage of the Indian, as it has done to that of an English and American community. A movement of this kind appeals to sensibilities which cannot but awaken inquiry. And if candid minds be excited to full inquiry on the subject, there need be no fear as to the ultimate success of efforts for promoting temperance in India. The Committee are encouraged to take this view of the subject, not only from the nature of the enterprise, and a knowledge of what has been accomplished in Europe and America, but from the intelligence that Societies of a kindred nature are springing up in different parts of this country, and that many are disposed to investigate their claims to patronage. Societies on the principle of total abstinence from the use of ardent spirits, have been formed at Ahmednugger, Bombay, Meerut, Trichinopoly and Trincomalie. Of the latter place, one correspondent says, "Some months ago, there were 1400 gallons of arrack, per memsem, delivered from the stores; now there are *only one thousand.*" Another subsequently writes, "Trincomalie is such a place for drunkenness as I never saw. Natives of all castes drink arrack here, and the soldiers and sailors pour it down their throats like water." Here is certainly something like a call for a Temperance Society, and it is to be hoped the one established there, will ere long, produce a salutary reform.

Believing it to be the most effectual course they could pursue to accomplish the object of the Society, the Committee early resolved on the publication of a small quarterly Periodical, entitled the "Oriental Temperance Advocate." The first volume of 1000 copies, has been completed. It was offered for sale at a price, which, it was supposed, would not more than cover the expense of printing and publishing. Of these, a considerable number has been sold to subscribers, and others have been distributed gratuitously on the Island, and on the Continent of India. The Committee have resolved to continue this publication another year, and to enlarge the work. They have also resolved to give it, the ensuing year, a gratuitous circulation only, and they hope thus to secure a more extensive distribution for the work than could be obtained by offering it for sale. To enable the Society to do this they doubt not that many of the friends of temperance will render reasonable aid by their contributions to its funds. Aid in this work is solicited, from a full persuasion that it is a work of truth and soberness, and that success in it cannot fail to secure an immense benefit to the Indian community at large.

In advocating the well known principle of Temperance Societies, that of *total abstinence from ardent spirits except by medical prescription*, the ground is taken that this kind of drink does no one any good, but is productive of the most serious evils; that it induces disease of the body and derangement of the mind, and most sadly blunts and destroys the moral sensibilities. If therefore these premises be correct, the conclusion is irresistible that abstinence from the use of distilled liquors is an imperative duty. But the principle of abstinence may be defended on another ground. Even if it be granted that the use of distilled liquors is beneficial to a few, it must be granted on the other hand that a vastly greater number are injured by it. It follows then, that the few should be willing to suffer the privation of such an indulgence as the partaking of ardent spirits, if by so doing there is a prospect of reclaiming the multitude from the imminent danger and peril to which they are exposed by the use of them. There is a probability and almost a certainty, that the great majority of those who use strong drink will be ruined, unless saved by the example and precept of those who abstain entirely from its use. And it appears from observation, that such example is altogether more salutary when seen in members of Temperance Societies, than in isolated individuals. Is it not then the duty of every man to patronize such Societies, and to be *known* as one who does not on any pretext make use of ardent spirits or offer it to others?

The objection has been brought against Temperance Societies that there is an inconsistency in allowing the use of any fermented liquors. To this it may be fairly replied, that the Society neither *allows* nor *prohibits* the use of such liquors. But as there is at present a considerable diversity of opinion on this subject among the advocates of temperance, the Society deems it inexpedient to embarrass themselves in agitating this question of doubtful disputation. It is however believed, that those considerations which induce a man to abstain from the use of distilled spirits, will go far to convince him, that a due regard to his own and others' welfare, will allow but a moderate use of fermented drinks.

The Committee are aware that certain individuals who cannot be suspected of wishing to favour intemperance, not only stand aloof from Temperance Societies, but look with doubt and distrust upon all their proceedings. To such, the following questions might be respectfully submitted. Is intemperance such a deadly foe to the bodies and souls of men as it is represented to be by the advocates of Temperance Societies? or is it merely an imaginary evil? Are there any appropriate means which can be used to check this growing evil that threatens to pervade the whole community? If there are appropriate means which can be employed for this purpose, what are they, and by what class of persons are those means to be used? Wherever the principles and practice of Temperance Societies are known, they cannot but serve as tests for discovering who of the community are friends of Temperance and who are not. Into which scale, then, do those gentlemen to whom these interrogatories are propounded, throw the weight of their influence? By the events of the last year which have been alluded to in this Report, the Committee are strengthened in the belief, that no means for the suppression of intemperance have yet been devised which can in point of efficiency be compared with the simple process of voluntary associations pledging themselves to total abstinence from distilled spirits, and of giving the results of their experiments to the world. In this view of the subject, your Commit-

we think the Society is strongly urged to abide by its pledge, to use means to increase the number of its members, to circulate as widely as possible information on the whole subject of the Temperance reform, and thus in its associated capacity, to act the part of a Temperance Advocate.

