

ENQUIRER

AUG., 1846

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THE ENQUIRER,

Vol. 1—No. 4.

CONTAINING

TEN LECTURES

ON THE USE OF INTOXICATING LIQUORS,

BY ELIPHALET NOTT, D.D. LL.D.

PRESIDENT OF UNION COLLEGE.

AUGUST.

ALBANY:
STEREOTYPED AND PRINTED BY C. VAN BENTHUYSEN & Co.
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Nos. 1, 2, 3, 4, Enquirer, with Dr. Sewall's plates, ONE DOLLAR. Cash with order, and post paid.
Address EDWARD NORTON, Albany.

Albany, February 10, 1847.

TO PHYSICIANS.

GENTLEMEN—No class of men in community, so far as this world is concerned, are placed in a more responsible situation, or have higher duties to perform, than yourselves. To no class, therefore, can an appeal be made with more confidence, on any question affecting the lives and health, and morals of the people; and besides, the connection of your science with the science of nature, as well as your professional habits of observation and analysis, qualify you eminently for an examination of the subjects treated of, and a decision on the deductions drawn in the Lectures of President Nott, a copy of which is herewith forwarded for your acceptance.

Whatever conclusions you may arrive at, in relation to some of the positions taken in these Lectures, (positions questioned by some,) the charitable manner in which they are written, and the calm and philosophic spirit with which the investigation is conducted, and the tone of truth every where apparent, cannot fail to meet your approbation. As the object of these Lectures is to improve the habits, and ameliorate the condition, and elevate the character of man, as well as to elicit enquiry, occasions may offer in which you may contribute to the furtherance of these objects, by recommending to your patients, or the families in which you are called to practice your healing art, the perusal of these Lectures.

I have only to add, with great respect for your profession, that

I am yours, respectfully,

EDWARD C. DELAVAN.

Extract of a letter from the Foreign Correspondent of the Albany Argus, Dated

Geneva, Switzerland, 1846.

Champagne and Burgundy! My heart fails within me when I recall the scenes of my trip through them. The vines themselves had not yet thrust forth their branches, but for leagues on leagues, the fields were covered with the slender poles on which the tendrils are afterwards to be entwined. What a hideous contemplation to the tee-totaler? They seemed like a crop of bristling spears, all ready for their work of death. Such a remark, however, among these testy Frenchmen, might bring one of the above mentioned articles in your ribs. Though the principle of total abstinence is a glorious one, it is better on the whole, as the recruit says in the play, to live for it than to die for it. Let me ease tongue and conscience then, in telling temperance friends at home what it seems almost useless and foolish to utter here.

French wines, every one says, never make drunkards. That assertion is entirely doubtful; but if true, they are none the less dangerous for that. The licentiousness of the young men in France, and especially of the students, (among whom I spent some time,) is perfectly appalling, and giving to parental example and social peculiarities all their due, a heavy charge must be brought against the habit of wine drinking that prevails so universally among them. The student is, to be sure, rarely seen intoxicated, but excesses of another and equally disgusting character, consume his nights. He rises from his five o'clock dinner, flushed to the forehead with the wine, and too often, the next morning, finds him still absent from his chamber, or if there, with mien and talk that betray the extravagances, the debauchery of the previous evening. He himself tells you that it is impossible to enter into the revelry of those scenes which he and his companions so frequent, without the stimulus of liquor. And yet he will tell you that, between his very draughts from the cup itself. The danger perhaps is greater for young men who visit Paris as strangers, to pursue their studies there. Every conceivable allurements is spread before them. There is a vice here, indeed, that like the leper, cries out aloud, its own filthiness and danger, at their first approach, but there is another and too general one, that like the surface of a stagnant pool, though treacherous to the step, is beautiful exceedingly with its hues of gold and green. The young man who escapes these charmers must have all his natural faculties around him, and he must well use them. The least indulgence in exciting beverages is any where unsafe, and at Paris almost surely fatal. Religious principle aside, of two young strangers about to pass the gauntlet of a Parisian winter, the chances are a thousand to nothing in favor of the Temperance man. The most impressive arguments I ever met in favor of Total Abstinence societies among the young, have thrust themselves before me here. They are arguments too, whose application is not confined to Paris or to France, as would be shown if this were the place to dwell upon them. Let them rest as so much material for future consideration.

SEE TITLE PAGE FOR TERMS.

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THE ENQUIRER

Devoted to Free Discussion as to the Proper Use of Alcoholic Poisons.

THUS SAITH THE LORD, THE NEW WINE IS FOUND IN THE CLUSTER, AND ONE SAITH, DESTROY IT NOT, FOR A BLESSING IS IN IT.—ISAIAH LXV. 8

Vol. I.

ALBANY, AUGUST, 1846.

No. 4.

TO PROFESSING CHRISTIANS.

DEAR BRETHREN—In the first number of the Enquirer, I took the liberty to address you, "*On the kind of Wine to be used at the Lord's Supper.*"

After much reflection, I had become convinced that brandied, mixed or otherwise drugged, and intoxicating wines of commerce, (generally the product of the still and brew-house,) were not a suitable element for the Sacramental Table,—and that the use of such fabricated and intoxicating liquors at that table, gave sanction and conduced to their use at other tables, and thus tended to sustain the trade in such fraudulent wine, and to encourage inebriety generally; and especially to induce apostacy among reformed inebriates.

I had also become convinced that such liquors were the kind almost universally used in our churches and as a beverage: that little if any wine could be had in the country free from adulteration—and that the time had come when the cause of truth and temperance demanded a full examination into the character of the liquors sold and used under the name of wine.

Under these convictions, I felt it to be my duty to invite, through the medium of the Enquirer, the discussion of the question, Whether it was not incumbent on the church, under existing circumstances, to substitute in the Sacrament of the Supper, in place of the fabricated, mixed, and intoxicating wines of commerce, the fruit of the vine, (the pure blood of the grape,) as pure and new as the same could be obtained? And to submit to all classes the question of duty, Whether the abandonment of the use of these liquors as a beverage was not called for, that the fraudulent traffic in them might cease, and all the terrible catalogue of evils flowing from their use might cease also?

This invitation called forth a series of articles in the public papers of Albany, under the signatures of X. B., and L., which articles were afterwards embodied in a periodical, styled the Respondent.

As the Enquirer (as well as all the other publications in which I had been engaged) was undertaken for the discovery and diffusion of truth, the publication of the Lectures of President Nott, which had been com-

menced, and which were intended to form the second number of the Enquirer, was postponed, and that number devoted to the entire republication of these articles—together with such replies thereto as their publication in the newspapers and otherwise had called forth.

Immediately on the publication of this number (the 2d) of the Enquirer, in which these articles and the answers thereto were embodied, the following notice appeared in the Albany Daily Advertiser, one of the principal papers in which these articles were at first published, and from the pen of one of the Editors of the Respondent.

Mr. Delavan's Enquirer—No. 2.

To the Editor of the Daily Advertiser:

SIR,—Having promised to notice Mr. Delavan's Enquirer as soon as it should appear, I take an early opportunity to offer to him my acknowledgements for having fully and fairly reprinted all that I have written in the controversy on the communion question. With the comments which accompany my articles, though not quite so meek and christian-like as the contents of Enquirer, No. 1, I have no fault to find.

If they are intended as a refutation of the facts and arguments which I have presented, I consider them as an entire failure, and as requiring no further notice from me. As the book contains also the very able articles of my associates in the controversy on the communion question, I beg leave to recommend it to the attentive perusal of all who retain any interest in the matter—and hope it may have a wide circulation. I have only to add, that if this recommendation of his work from an opponent of his peculiar views can be of any service to him, he is welcome to use it. L.

To which the following answer was returned:

To "L," in the Daily Advertiser of Monday:

SIR—I am truly happy to receive thus early through the press, your very kind and frank acknowledgments for my having fully and fairly reprinted in the second number of the Enquirer, all that you had previously written on the communion question—and also to be informed in like manner, that with the comments that accompany your articles, you have no fault to find.