RESOLUTIONS.

Moved by Rev. B. C. MEIGS—seconded by Mr. E. S. MINOR.

1. That the report now read be adopted and published in the Temperance Advocate as the first Report of this Society, and that Copies be transmitted to the British and Foreign Temperance Society, &c. &c.

Moved by Rev. H. R. HOISINGTON—seconded by Rev. J. KNIGHT.

2. That this Society more fully sensible from increased experience of the correctness and importance of the principles they advocate, view with much pleasure and gratitude the formation of Temperance Societies on the Continent of India, and at the Presidency of Bombay; and are encouraged to hope that these examples will be generally followed, and that intemperance so prevalent in India, with all its attendant evils will be greatly diminished.

Moved by Rev. S. HUTCHINGS—seconded by Rev. P. PERCIVAL.

3. That this Society fully assured that Temperance the handmaid of truth, must with it ultimately prevail, (both being intimately connected with the universal spread of the Redeemer's kingdom,) they renewedly pledge themselves to the promotion of Temperance, as the object to which by all means and at all times their efforts should be steadily and perseveringly directed.

Moved by Rev. L. SPAULDING—seconded by J. T. ANDERSON, Esq.

4. That this Society painfully aware that while the great sources of intemperance, as distilleries and places for traffick in ardent spirits continue, the promotion of Temperance must be greatly impeded, it is with much interest and satisfaction they observe the attention of the friends of temperance directed to the removal of these causes, and they fully trust that time and unwearied effort will eradicate every feeling of interest and prejudice now existing in their favour, and that the most happy and triumphant results will follow.

Moved by Rev. D. POOR—seconded by Dr. N. WARD.

5. That this society sensible from recent events in its own neighborhood of the importance of diffusing widely the knowledge of temperance principles, and of the evils arising from Intemperance, rejoice in the resolution of the Committee to print an enlarged number of the Temperance Advocate and to give it a gratuitous distribution; and they would call the attention of every friend to Temperance to the importance of aiding in its circulation among the families around them, and of uniting with them in supplication to the author of all good that the divine blessing may rest upon the efforts of the Society, and so crown them with success and triumph that the present and future generations of this Island shall rise up and call blessed, the first promoters of the cause of Temperance in Ceylon.

Moved by Rev. B. C. MEIGS—seconded by Rev. C. DAVID.

6 That the Rev. W. ADLEY be requested to act as *Secretary*, and the Rev. S. HUTCHINGS as *Treasurer*, and the following Gentlemen as the *Committee* for the ensuing year, viz.

Rev. Messrs. J. KNIGHT, D. POOR, J. SCUDDER, H. R. HOISINGTON, P. PERCIVAL; Dr. WARD, J. T. ANDERSON, Esq. Messrs. E. S. MINOR, J. GRATIAEN, F. VANROSSEN, J. MARGEROUT, J. RODRIGO MODELAR, S. NICHOLAS MODELAR.

Moved by Rev. H. R. HOISINGTON—seconded by Rev. D. POOR.

That the cordial thanks of this meeting be given to R. ATHERTON, Esq. Chairman, for his zeal in promoting the object of the Society, and his present attention to the business of this meeting.

(Signed) R. ATHERTON, *Chairman.*
WM. ADLEY, *Secretary.*

The publishers of the Advocate have resolved to circulate the work gratuitously. It is believed it may thus find its way to many who would not otherwise have the opportunity of reading it. We shall therefore take the liberty to send the paper to many Gentlemen whose names only are known to us, and shall be thankful for such aid as they can consistently render towards promoting its circulation. They may serve the cause effectually by receiving and distributing the paper, (especially in the army,) and by sending us facts and essays which will serve to make the work more interesting, and instructive, and also by pecuniary contributions. We now propose to our friends abroad an easy and cheap way of doing good, as we think, and we hope they will do themselves the favour of engaging in the work. Those who deplore the extent of drunkenness among soldiers, (and who does not?) may have an opportunity to do something to remove the evil. Those gentlemen who wish to express their approbation of our work either by contributing to the funds of the Society, or by acting the part of distributors, may make their remittances and applications to Rev. S. HUTCHINGS, Treasurer and Distributing Agent, Jaffna. Communications for publication may be sent to the Editor.

We have just received a few copies of the British and Foreign Temperance Advocate and Herald, but too late to be of much use in preparing this number of our paper. They afford to us pleasing evidence that the progress of the Temperance reform is onward. A Report of the evidence given “before the select Committee appointed by Parliament to inquire into the Extent, Causes and Consequences of the prevailing Vice of Intoxication, to ascertain whether any Legislative Measures can be devised to prevent the further spread of so great a national evil,” has been printed by order of the House of Commons; and makes a volume of 495 folio pages. It will be extensively read and do good by the amount of valuable information it will communicate. The Editor says—

“Already the public mind has been awakened; already public opinion has begun to affect the British legislature; fifty-seven thousand voices, at a very short notice, told in the ear of British lawgivers, that government must cease to be the patron of drunkenness; and a large majority in the House of Com-

mons carried, in opposition to the representative of the British ministry, the appointment of that Committee, whose Report, and the accompanying evidence, carry forth to the world now, a mass of inestimable truth, which, if properly circulated and improved, must tend, in no ordinary degree, to regenerate public opinion and practice, in relation to the virtue of Temperance. The facts and opinions of the committee and witnesses, go forth in connexion with the names of those who state them; let them be judged by their own merits—all that is asked is honest investigation and inquiry. Truth is our object, and truth alone. Of the issue we have no fear. The work is the work of God, and the means employed are also his. We have seen it yet only in its commencement, but it is increasing and extending fast:—like the extinction of slavery it must have its day of weakness and of fierce opposition, and its day of ridicule too; but it will live to see its enemies confounded and ashamed; public opinion will shortly stamp with infamy the whole manufacture and sale of the drink of drunkards; and however men may argue or laugh now, the day is coming, coming fast, when a Chancellor of the Exchequer dare no more propose to sanction the spirit-trade, than he dare now revive the nefarious trade in the flesh and blood of men; no more derive a revenue from the consumption of distilled spirit than he dare now enrich the exchequer by granting licenses to haunts of prostitution.”

VALUABLE TESTIMONY.

To the Editor of the Oriental Temperance Advocate.

DEAR SIR,

To most minds, a plain statement of *facts*, carries more weight than abstract reasoning. The undersigned having resided in Ceylon from *sixteen to twenty years*, have had considerable experience of the climate, and of the best manner of preserving health.

At a meeting of the Temperance Society held in Jaffna the 28th ult. some of us stated in few words, the results of our experience on the use of ardent spirits and other stimulating drinks. Agreeably to the suggestion of some who were present we now commit to writing for the Temperance Advocate, the substance of what was then stated, hoping that it may be of use to some of your readers. The following are the facts alluded to.

From 1816 to 1820 we drank no ardent spirits, and but *very little* wine or beer, and that only occasionally. Two of our associates, Messrs. Warren and Richards, dying with consumption, to which, however, they were predisposed in their native land, some of our friends attributed it to their abstemiousness, and becoming alarmed for the health of those who remained, *urged* us, as we valued our lives and health and usefulness, to make a more liberal use of “the good crea-

tures" which as was supposed, God had provided for the preservation of life and health in this tropical climate. Thus urged, we felt it our duty to make trial of the course so strongly recommended by our best friends. We accordingly made a "temperate use" not only of wine and beer, but of ardent spirits, for about six years. In 1827, after receiving the news of the temperance movements in America, we were convinced, not only by the facts and reasonings mentioned in the publications which reached us from our native land, but by our own experience, that the use of ardent spirits, as a drink, even in small quantities, is not only *unnecessary* but *detrimental*; and from that time to the present, the use of it, as a drink, has been *wholly abandoned*. Wine and beer, however, we continue to use sparingly.

Having for several years experienced the benefit of entire abstinence from ardent spirits, as it respects body and mind, we resolved cautiously to make trial of what would be the effect of abstaining from wine and beer as a common drink. The result is, that after a trial of three or four years, we find ourselves, in every instance, in possession of better health—of more strength and bodily vigor, than at the commencement of this course. While we would not be understood as dissuading from the use of wine and beer as a medicine, our experience teaches us that we enjoy better health, and more vigor of body and mind without it than with it; and that the benefits supposed to result from a free use of wine and beer, are not realized—that multitudes are greatly deceived upon this point, substituting temporary excitement for permanent benefit—that the free use of them unnaturally excites and exhausts the system—produces inactivity both of body and mind—lays the foundation of many diseases, and induces premature old age and death.