If less of meekness really exists in

this number than in the former, I sincerely regret it. How far the comments on your articles have been a failure, and how far the facts and arguments contained therein have been met and refuted, (as both articles and comments thereon have been stereotyped and published together,) the public will now be able to decide.

It is consoling to perceive that this controversy (so far as we are concerned) has been brought to such an amicable close.

It only remains for me to return you my sincere acknowledgments for the kind notice you have taken of this number of my work; and also for the generous liberty you have granted me, to make use of it, if it can be of any service to me, of which privilege I shall not hesitate to avail myself as often as occasion offers.

Very respectfully, yours,

EDWARD C. DELAVAN.

This discussion having now been brought to an amicable close, I recommenced the publication of President Nott's Lectures, but was induced again to suspend the same, in consequence of a discussion commenced by an anonymous writer, in the Albany Evening Journal, in relation to the truthfulness of Dr. Sewall's drawings of the human stomach under the influence of intoxicating liquors. As these plates, together with Dr. Sewall's Pathology of Drunkenness, were published originally in the first number of the Enquirer; and as their truthfulness not only, but the truthfulness of the doctrine they were intended to illustrate was also called in question, to wit, that the moderate use of intoxicating drinks produced diseased stomachs, it seemed proper that whatever should be said on either side of these questions, thus raised, should be immediately embodied in the 3d No. of the Enquirer, that its readers might enjoy every advantage in the power of its editor to give them, for arriving at a knowledge of this truth.

In this discussion several physicians, and some of great distinction took part, among whom was Dr. Thomas Hun, who closes his final communication in the following manner:

"And now, in conclusion, as I wish always to do full justice to my opponents, I will say, that if you have

been baffled in your attempt to prove that temperate drinking produces a disease of the stomach, it has been because the proposition was false, rather than from any want of energy or perseverance on your part. Some time since you kindly said, that you doubted not I would be able to say all that could be said on my side of the question; it now gives me great pleasure to say in return, that you have said all that could be said on the opposite side, and *a great deal more.*

“THOMAS HUN.

“Albany, June 15, 1843.”

To which I made the following reply:

To Dr. Thomas Hun:

DEAR SIR—You intimate in your last, that you have now said all that you desire to say in favor of the use of intoxicating liquors as a beverage; and though you do me quite too much honor when you add, that I too “have said all that could be said on the opposite side,” still I am not, as you suppose, “tenacious about having the last word;” and as what seems necessary to be said, appears likely to be said in a more scientific manner, and therefore in a manner more acceptable to you, by medical writers, and in medical journals, “I am,” (to use your own words,) without any reply to your last, “perfectly willing to submit the case for decision as it now stands;” as my object is truth, and that the public may have the full benefit of all that you have written, I shall, as soon as my health will admit, reprint our whole correspondence, together with such additional articles as may seem necessary to render your comments thereon intelligible, or as may tend to shed light on the important question at issue.

Yours respectfully,

EDWARD C. DELAVAN.

During this discussion, it was admitted on both sides, that no higher authority existed, at least in this country, on the question of the correctness of Dr. Sewall's Drawings, than Drs. Warren, Mott, and Horner, under the sanction of whose names these drawings were originally brought before the public: still, as it has been suggested that their endorsements might have been given hastily, and without due consideration, it was deemed expedient to submit to the consideration of the same distinguished individuals all that had been said on both sides, during the discussion, and to request, in view of the whole, their deliberate and final opinion in relation to the truthfulness of said drawings. To which request they severally responded by fully re-

endorsing their truthfulness—especially the truthfulness of the moderate drinkers' stomachs, which was the drawing which had been chiefly called in question. Since which re-endorsement, these drawings have been republished in other countries, and their correctness and utility have been abundantly attested by many other distinguished Physicians and Surgeons, both abroad and at home, as well as by actual dissections.

These several discussions having been closed, President Nott's Lectures will, in the following number, be given entire.

In conclusion, permit me to state that the object I had in view in commencing the Enquirer was two-fold. First, to expose the character of the liquors, sold as wine in this country, whether for common or for sacramental use—and to show that these articles were not wine in the Scripture sense, the same never being the pure fruit of the vine—and often not the fruit of the vine at all, but a compound of distilled spirit and the most deleterious drugs. This kind of liquor, it will be borne in mind by the reader, was as strongly condemned by some of the writers in opposition, whose articles I have published in the previous numbers of the Enquirer, as by myself. The second object was (the above named liquor sold as wine being out of the question) to ascertain, if possible, through the agency of learned men, the kind of wine the Bible approved of as a beverage in health, as well as the character of the “*Fruit of the vine,*” used by our Lord at the institution of the Supper—and to induce the churches to substitute this wine, in place of the spurious articles in use—which substitution seemed the more important at that time as so many inebriates had become reformed; before whom it might become unsafe to present an adulterated intoxicating article falsely called wine, even in the sacramental cup.

Although it is not to be expected that the Lectures of President Nott, prepared as they were for delivery at Temperance meetings, and without any view to publication, will meet in every particular the entire approbation of the friends of Temperance, among whom there exists some diversity of opinion, still it is believed that they will be read with interest by all; and that their tendency will be, not only to excite to fresh enquiry and exertions, but also to harmonize opinion on certain questions in relation to which, even the friends of the cause have been more or less divided.

Of the previous numbers of the Enquirer, 60,000 copies have been printed, and mostly circulated. Of *this* number I purpose to print 20,000 for the first edition—and it is my intention, if I can accomplish it, to send a copy to every clergyman in the United States and Great Britain.—The three previous numbers, with Doctor Sewell's plates, can be had for ONE DOLLAR, by application, post paid, with a remittance.

It is hoped that those receiving the document will, after perusal, hand it to their neighbors. Should any one desire to give it an extensive circulation, it can be sent by mail or in parcels at the rate of ONE DOLLAR FOR EVERY EIGHT COPIES, and at the like rate for any larger number, each copy directed singly, if required. This price is so low that in all cases the orders must be sent with the money, and post-paid.

In giving these lectures to the public, which were, before the publication of the first number of the Enquirer, placed in my hands at my request for perusal only, it is due to their author to say, that he positively refused his consent originally to their publication, on the ground that they were hastily prepared for delivery, and only for delivery, in the furtherance of the Temperance cause, as occasion offered—and that he could not redeem time from his other duties to correct and re-write them for the press; and, I may state, that his reluctant consent to their publication was finally given in consequence of certain extracts from said Lectures having been published in No. 1 of the Enquirer, which seemed to require the publication of other portions thereof in order to prevent misapprehension; and though the time has gone by which called for the consideration of many topics discussed in these Lectures, it is believed their publication will tend to settle the public mind on some important points treated therein, and form a valuable addition to the permanent Temperance Documents of our country.

Whether the publication of the Enquirer will be continued, depends on circumstances. Should anything occur which shall appear to render its continuance a duty, it will be continued, but not otherwise,—and that the Head of the Church may render what has been published on this subject for the development of truth, a blessing, is the ardent desire and fervent prayer of,

Yours affectionately,

EDWARD C. DELAVAN.

Ballston Centre, Saratoga Co., N. Y.

LECTURES ON TEMPERANCE,

DELIVERED AT SCHENECTADY, N. Y.,

AT THE REQUEST OF THE SCHENECTADY TEMPERANCE SOCIETY,

BY ELIPHALET NOTT, DD., LL.D.

PRESIDENT OF UNION COLLEGE,

DURING THE WINTER OF 1838—9.

TEMPERANCE LECTURE NO. I.

Preliminary remarks—The question at issue stated—Testimony of Moses, Solomon and Pliny—Other testimony—The number of drunkards in the republic—The remedy intimated—No alternative—We must change our social usages, or meet the expense of their maintenance—What intoxicating liquors cost Great Britain annually.

It is now some eighteen centuries since the temperance question was argued in Palestine, by a prisoner in bonds before a Roman Governor. It has often since been argued; seldom, however, it is believed, with the same effect, and perhaps as seldom in the same spirit. Saul of Tarsus was scarcely less remarkable for his courtesy of manner than for his fixedness of purpose.