In conclusion, we would say to any who may read these remarks; do not *hastily condemn* them; they are the *result of experience*. Give the subject a *fair trial*, and probably your experience will coincide with our own. We feel confident that it will, so far as it regards abstinence from ardent spirits, if not from the habitual use of wine and beer. The subject is undoubtedly one of vast importance, as it respects the temporal and eternal welfare of the community. We therefore earnestly desire that the cause in which you, Mr. Editor, are engaged, may prosper, and especially that all good men may be enlightened upon this subject, so as to unite their efforts,

both by precept and example, to dispel the delusion which is leading multitudes of our fellow men to the drunkard's grave, and to the fearful retributions of eternity.

Yours very sincerely,

B. C. MEIGS.

D. POOR.

L. SPAULDING.

J. SCUDDER.

MISCELLANEOUS ITEMS.

ARDENT SPIRITS BANISHED FROM STEAM BOATS.—At the annual meeting of the Stockholders of the Connecticut River Steam Boat Company, the owners of the Steam boats New-England and Chief Justice Marshall, running between Hartford and New-York, the following votes were passed.—

Voted, That in the opinion of this meeting, it is inexpedient to keep, or to allow to be kept, any ardent spirits on board the boats belonging to this company.

Voted, That the Directors of this company be, and they are hereby requested not to allow any ardent spirits to be kept for sale or use on board of the boat.—*Conn. Obs.*

ALCOHOLIC DRINKS NOT AUTHORISED BY SCRIPTURE.—I cannot believe that the Maker of mankind ever allowed of drunkenness, in any circumstances. Still less, that he would permit and sanction it, in connection even with the ordinances of the sanctuary. The truth is, that the difficulty has arisen from a change in the use of language, since the translation of the Bible was made. We now have a variety of alcoholic liquors, which go under the generic name of *strong drink*. It is the only species of liquor which we do call by that name.—So that we naturally associate the idea of alcohol with the term *strong drink*. But this is manifestly an error, when we find the term *strong drink* in the Bible, for the simple reason that alcohol was not known till 1200 years after Malachi wrote the last book in the Old Testament. What we render “strong drink,” is not two Hebrew words, an adjective and a noun, but *one* word, “*sychar*.” The Hebrews had two kinds of drink, wine and *sychar*,—the *sychar* was a sweetened preparation of wine. Whether it was stronger or weaker than wine, we know not, but we we know it was a safe and pleasant liquor, like wine, not hurtful unless taken to excess, and

even beneficial if taken when necessary. Wine is, doubtless, useful, if taken as Paul directed his son Timothy to take it—a little, for his often infirmities. And because we, happen not to have in English, any single words to express *sycher*, our translators employed the compound phrase “strong drink.” And now, as we are only acquainted with another kind of strong drink, (which is strong with a vengeance,) this permission to the Jews is alleged as a sanction to the use and traffic in ardent spirit. But you will see that a trade in wine and *sweetened* liquor, affords no sanction to the trade in distilled liquor, an article of entirely a different nature.—*Rev. Dr. Dwight, president of Hamilton College.*

A GOOD REPLY.—The objector says, “It is of no use to join any Society; I can drink or let it alone.” To which Jamie replies, “I know very well you can drink, but what I should like to see now is, whether you can let it alone.”—*Prof. Edgar.*

HOW IS THE USE OF WINE, AFFECTED BY TEMPERANCE ASSOCIATIONS?—The question is often raised by those who are not as good friends to the temperance cause as they should be, What does the pledge mean? And if we abstain from ardent spirits shall we be under any restraint in the use of other drinks? Now I agree that ardent spirit is the great giant, and that the destruction of this is our main object. But I trust no offence will be taken, if I give a lateral thrust at the pigmies. It is a fact, that those who shove round the black decanters, who sit an hour and a half at dinner, and then drink five hours more, are affected by this reformation. The temperance pledge has a charm about it. By pledging to abstain from ardent spirit many are led to look at the possibility of danger from drinking something else, and to see that a man may become too much *fermented* to keep his perpendicularity.—*Rer. Dr. Cox.*

HEAR WHAT THE BISHOP OF LONDON SAYS.—Some persons came to the Bishop's table. They found indeed a little wine. But one of them dared to say to the Bishop, “Why is there no brandy on the table? Do you wish to carry your notions of temperance so far as to dictate to us what we shall drink?” “Not at all,” was the dignified reply, “but this is my house, and you are my guests, and I am your friend, and God forbid that I should tempt you to go where I dare not go myself and where a lady cannot go.”