Mere dictation, as well as stern rebuke, comes with an ill grace, even among friends, from those, believed to be at least, as weak and erring as ourselves; whereas there is always a charm in meekness, and the persuasive accent of unaffected kindness seldom falls powerless, even on a stranger's ear. Whether the friends of temperance, I mean its most active friends, may not have lost something of their influence over the public mind by the advocacy, of even their noble cause, in a manner too stern, and with a spirit too uncompromising, is a question which at the present time may well deserve consideration.

Even truth bears lightly on minds exasperated by a sense of injury; and conviction is slow to reach bosoms rankling with resentment, and before which prejudice has flung her broad and impenetrable shield.

Although we neither use, nor abet the use, even the moderate use, of intoxicating liquor, in any of its forms, as a beverage, still we do not know, and dare not therefore affirm, that they who do so use it, in some of them, are, on that account, greater sinners than other men. And even though they were, they are still our brethren: And we have no desire, during this season of divine forbearance, to sunder those bonds which have hitherto united us. On the contrary, we wish hereafter, as heretofore, to maintain a free and fraternal intercourse with them; to hear their arguments, and in our turn to address to them our own. We think that truth is on our side; and if it be so, our opponents may hereafter be convinced; and we trust in God they will hereafter be convinced—an additional reason why we are unwilling, by any indiscretion of ours, to alienate their feelings, and thus weaken the hold we might otherwise have on their reason and their conscience.

It is well to learn wisdom from the past.—Years have now gone by since I first became acquainted with the late Rev. Dr. Hosack, of Johnstown, gone to his rest. During a journey, taken with him soon after our acquaintance commenced, I observed that he used a little brandy and water with his dinner, to aid digestion; and took a small glass of bitters before breakfast, to ensure an appetite; and though much younger than himself, I ventured to question the propriety of such a practice. He heard me patiently, and answered me playfully, as his manner was—"Your logic tells me one thing, my experience another, and in the absence of other evidence I shall continue my former practice;" and he did continue his former practice. We often afterwards met, and discussed the matter; but though the one drank spirits and the other

water, we always met and parted in friendship. At length a public discussion of the whole question took place, at which both of us were present, when I was as delighted as surprised to find that my old friend Hosack had come over to our side. "I continued," said he, giving a reason for his change of opinion, "I continued to drink intoxicating liquor without apprehension, until I saw—and—and—(naming three distinguished individuals) become intemperate, when thought I, if such men cannot, as life advances, withstand its growing influence, it is time for me to abjure its use."

And he did abjure its use; thereafter giving the whole weight of his influence to the cause of temperance, till full of years and honored by the churches, he left the world without a blot upon his character. His was a noble independence. I honored him for it, and I still honor him for it. My poor arguments did not convince him; the providence of God, however, did; and when light broke upon his mind he did homage to the truth.

But, in relation to the question now before us, what is truth? That some people lean to the one opinion, and some to the other, decides nothing. For though truth will ultimately prevail over error, the struggle may be violent and of long continuance. Saul of Tarsus is not the only individual, who, when erring grievously, has thought he was doing God service.

In some countries, when friends fall out, they are required, by the laws of honor, to kill each other. In other countries each is required, by the same laws, to kill himself.

The time was, when our fathers owned slaves, and even, without compunction, engaged in the slave trade. Now the thought of this fills us with amazement: so the time was when rum and gin and brandy and whiskey, and that whole legion of alcoholic mixtures, were not only tolerated, but also held in estimation by the wise and good, as well as the ignorant and vile.

Then alcohol in some form was accounted needful to the doctor in compounding his medicine, to the lawyer in making out his brief, to the parson in composing his sermon—aye, and in its delivery too. While in every place of concourse,—at the house of feasting, at the house of mourning,—this spirit-stirring element seemed to be considered the one thing needful. To say nothing of gala days and weddings, not a christening could be performed, or even a funeral solemnized, among large and respectable classes of community, without this indispensable accompaniment. And the man of fortune who should have neglected to provide it, in anticipation, for his burial, would, in many a place, have been accounted, if not a denier of the faith, at least, less provident than an infidel.

Even in the exemplary and church-going city of Albany, the time was—I remember it well—when pastors and people vied with each other in the production of the best cherry, and raspberry, and strawberry brandy; as well as sundry other quite orthodox alcoholic mixtures, to be served occasionally, not only to company, but to be administered also to the smaller children as a vermifuge, and to the larger ones as a stomachic. While some there were—nay, many there were—and good men too, who, as a preparation for their nightly rest, as regularly took their whiskey-punch, as they offered up their

devotions. Indeed, if the moderate, and especially the occasional, use of intoxicating liquor, in some of its forms, is to exclude from our charity and fellowship, it will be difficult to find, even among our own members, executioners, without sin, to cast at their offending neighbor the first stone.

Now, notwithstanding this diversity of opinion and practice, all of us wish to live as long, and to enjoy, while we do live, as much, as possible.

Will, then, the use of intoxicating liquor extend the duration and increase the enjoyment of human life?

If this be the case, it is befitting that certain minds should be disabused of a groundless prejudice against its use; and, on the contrary, if this be not the case, then it is befitting that certain other minds should be disabused of a no less groundless prejudice in favor of its use.

We who now oppose the prevailing practice, once thought and acted as those who advocate it now think and act. And who knows but those who now advocate it, may hereafter think and act as we do?

They cannot suppose that we who dislike self-denial as much, and love good cheer as well, as they do, have all at once, and without some good reason, real or imaginary, changed our habits, and abjured forever the use of an article, so long familiarized, and to which many of us at least were so much attached. As little can we suppose that they, who dread pain as much and love life as well as we do, will continue the use of the same article, unless where inebriation has become habitual, after they shall discover, what we profess to have already discovered, that *however prepared, and with whatever other ingredients combined, death is often, if not usually, one ingredient mingled in every cup in which it is contained.* For, however some might be disposed, for filthy lucre's sake, to furnish a deleterious preparation, to be drank by others, few it is believed would be disposed to drink of it themselves. And if such a preparation has been introduced, introduced extensively, they only who are privy to the fraud, and expect to profit by it, will withhold the meed of praise from the chemist who establishes and the herald who proclaims the alarming fact.

Had some drug, slow but certain in its work of death, been cast into those fountains whence your supply of water is derived, and had some wakeful guardians of the public welfare witnessed the transaction; more than this, had they caused the water to be analyzed, detected the specific poison, tested its degree of virulence, and traced distinctly to its influence much of the disease and death with which your city is afflicted, ought they, because a portion of the citizens not having themselves as yet experienced any inconvenience, were incredulous;—ought they, I repeat it, the less to sound the note of alarm on that account? This will not be pretended. As little will it be pretended, that for a similar reason the note of alarm may not, with equal freedom, be sounded where, in the use of any other beverage, a question of life and death is concerned. But is such a question here concerned? Many people think there is; think that in the manufacture and sale of the intoxicating liquors in use among us, fraud is practised, and that under the guise of a healthful beverage, deleterious and destructive

drinks are palmed on community; and that alike, though in different forms, in the hut of ignorance and the parlor of fashion.

Now be the truth of this what it may, they who believe this to be the truth are at liberty to proclaim that belief, even from the rooftops. "The life of man is more than meat, and his body than raiment." But let it not be forgotten that they who do not believe this, are at equal liberty in the same manner to proclaim that they do not. Though error may, truth can have no reason to shun discussion. To think and speak and act on his own responsibility, and not to do the bidding of another, is alike the privilege of a freeman and a Christian.

Here then is common ground, where an issue may be fairly joined, between the water drinker and the spirit drinker of every class and character.

ARE THEN INTOXICATING LIQUORS OF THE KIND AND QUALITY GENERALLY IN USE AMONG US, DELETERIOUS, AS A BEVERAGE, OR ARE THEY NOT?

This is the real question; and not whether being deleterious, they ought to be avoided?

That pure alcohol is poison; that every beverage containing alcohol contains an element of poison; and that other elements of poison are often, if not usually, contained in intoxicating liquors, are known and admitted facts.

That these elements of poison, however, usually exist in such liquors, in sufficient intensity to disturb the healthy action of the system, by the production of crime, insanity, disease, or death, is not to be taken for granted, nor to be decided by reasoning *a priori*.

The same article may be healthful to plants and injurious to animals; healthful to animals and injurious to men; healthful to one man and injurious to another; healthful to some men at one time and in one degree, and injurious at another time and in another degree; or healthful in occasional, and injurious in habitual use. Now how it is with the several kinds of intoxicating liquors in use among us, are questions of fact not to be determined by clamor or dogmatism, but by observation and experiment.

To furnish data for such determination, however, no new experiments are required to be performed; a series of experiments reaching through more than forty centuries having been already furnished; experiments tried first in Asia on the top of Ararat, where the Ark rested; and since tried in Europe, in Africa, in America, and in the Islands of the Sea. We have only to collect and collate these scattered and recorded results, to enable us to arrive at a knowledge of the truth.

Hear Moses speak: "And Noah began to be an husbandman, and he planted a vine-yard, and he drank of the wine and he was drunken." I need not repeat the residue of the afflictive and humiliating details. Nor need I repeat the still more afflictive and humiliating details of drunkenness and incest which the use of wine occasioned in the family of Lot after their departure from the vale of Sodom.

Hear Solomon speak:

"Who hath wo? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes?"

"They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Neither here need I repeat the residue of the afflictive and humiliating details.

Hear Isaiah speak—"But they have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean."

But this, it is objected, is the testimony of sacred writers only. It is so. Would that of profane

writers be deemed more conclusive?—Hear then Pliny the younger speak. Pliny, than whom a purer patriot or a profounder sage lived not, out of Palestine, among the nations.

"If we examine closely, we shall find there is nothing on which more pains are bestowed by mankind, than on wine. As though nature had not liberally furnished water, with which all other animals are content; we even force our horses to drink wine, (1) and we purchase at great pains and expense a liquor which deprives man of the use of his reason, renders him furious, and is the cause of an infinite variety of crimes.

"It is true it is so delicious that multitudes know no pleasure in life but that of drinking it. Yea that we may drink the more, we weaken this liquor by passing it through the straining bag, (2) and we invent other methods to stimulate our thirst; we go so far as to employ poisons. Some persons before drinking make use of hemlock, (3) that the fear of death may compel them to drink. Others swallow powder of pumice-stone and many other things which I should blush to name.

"The most prudent facilitate the digestion of vinous crudities by resorting to sweating rooms, whence they are sometimes carried forth half dead. Some cannot even wait to reach their couch, on the first quitting of the bath, nor even to put on their tunic. But naked and panting as they are, rush eagerly on great pitchers of wine, which they drain to the bottom, as if to exhibit the strength of their stomachs. They next vomit (4) and drink anew, renewing the like career twice and three times, as though born only to waste wine; as though men were under obligation to be the channel by which wine should return to the earth.

"Others borrow from the barbarians most extraordinary exercises to show that they are constituted genuine wine-bibbers. They tumble in the mire, where they affect to lay the head flat upon the back, and to display a broad and muscular chest. All this they shamefully practise, because these violent acts lead them to drink with increased avidity.

"And now what shall we say to the infamous representations upon the drinking-cups and vessels for wine, which would seem as though drunkenness alone were insufficient to excite men to lewdness.

"Thus they drink, as if prostitution and drunkenness, ye gods! were invited and even bribed with a reward.

"Some receive a certain sum of money, on condition of eating as much as they drink; while others expend in wine what they obtain in games of chance. Thus the eyes of the husband become heavy, while those of the wife are wide open, and employed in full liberty.

"It is then the most secret thoughts are revealed. Some at such times disclose the contents of their last wills; others throw out expressions, which, in the common phrase, they will thereafter be forced to eat.

"How many perish in consequence of words uttered in a state of inebriety; so that it has passed into a proverb, that 'Wine brings truth to light.'

"Such men, at best (5), see not the rising sun, and thus abridge their lives. Thence proceeds their pendulous cheeks, their ulcerated eyes, their trembling hands, incapable of holding the

(1) The custom of giving wine to horses was known to Homer. Vide *Iliad* viii. li. 85. Philip de Comines says that "At the close of a battle having made his war horse, who was very much exhausted and very old, drink wine, it appeared to renew and rejuvenate him. The practice is common enough among all our cavaliers." Columella, chap. 31, book 3d, recommends giving wine to cattle worried and overheated with labor.

(2) Columella, book ix. chap. 15—The Greeks were acquainted with the custom of passing wines through the sacrus. [Vide Theophrastus de *causis*, vi. chap. 9.] The Romans used to pass through the sacrus old and too heavy wines. Vide *Martial* lib. 11, *Epig* 40. Also xii. 61.

(3) Wine is a remedy for the poison of hemlock, according to Pliny, lib. xxii. sec. 17.

(4) See on this custom Cicero—*Pro Deiotaro*. Also *Martial* b. iii. *Ep*. 52. Suetonius, *Life of Vitellius* xiii, and of *Claudius*, chap. xii.

(5) Vide Seneca, *Epig*. 123. Athenæus lib. vi. p. 273; also some of the preface of Columella.

full glass without spilling a portion of its contents. Thence those furious transports which disturb their slumbers, and that inquietude, just punishment of their intemperance, in which their nights are passed.

"The highest reward of their drunkenness is the creation of a monstrous passion, and a pleasure which nature and decency forbid. On the morrow their breath is still infected with the odor of wine. They experience, as it were, a death of memory, and almost total oblivion of the past. Those who live after this sort, call their conduct the art of making time and enjoying life; though the day of their debauch and the subsequent day are equally lost. In the reign of Tiberius Claudius, about 40 years ago, it became the custom at Rome to drink wine in the morning with empty stomachs, and to take no food till after drinking. This was of foreign derivation, and was introduced by certain physicians, who wished to commend themselves to the public favor by the introduction of some novelty.

"To drink is, by the Parthians, considered highly honorable. Among the Greeks, Alcibiades has thus distinguished himself; among the Latins, Marcellius Torquatus, of Milan, who had been prætor and pro-consul, has obtained the surname Tricongius, by drinking at once three congi of wine (1) in the presence and to the great astonishment of the Emperor Tiberius, who, in his old age, became severe, and even cruel, but in his youth was much addicted to drinking.

"It is believed, moreover, that Lucius Piso obtained from him the prefectship of Rome, for having remained at table two days and two nights in succession with this prince, who had even then mounted the throne. It was said, also, that in nothing did Drusus Cæsar more closely resemble his father Tiberius, than in the quality of a deep drinker.

"Torquatus, of whom we have spoken above, had no equal in his exact observance of the Bacchanal laws; for the art of drinking has also its laws. Whatever quantity of wine he drank, he never stuttered or vomited. The morning found him still at his potations. He swallowed a great quantity of wine at one draught; and if a small cup was poured out to him, he never failed to demand the remainder. While he drank he never took breath nor spat, and he never left in his glass any heel-taps which could produce sound when thrown on the pavement; in which he diligently observed the rules for the prevention of trick in drinking.

"Tergilla reproached M. T. Cicero, that he drank two congi at a single draught, and that one day, being intoxicated, he had thrown a glass at the head of Marcus Agrippa. Truly these are the works of drunkenness. But doubtless Cicero, the son, wished to take from Mark Antony, the murderer of his father, the palm of drunkenness; for it is well known that, before him, Antony had been very jealous of the title of a first-rate drinker, and even published a treatise on his drunkenness, in which he dares to apologise for that vice. But this treatise persuades me only, that the drunkenness of Antony was the cause of all the evils with which he has afflicted the earth. He vomited forth this work a short time before the battle of Actium; as if to show that he was already intoxicated with the blood of the citizens, and thirsted only the more for it.

"For this necessity accompanies the vice of drunkenness, that drinking augments thirst; and every one knows this 'bon mot' of the Scythian ambassador, that the more the Parthians drank, the more they thirsted.