I myself heard the Bishop say, that he was often asked by

the incredulous,—what good the Temperance Society could do? But he would ask in return, what harm it could do?—“And until they can tell me,” said he, “of some harm that is likely to come from it, I will patronise it.” The single fact that the Bishop of London espoused the cause, so heartily, intelligently, and consistently, has done more to promote it than any two other circumstances.—*Rev. Dr. Cox, before the New York Young Men's Society.*

TENDER MERGIES OF SPIRIT DEALERS.—The other day I was passing by a spirit shop, and I saw a poor woman coming out with a jug. Curiosity led me to inquire how she came by it; and I found that she had been to a neighbor's house to tell her wants, and the story had induced the kind hearted lady of the house to give her a piece of pork for her suffering family. This pork she had taken to the shop and sold it for a jug of rum. She was known to the shop-keeper, and he knew that the pork was given her for the necessities of her family, and yet bought the pork and substituted for it this deadly poison.—*Chief Justice Daggett, before the Connecticut Temperance Convention.*

EFFECT OF MODERATE DRINKING.—The state of Massachusetts, has erected an Insane Hospital,—a noble monument of humanity. In each county a certain magistrate is authorised to commit a maniac to the hospital, if it is made to appear that he is so furiously mad, as to endanger the safety of others. I was present when the magistrate examined a case. It was a female. Her husband, husband's father, and neighbors were examined under oath; the woman was not present nor could she be, for it required the utmost efforts of two strong men, to keep her clothed, at home. The family were respectable, but the husband was a drunkard. When they married he drank moderately. Tears flowed down the cheeks of the aged father, when he told the disgrace of his family. The woman was made a maniac by the intemperance and cruelty of her husband.—*Hon. Oliver B. Morris, before the Connecticut Temperance Convention.*

FIVE PER CENT. DISCOUNT ON THE INSURANCE ON TEMPERANCE SHIPS.—“A most important measure has this week been started in the most active Marine Insurance Office in our city. It is an offer on the part of the Directors, to discount 5 per cent. of the premium on all Vessels insured, provided the owner and master, will make oath, on his return to port,

that no ardent spirits has been furnished for, or used on board the vessel during the voyage by officers or men, and the captain is farther to make oath that while his vessel lay in port, he has not used any spirits, or furnished it for his men. It is a little remarkable that this has been done, not to promote the cause of temperance, but as a money making scheme, which will enrich the Insurances. They are not particularly engaged, at "the Merchants' Insurance Office" in the cause of temperance. But they are shrewd calculators, and many of them experienced masters and owners of vessels, and they hereby declare that they have lost money enough by intemperate captains and men, and that they intend to draw, *every drunkard out of the ships they Insure*. This office has been in operation 15 or 18 years, and has divided 10 per cent. every six months since it was instituted, and sometimes 20 per cent. has been divided."—*Letter from a Gentleman in Boston*.

At a Special meeting of the Board of underwriters, held at the office of the American Assurance Company, New York, on the 2d of October, the following resolution was unanimously adopted, viz. That the different Marine Assurance Companies in New York would allow a deduction of 5 per cent. on the net premiums which might be taken after that date on all vessels and on the outfits of vessels on whaling and sealing voyages, concluding without loss, provided the master and mate make affidavit after the termination of the risks that no ardent spirits had been drunk on board the vessels by the officers and crew during the voyage or term for which the vessels or outfits were insured—*New Monthly Mag. for Jan.*

FREEDOM IS LIBERTY TO DO RIGHT.—Some, perhaps, will say, we are a free people, and not to be trammelled. That is true, we are a free people. Some people seem to think that freedom is liberty to do any thing you choose. Not exactly. It is liberty to do what is right. The true idea of civil liberty is that a man is permitted to do what he pleases, *unless* the public good requires that some restraint and direction should be imposed. A man may say he has a natural right to deal in ardent spirit. So he has a natural right to deal in powder. But the legislature will restrain that right, when the public good requires. He will not be allowed to keep a thousand pounds of powder in a city. Why not just as rightfully restrict the sale of ardent spirit? You say, powder may explode. True; it may destroy property and even life, but ardent spirits are sure to destroy both life and property.—*Chief Justice Daggett*.