"The western nations have also peculiar intoxicating drinks. The Gauls and Spaniards compose them of grain steeped in divers manners. The Spaniards give them various names. There is a method of rendering them suscepti-

ble of long preservation. Similar drinks are also made in Egypt from grain. There is no part of the world where inebriation is not practised; for they drink such liquors pure—that is, without diluting them like wine. The earth seemed to produce grain for the nourishment of man; but, by Hercules! how industrious is vice; we have found a method to make even water intoxicate us.

"Two liquors furnished by trees, both very pleasant, wine for inward, and oil for outward, application. Oil, however, is the most useful, and men have been industrious in their efforts to procure it; but they have been infinitely more diligent in regard to wine, having invented ninety-five different kinds; perhaps double the number, on full examination, might be reckoned—and so few of oil!"

If, then, the use of intoxicating wine, deemed to be the least deleterious of intoxicating liquors, required, even in countries suited to the vine, so much caution, was attended with so much hazard, and led, even occasionally, to such lamentable results, what was to have been expected from those other and baser fabrications, which the brewer's and distiller's arts have subsequently palmed on the world? What? Precisely what has taken place.—*a mighty and gratuitous increase both of guilt and misery.*

But what evidence is there that such has been the case? You shall hear. To recent enquiries sent abroad by philanthropists, to different parts of the earth, the response returned from New Holland was, "that in that colony intoxicating liquors promote crime, induce disease and hasten death." A similar response has been returned from Calcutta, from Burmah, from Malacca, from China, from the Cape of Good Hope, from Continental Europe, and from the British Isles.

In Scotland—exemplary Christian Scotland—the use of intoxicating liquors has tripled in the last fifteen years. In 1823, the whole consumption amounted to 2,300,000 gallons; in 1837, to 6,776,715 gallons. In Glasgow alone, there are two thousand two hundred spirit shops, that is one spirit shop for every ten dwelling houses throughout the city. The consumption of spiritous liquors has increased in Glasgow during the last fifteen years 500 per cent, whereas the population has increased only 66 per cent. But, mark ye, in the mean time crime has increased 400 per cent, fever 1600 per cent, death 300 per cent, and the chances of human life diminished 44 per cent. What an appalling result!—(See *Edinburgh Review for April, 1838—Trades Union.*)

But this is too general and remote; Be it so. Turn we then to evidence more specific, and to localities near home. If there be any truth in the declaration of physicians in our cities, or even in the verdict of juries returned over the bodies of the dead, and under the solemnity of an oath, then is drunkenness a most frightful source of death among ourselves. Nor is it, if the keepers of prisons and asylums are to be believed, a less frightful source of poverty, insanity and crime. It is apparent from the bills of mortality which have been kept, that in a single year 20 deaths have been occasioned in Portsmouth, N. H., by the use of intoxicating liquors; 21 in Salem, Mass.; 31 in New Haven, Conn.; 30 in New Brunswick, N. J., and 700 in Philadelphia.

The average duration of life to those Irish emigrants who pave the streets and rear the edifices in the city, and who excavate the canals and grade the railroads in the country, the average duration of life to this hard laboring—and alas! that it should be so till of late hard—drinking population, is said, owing to this fatal propensity, to have been reduced to about five years from the time of their landing.

And it is also said, that those emigrants, who year after year enter the States hale and healthy from the Canadas, stripped of their summer's earnings by those harpies of the dram shop, en-

ter on the winter beggared and comfortless, and that a third of their number, before the next spring opens, are not unfrequently in their graves.

After examination had, it has been made apparent, that of 850 maniacs in our asylums, 400 owe their loss of reason to the use of intoxicating liquors. That 1700 out of 1900 paupers in our poor houses, and 1300 out of 1700 criminals in our prisons, owe their pauperism and their crime to the same cause. That 43 out of 44 murders were committed under the influence of alcoholic stimulus. That 67 out of 77 found dead, died of drunkenness, and that 400 out of 690 juvenile delinquents either drank themselves or belonged to families that did so.

"I have shown," says that indefatigable agent, Samuel Chipman, Esq., who visited all the poor houses and prisons in the State of New-York, "I have shown beyond the power of contradiction, that more than three-fourths of all the pauperism is occasioned by intemperance, and that more than five-sixths of all those committed for crime, are themselves intemperate.—In no poor house have I failed to find the wife, the widow, or the children of the drunkard.

"In one, of one hundred and ninety persons relieved the preceding year, were nineteen wives of drunken husbands, and seventy-one children of drunken fathers. And in almost every jail were husbands confined for whipping their wives, or otherwise abusing their households."

This is certainly sufficiently near, and sufficiently specific. And yet intoxicating liquors, shame of human reason, disgrace of the 19th century, are manufactured and bought and sold and drank among us. More than this, their manufacture and sale are sanctioned by law, as well as usage: And a revenue derived from this polluted and polluting source, by some strange mistake in legislation, is received into the public treasury.

But have the witnesses relied on no prepossessions? Is there no exaggeration in their statements? I have sometimes thought there might be; and I have therefore done, myself, what I advise each of you to do: that is deliberately to look around you and take, within the circle of your own acquaintance, the dimensions of that misery which intemperance occasions, and sum up the number of dead which it has slain.

A friend of mine once gave me the number and the names of a social club of temperate drinkers which once existed in Schenectady, and of which, when young, he was himself a member; and I have remarked, how bereft of fortune, how bereft of reputation, bereft of health, and sometimes even bereft of reason, they have descended, one after another, prematurely to the grave; until at length, though not an old man, that friend alone remains, of all their number, to tell how he himself was rescued, from a fate so terrible, by the timely and prophetic counsel of a pious mother. And I have marked too how those pupils of my own, who, in despite of warning and admonition, and entreaty, persisted in the use of intoxicating liquors while at college, have, on entering the world, sunk into obscurity, and finally disappeared from among those rival actors, once their companions, rising into life; and when searching out the cause, I have, full of anxiety, enquired after one, and another, and another, the same answer has been returned, "He has become, or gone a sot into the grave."

Among these cases of moral desolation, I remember one of peculiar aggravation—it was that of a gifted and aspiring individual, and a professed Christian. Crossed and humbled by domestic affliction, he sought, as many still seek, relief in alcohol. His friends foresaw the danger and warned him of it; that warning he derided; he even denied the existence of a propensity, which, by indulgence, was soon thereafter rendered uncontrollable; when sud-

denly, shrinking from the society of men, he shut himself up in his chamber and endeavored to drown his cares in perpetual inebriation.

His abused constitution soon gave way, and the death-scene followed. But, oh! what a death-scene! As if quickened by the presence of the King of Terrors, and the proximity of the world of spirits, his reason suddenly lighted up, and all his suspended faculties returned in their strength. But they returned only to give to retribution a severer aspect, and render the final catastrophe more instructive and more terrible. For though at intervals he seemed to pour his soul out in confession, and to implore forgiveness in the most thrilling accents, shame, remorse, and despair, were predominant; and there was, at times, an awfulness in the paroxysms of his agony, which no words can describe, and which can be realized by those only who witnessed it. "There," said he, pointing to his bottle and his glass, which he had caused to be placed beside his death-bed, "there is the cause of all my misery: that cup is the cup of wretchedness; and yet—fool that I have been!—I have drunk it; drank it voluntarily, even to its dregs. Oh, tell those miserable men, once my companions, who dream of finding in inebriation, oblivion to their miseries, as I have dreamed of this; tell them,—but it were vain to tell them—oh! that they were present, that they might see, in me, the dreadful sequel, and witness, in anticipation, the unutterable horrors of a drunkard's death."—Here his voice faltered—his eye fell upon the abhorred cup—and, as his spirit fled, a curse, half articulated, died away upon his quivering lip!

Whatever exaggeration there may have been in those other statements, in these there is no exaggeration. This is not poetry, but history. Nor is this the whole. To say nothing of the untitled dead; the heads of families; the members of families, whose number has not been summed up; but—to say nothing of these—how many clergymen, how many physicians, how many jurists, in this and the neighboring cities, have, during the existing generation, fallen victims to this destroyer? Who of my equals in age, does not remember those venerable men, all moderate drinkers, who once held, in Albany, their meetings at noon-day? And who does not remember, too, the result of those meetings?—aye! and of those other meetings, held at a later hour by their sons—those young men of promise, that were, but are not!

Over all classes in that beloved city intemperance hath cast its withering influence. Nor over these only. There is no city, or town, or hamlet, known to the speaker, where it is otherwise. Of all the avenues to death, the world over, this is the broadest, steepest, most frequented. The sword hath indeed slain its thousands,—but alcohol its ten thousands!

Even in this republic, we are told by those familiar with such statistics, that there are more than 500,000 drunkards! What a deduction from our national virtue, honor, and happiness! What an addition to our national guilt, infamy, and misery!

Could you see those wretched beings separated from the residue of community, and congregated together in some great common Aeldama,—what a spectacle of horror! How much more so, could you see them individualized, dispersed among their friends and kindred, and linked each in his vileness, by ties tender and indissoluble, to other beings,—and often to beings of the purest virtue, of the liveliest sensibility, and the loftiest aspirations. Ah! could you see them thus, what gauge could measure the extent, or arithmetic sum up the amount, of misery comprehended within your field of vision! Oh! could you number those concealed tears, which flow from so many sleepless eyes, as God numbers them; and hear those stifled sighs, that escape from so many sorrow-wounded

hearts, as God hears them, you might then, but not till then, form an adequate idea of the superadded good which intoxicating liquors must hereafter produce, to cancel the dread amount of gratuitous evil they have already inflicted upon mankind! FIVE HUNDRED THOUSAND *drunkards in this republic!* But I will not vouch for the accuracy of their enumeration. I am aware that among the advocates of almost every cause there exists a propensity to exaggerate; and I will not, even in a good cause, insist on a hypothetical enumeration, or urge an inconclusive argument. Not having verified the details furnished of local drunkenness, I do not know with certainty the national amount.

But I do know, if drunkards exist elsewhere as they exist in the Empire State, that their whole number must be very great. For I do know, that here they crowd our prisons, our jails, our asylums, our poor-houses, and our work-shops; and that they may be found in our drawing-rooms, our halls of legislation, our halls of justice, our halls of science, and even—alas, that it should be so!—our temples of devotion!

Besides the loss of the intellectual resource, and the physical energy, and the sufferance of the indelible national disgrace, and the deep domestic misery, which this mighty army of drunkards occasion, they contribute, as has already been shown, more than any other cause,—nay, more than all other causes,—to augment our poor-rates, to augment the expense for criminal arrests, for criminal prosecutions, and threaten ultimately to overthrow our civil institutions. For, if their numbers shall increase hereafter as they have increased heretofore, the time will come, in this downward career, when revenues will be wanting to furnish bread for the poor, and build prisons for the guilty; because the time will come when the earnings of the sober and industrious few, will be inadequate to provide for the wants of the drunken and idle many—when intemperance itself, amid the common privation, will be restrained by the very destitution which intemperance has occasioned.

Be the number of drunkards in this republic what it may, that drunkenness exists, and that to a frightful extent, cannot be denied. And the question of chief concern is,

HOW CAN IT BE REMEDIED?

Can the axe be laid at the root of the tree? Or is the evil incurable? And must the process of destruction go on till all that is sublime in intellect, cheering in liberty, and holy in religion, fades and disappears before it? Must the eye as it glances onward through the vista of futurity, instead of meeting with the bright and joyous scenes of progressive improvement, until it reaches and rests on the predicted visions of millennial glory—instead of this, must it meet, only, with poverty, and crime, and decay, and desolation, as exhibited in diminished trade, in less productive husbandry, in forsaken dwellings and augmented numbers of ragged squalid wretches lounging in bar rooms, hanging round the doors of dram shops, staggering along the public avenues, or snoring in the gutters of those lanes and by-paths, which lead, not to the bread, but to the beer and rum-selling grocery? Must this be so by any necessity of nature? Or is there yet a remedy? There is—Here, as elsewhere—REMOVE THE CAUSE, AND THE EFFECT CEASES.

But we cannot now discuss, at length, the remedy? That must remain for a future opportunity. In conclusion, therefore, we have only briefly to say, that if we would rid ourselves of the curse of the drunkard's drunkenness, we must rid ourselves of the use of the drunkard's drink. There is no alternative, the prevailing usage of society must be annulled or provision made, and made by us, for its future maintenance—a frightful provision; a provision of muscle, and of mind, as well as of money!

I repeat it, there is no alternative; this whole existing system of moderate drinking must be

abolished, or the expense of sustaining it provided for by us, and by those who shall live after us; as it has hitherto been by those who lived before us. Yes, as the years roll round, we must consent to the decimation of our families, and the families of our friends and neighbors, that we may furnish therefrom victims for the dyspepsia, the dropsy, the delirium tremens; and inmates for the poor-house—the house of correction—and the house of silence! More than this, having furnished the victims of destruction, we must furnish also the elements of destruction, and the ministers of destruction.

We must pay for the growing of the grapes and the grain; then for the manufacture of the whiskey and the wine, and then for the distribution of both by those privileged venders, whose exclusive right it is to dispense among the people from their licensed stalls, these elements of death.

Frightful system! What a wreck of life: what a waste of money its continuance must occasion.

Britain pays, as appears from a late parliamentary report, annually, fifty millions sterling,* for the mere articles out of which intoxicating drinks are fabricated. Besides which, she loses annually fifty millions* by fires and wrecks occasioned by the drunkenness which those fabricated drinks produce. In like manner, she loses seventy millions by the productive industry thus paralyzed and rendered profitless; together with the product of one-seventh of her soil, which is appropriated to the raising of articles for the brew-house and the still.

If such be the ascertained expense of sustaining the usage of moderate drinking in Britain—What must it be in the United States? What in this State? What in this city? Were the inhabitants of which assembled, or could my voice reach them, dispersed as they are—I would say to the heads of every family apart—Though you cannot ascertain how much the State expends for intoxicating liquors, annually; you can ascertain how much you expend yourself. Will you ascertain this? And having done so, distribute under appropriate heads, according to your best judgment, the entire amount.

Say, so much for furnishing victims to disease—so much for depriving men of their property—so much for depriving men of their reason—and so much for peopling the grave yard—so much for corrupting the morals of youth—so much for aggravating the miseries of age—so much for disturbing the peace of families—so much for embittering the cup of conjugal joy—and so much for mingling humiliation with the exercise of filial piety.

If you will do this, you will know, not only how much money you have paid away, but you will know also, what you have paid that money for.

LECTURE NO. II.

Intoxicating liquors useful, but not as a beverage in health.—Those who use intoxicating liquors, and live to be old, live not in consequence, but in spite of drinking.—Intoxicating liquors analagous to exhilarating gas.—The number of deaths by the use of intoxicating liquors very great.—The waste of life by intoxicating liquors supplied from the ranks of temperate drinkers.—Deleterious effects of distilled liquors, of beer and of bad wine.

Having glanced in the preceding lecture at the frightful evils of drunkenness, we come now to inquire whether these evils are endured by any necessity of nature, or whether they are evils for which a remedy exists? The latter doubtless. Here, as elsewhere, remove the cause and the effect ceases. What then is the cause of drunkenness? It is drinking. But be it observed, that it is not the drinking, or even the excessive drinking of water, the beverage which nature supplies for the allaying of thirst, or of milk, or of various other nutritive and healthful beverages—but the drinking of

intoxicating liquors only, which produces these frightful results. Why then should the drinking of those liquors be continued? Why? Methinks I hear the objector ask—Deserves this question even a reply? would any one but a fanatic propose it? Are not intoxicating liquors among the good creatures of God, that their use as a beverage must be relinquished? Doubtless they are among the good creatures of God; and should therefore be received with gratitude, and may be used with innocence.