WONDERFUL CHANGE.—A friend of mine, whose testimony cannot be called in question was travelling in Plymouth, Mass. Being a stranger in the country he took his seat on the stage box. He found the driver a sober and respectable man, driving his own horses, but observed that there was a jug under the box. He inquired what it was for, and learned that a person was labouring under some disease, for which the physicians had exhausted their other remedies, and as a last resort, prescribed bathing in ardent spirit, and as there was none to be had in the town, this driver was employed to procure it. And he had to inquire from town to town, for twenty miles, before he could find the article. And then the man who had it questioned and cross-questioned him, till he was satisfied, that the liquor was wanted for a lawful purpose; and then he sold it to him.—*Mr. Leavitt before the Connecticut Temperance Convention.*

ANOTHER.—In the year 1828, there were within the limits of the town of Lyme, Conn. no less than *twenty two* licensed retailers of intoxicating liquors, all of whom sold what they could. That year the temperance reformation commenced; and the number of these licensed drunkard makers has been gradually falling off ever since. From one January to another, when the licensing Board have met, the change in public sentiment respecting the traffick in ardent spirits has been very apparent. In 1833 but two applications were made to the Board; and on Monday last, one year afterwards, when the Board met again, not one application was made for a license; so that now it is our happiness to state, that in a portion of our country 12 miles by 8; constituting the largest town in this state, there is not a single spirit shop.—*Correspondent of the Conn. Obs.*

Temperance Societies have been formed, in New Holland, and the most correct views prevail. A publication from that country says, "That ardent spirit is a poison, not of a very inactive kind, we have abundant proof in this colony, where its use produces numerous diseases, and destroys the inhabitants of Hobart town so rapidly, that they do not, on the average, live more than 23 years; while the prisoners at Maquarrie, excluded from the use of spirits, live 36 years."—*Rep. Am. Temp. Society.*

*Noble Stand of Sir Wilfrid Lawson, Bart. of Brayton, Cumberland,
in the Temperance Reformation.*

The object and principles of the Temperance Society had engaged Sir Wilfred's attention for many months prior to Mr. Pollard's visit to Cumberland. At his request Mr. P. held meetings upon the subject in several villages surrounding Brayton. The honourable baronet signed the declaration, and lent his example and patronage to an object which he believed to be eminently fitted to do good to his neighbors and countrymen. On returning home, it naturally occurred to him, What am I to do with the spirits in my house? It appears that Sir Wilfrid had a considerable quantity of this *precious* article in store, consisting, in part, of four dozen of whiskey of a very superior quality, over the fate of which our spirit-lovers utter so many doleful lamentations. He determined to destroy it, which appeared to him the only course which as a member of the society he could consistently take, or at least the one most likely to subserve the purposes of the society. Accordingly, in the course of a few days he ordered his butler to carry out the spirits and pour them into the channel: this was done *instanter*, for the butler appears as truly hearty in the cause as Sir Wilfrid himself. It is truly amusing to hear to what a variety of remark and observation this simple occurrence has given rise. The lovers of strong drink, and the whole host of temperate drinkers, are up in arms against the honourable baronet, while not a few of the friends of the cause have, by letter and otherwise, sent him their warmest congratulations. One gentleman, who it appears had previously made the acquaintance of the whiskey, writes, "Had you sent it to me, I could have supplied you with a quantity of inferior quality, which would have answered your purpose equally well."

Others cannot regard this action in any other light than that of a raving madman; while not a few think it might have been disposed of more wisely in small quantities as medicine. I confess that I am one of those who congratulate the honourable baronet on the firm and decided testimony which he has borne by this act to the pernicious properties of ardent spirits, and the consequent danger of either taking them oneself, or giving them to a friend. It appears to me the only consistent course which a member of the Temperance Society could take. Believing ardent spirits to possess poisonous and deleterious properties, how could Sir Wilfrid have given them to others? how could he consistently have stored them up for his children? or how could he have distributed them among his servants and tenantry? In short, I hold up the conduct of Sir Wilfrid Lawson to the imitation of every gentleman throughout the land. Let persons in high and influential stations come forward and imitate the conduct of this distinguished individual, and let them promote, as he has done, the establishment of Sunday and of infant schools, of Mechanics' Institutes, of libraries of useful and entertaining publications, and of every other institution fitted to improve the morals and elevate the character of our population, and not only, under the Divine blessing, will vice and intemperance recede, but righteousness and peace will spring up in our land, and will be extended unto all generations.

Temperance Herald.] (Signed) THOS. WOODROW, Agent.

NOTE.—The publication of the Advocate has been unexpectedly delayed since the two first sheets were printed.