Far be it from me to speak irreverently of any of the bounties of Providence. Intoxicating liquors have doubtless their appropriate use, and may therefore be used whenever and wherever their use is appropriate; that is to say, they may be used in the arts, in sickness, in great physical exhaustion; and in one word, on all those occasions, and for all those purposes for which intended by the Creator. But does it follow from this that they were intended by him to be used as we use them, habitually and as a beverage in health? And if not so intended by him, then not rightfully so used by us; and such usage by whomsoever indulged, will be productive of ultimate misery. It is vain to seek happiness where God forbids it, and the search, by whatever arguments defended and however long continued, will end in disappointment.

But some, it is affirmed, have used intoxicating liquors,—even distilled liquors—through a long life with entire impunity. And some too, it is also affirmed, have used arsenic, and even prussic acid, with a like impunity. And were it even so, could any general inference be drawn from this? Or should there be, and should arsenic and prussic acid, in consequence be introduced into common use? What would be thought of the man who, standing amid the dying and the dead, occasioned by their introduction, should still point to the few solitary cases of seeming exemption, in evidence of the harmless and even healthful tendency of these destructive agents? What would be thought of him? Precisely what ought to be thought of the man who reasons in the same manner about intoxicating liquors, that however honest his convictions may be, the conclusions arrived at are not the less erroneous on that account.

But is it quite certain that any have used intoxicating liquors, as a common beverage, through a long life with entire impunity? That such use of those liquors has been ruinous to multitudes is undeniable. And yet so gradual has the approach of their ruin been, that years have passed away before they have been convinced of such approach. Nor have they generally been so convinced 'till it was too late to profit by the conviction. And who knows but those hoary headed veterans, who having out-lived their generation, still drink and live; who knows but they still live in spite, not in consequence of drinking? Who knows but each treacherous sip, which even these men of years have taken from the poisoned chalice may not, in place of adding, have taken some pulsations from a heart created to beat so often, some moments from a life granted to endure so long; so that even those iron constitutions of power to withstand so much, in place of owing anything to alcohol, may have been only impaired and enervated by its influence.* But who so well

* Dr. A. S. Pierson of Salem, in his testimony before the committee of the Legislature of Massachusetts, said he had been a practitioner of medicine for twenty-two years, and had had frequent opportunities to notice the effects of alcohol on the physical system. He described the immediate and remote effect which was produced by alcohol. When introduced into the stomach, a morbid action is produced approximating to inflammation. This was greater or less in proportion to the quantity used. It then ascends into the brain, and materially affects the action of that delicate organ, interfering with, and embarrassing the intellectual operations. It also causes a quickened motion of the heart, the action of which organ is thereby increased—being an exemplification of the saying that "a man lives too fast." This excitement is succeeded by a corresponding degree of languor. The free use of alcohol is often the cause of apoplexy, and congestion of the brain.

The remote effects produced by the use of alcoholic liquors as a drink, are more extensive. It is often the cause of disease in the stomach, occasioning an induration or thickening of the lining of that organ—or producing ulceration. The pylorus, or outlet of the stomach is particularly liable to be affected. It also produces a morbid effect on the brain, tending to apoplexy. Also see

knows whether the habitual use of intoxicating liquors is beneficial, as those who use such liquors habitually; and why on this mere question of fact is not their testimony decisive?—Because these liquors act on the mind as well as the body. Hence all who use them become excited; some less, some more, some even to madness. Indeed it may be questioned whether our perceptions are not always more clear, and our judgment more correct, without than with these feverish excitements. I do not pretend to have had any peculiar advantages for observing the effects of alcoholic stimulants; but I have often witnessed the operation of a kindred influence.

It is usual for lecturers on chemistry to administer to certain of their hearers a gas, called in common parlance, exhilarating gas; why this is done, I know not, unless it be to show how much like madmen individuals previously sane, may, by artificial stimulus, be made to act; a purpose, if indeed such be the purpose, which is answered most effectually. Now to breathe this gas too long is death; this, those who are about to breathe it know; and yet knowing this, no sooner do they commence the breathing of this gas, than they severally persist in continuing to breathe it; and they would persist in continuing to breathe it even to the death if not forcibly prevented.

The case of the inebriate seems to be analogous. For, having once acquired the taste for intoxicating liquor, tho' he forsores the consequence, he clings with a death grasp, to the chalice which contains it, and from which he can only be disengaged by violence.

But tho', not like exhilarating gas, which always kills if continued, intoxicating liquor were innocuous to certain individuals, since, who they are can only be known by an experiment which must prove fatal to most of those who try it, can it be a question whether such experiment ought to be from age to age repeated?

Terrible as drunkenness is, it is not only computed, as has been shown, that there are 500,000 drunkards in this republic, but it has also been computed, that of our entire population, one in 26 die drunkards. If one half that population practise total abstinence, and including women and children, this is probably the case, then, of all who drink, one in 13 die drunkards.

Now the life of drunkards by way of eminence, is short. Generations of them are swept

away with a rapidity that amazes. And yet their frightful number is not diminished.

Whence do the successive columns of this unbroken and mighty army of inebriates come? How are its perpetually thinned ranks, perpetually filled up? Where is the exhaustless fountain that sends forth this everlasting stream of life, to replenish those mighty wastes which death by drunkenness occasions? Where? In the bosom of moderate drinking families:—often intelligent, amiable and even educated moderate drinking families.

Who does not know that this class of community furnish all the raw material, the muscle and sinew, the intellect and virtue, in one word all the bodies and souls of men to be operated on. Nay, that they perform the operation; unintentionally, I admit, still that they perform the operation, by which that frightful transformation of moderate into immoderate drinkers is effected.

Yes, those interesting little groups of moderate drinking families, where everything is so tasteful and orderly; where so many moralities are practised, so many sympathies cherished, and so many charities dispensed; those groups are the primary assemblies, whence most of the drunkards, which infest and disgrace community, are sent abroad.—Nay, they are the elementary schools in which the first principles of inebriation are practically taught.

In these families, and in those larger social circles in which they meet, temptation in a thousand covert and alluring forms is every day presented: and under a thousand plausible pretences, usages are maintained, that go to create the taste, to confirm the habit, and carry forward, thro' all its humiliating stages, that downward process, by which one generation of temperate drinkers after another, are gradually transformed into intemperate drinkers, and thus qualified to take, in their turn, the place of those confirmed drunkards who are constantly making their way, through the poor house and the prison house and every other avenue of death, down to the charnel house.

And if, as has been computed by Chipman, one in 13 of all who drink, die drunkards, and if, as has also been computed, the drunkard's life is shorter than the lives of other men; and if the perpetually thinned ranks of drunkards are wholly filled up from the ranks of moderate drinkers, how long, even tho' there were no other cause of mortality, how long, to speak in

the language of political economists, would it take at the present rate of demand and supply, to remove from the world, by intemperance alone, the entire moderate drinking moiety of the human family?

In how many, think you, among those who now appear entirely sane and healthful, are the seeds of future disease and dissolution sown?

In how many will the secret malady begin to be developed this year, in how many the next, and in how many the year thereafter?

Were an inquest held by some minister from Heaven for separating from the congregation of moderate drinkers all infected persons, as the leprous were separated from the congregations of Israel, what think you would be the discoveries of such an inquest?

Could we, looking round on our families and kindred and neighbors, see their real condition as God sees it, might it not be said of one and another not now suspected, "That in this and this individual the infection has taken, and the process of death begun." So much more time, and so many additional demijohns of wine or barrels of beer or jugs of rum, is all that is wanting, to ripen into maturity, the inflamed eye, the bloated countenance, the demented look, the disgusting hiccough, and even the frightful delirium tremens?

This is not history. I know it is not, but I also know that to many a temperate drinking family, within my hearing, unless they change their habits or nature her laws, it will one day become so!

Considering the hazard that attends even the moderate habitual use of intoxicating liquors, who can say of any living man, that so uses those liquors, that he is safe?

Or, tho' this might be said of some, is it certain that it can be said of you? You have tasted of that chalice, sparingly I admit, still you have tasted of it, often tasted of it; and who knows whether the disease it so often generates, may not, tho' latent, have been already generated.

A disease destined hereafter to impair your reason, to impair your constitution, and bring down your manly frame prematurely and with dishonor to the grave.

But tho' you were safe, is it certain that your children and your children's children who surround your table, and have access to your sideboard, where temptation in so many forms is from day to day presented, is it certain that all

the heart, and through the blood by means of the capillary vessels to the farthest parts of the system, causing dropsy, &c.

It affects the breathing organs—distending the capillaries of the lungs, and creates tubercles, which is the proximate cause of consumption. It also often causes diseases of the liver.

The habitual use of alcohol renders the whole system morbid, and makes ordinary diseases more obstinate and difficult to be cured. It aggravates various diseases, and combines to various diseases. Although the effect of cold on the system, while under the immediate excitement of ardent spirit may be diminished, yet in a short time the system becomes weak and languid, and more susceptible to cold than when no ardent spirit has been used. Hence when a man is found frozen to death, an empty rum bottle is almost always found by his side. The use of alcohol, although it may for a time increase action, does not increase power.

It is a mistaken notion that ardent spirit aids a man in enduring fatigue. It causes him to exert himself more for a brief period, but at the expense of his constitution. A man who pursues this course, merely deceives the monitor which tells him he has labored enough. He disregards the voice of his physical conscience by using alcoholic drinks, and thus injures his physical system.

In the cross-examination of Dr. Pierson, the following facts were brought out in relation to the habits and age of the late Dr. Holyoke of Salem.

Mr. Hall.—How long may a person use ardent spirits moderately, without any perceptible injury to health?

Dr. Pierson.—In very small quantities a long time. A man may use poison of any sort, in very small quantities, and yet be preserved by the conservative principle implanted in the human system as a defence.

Mr. Hall.—Were you acquainted with the late Dr. Holyoke of Salem?

Dr. Pierson.—Yes. I had the honor of being his biographer.

Mr. Hall.—How long did he live?

Dr. Pierson.—One hundred years.

Mr. Hall.—What were his habits?

Dr. Pierson.—He was in the habit of being temperate in all things. He was a man of a most remarkable character—never tempted to excess. He used to live without much care—without thinking whether he would do himself harm or not. He was very cheerful, and of a very benevolent heart and easy conscience, and patient of little injuries. He was in the habit of using intoxicating drinks in small quantities. He had a preparation which consisted of one table spoonful of Jamaica rum and one table spoonful of cider, diluted with water, which he used after dinner, while smoking his pipe. I would mention in connection with this habit, that he did not die of old age. I examined the body myself with very great care and attention. The heart and organs which are apt to be diseased in aged persons, and to become hardened like stone, were as soft as an infant's, and for aught that appeared, might have gone on another hundred years. And so of the other organs. The liver

and brain were in a healthy state. He died of the disease which is most commonly produced by the use of ardent spirits and tobacco, an internal cancer. There was a band three or four inches broad around the stomach, which was scirrhous or thickened. I am far from wishing to say any thing to the discredit of the late Dr. Holyoke, who was my personal friend. But if his great age is to be made an argument for the moderate use of spirits, I desire that his scirrhous stomach should be put alongside of it.

Temp. Jour. for 1839, p. 67. Doct. Gordon of the London Hospital, stated before the committee of the House of Commons in Great Britain, "that seventy-five cases of disease out of every hundred, could be traced to drinking."

He also declared "that most of the bodies of moderate drinkers, which, when at Edinburgh he had opened, were found diseased in the liver; and that those symptoms appeared also in the bodies of temperate people, which he had examined in the West Indies.—He more than once says that the bodies whose livers he had found diseased, were those of moral and religious people."

"That human life shall be very greatly prolonged beyond its present limits, is one of the plain declarations of prophecy. The following is Doct. Lowth's translation of the 65th chapter of Isaiah, verse 20, 22.

"No more shall there be an infant short lived,
Nor an old man who hath not fulfilled his days;
For he that dieth a hundred years old shall die a boy,
And the sinner that shall die at an hundred years
Shall be deemed accursed.

"And they shall build houses and inhabit them;
And they shall plant vineyards and eat the fruit of them;
They shall not build and another inhabit;
They shall not plant and another eat.

"For as the days of a tree shall be the days of my people,
And they shall wear out the works of their own hands,
My chosen shall not labor in vain,
Neither shall they generate a short lived race."

In the tables of Mortality for England and Wales, commencing at 1813, and ending with 1830, being a period of eighteen years, we find that from the age of 81 to that of 124, upwards of 245,000 persons were buried. Of these 11,173 lived to the age of 90, and 707 lived to the age of 100 years; 16 lived to 110; 3 died at 120, and 1 man lived to be 124.

The following well authenticated instances of longevity, are copied from Baker's Curse of Britain, page 24, second edition:—

NAME	YEARS	NAME	YEARS
Eleanor Aymar	lived 103	Her Sisters	lived 104
Elen Pritchard	lived 102		lived 106

Paul the Hermit	113	Juan Morroyoga	129
James the Hermit	104	Rebecca Parry	140
St. John the Silent	101	Dumitor Radasy	140
St. Theodosius	106	Courtesy of Deamond	140
Thomas Davis	106	Mr. Eccleston	143
His Wife	106	Solomon Niles	143
Ann Parker	106	William Evans	145
St. Anthony	105	Joseph Bam	146
Simon Stylites	109	Col. Thomas Winslow	146
Mrs. Ann Wall	111	Slywars Hen	170
St. Epiphanius	115	John Crawford	150
Armenius	120	Catherine Hyatt	150
Romanulus	120	Francis Corant	152
Apollonius of Tyana	120	James Bowles	152
Margaret Dary	120	Thomas Parr	152
Francis Pent	120	Thomas Dana	154
William Ellis	120	Robert Lynch	190
Damberger	126	Mrs. Letitia Cox	170
Peter Gardin	131	Sarah Rowin	164
John Gordon	132	Henry Jenkins	169
John Taylor	133	John Rowin	172
Catherine Lopez	134	Peter Portus	186
Margaret Forster	136	Mungate	186
John Mount	137	Petrusich Czarten	185
Margaret Patten	137	Thomas Caen	207

From the Statistics of Russia, it appears, that in 1838 there were in that country the following instances of longevity:—

AGE	YEARS	
	100 to 105	110 to 115
850 persons had reached from	100 to 105	110 to 115
150	121 to 125	126 to 130
121	131 to 140	145
3	150 to 156	190
5	165	165

Herodotus tells us that the average life of the Macrobians was 120 years, and that they never drank anything stronger than milk. Speaking of the New-Zealanders, Hawkenworth says, "Water is their universal and only liquor, and in all our visits to their towns, we never saw a single person who appeared to have any bodily complaint."

A further proof of health, is the facility with which wounds heal, and a still further, is the great number of old men we saw; many of whom by the loss of their hair and teeth, appeared to be very ancient, yet none were decrepit, and though not equal to the young in muscular strength, were not a whit behind them in cheerfulness and vivacity.

these are safe also? Is it certain that that son of thine, wise above his years, that daughter, lovely beyond her sex, may not even now be under the inceptive, undiscovered, unsuspected, influence of a malady, often insidious and lingering indeed, but always progressive and as inexorable as death!

But in reply to this, it will be said in certain quarters, tho' we and ours make use of intoxicating liquors, they are fermented, not distilled liquors—Rum, Gin, Brandy and those other noxious products of the still, have long since been relinquished: And surely mere malt liquor, when used in moderation, cannot injure any one; and as to wine the Bible sanctioned its use in Palestine and still sanctions its use.

It is well to have relinquished the use of Rum, Gin, Brandy and those other noxious products of the still. And it were well for any who have not yet relinquished their use to enquire into their nature, and their effects upon the human organism, that they too may be the better prepared to decide whether it be not wise in them also to relinquish their use.

Alcohol, (which is the sole intoxicating principle in these liquors, when unadulterated)—"pure alcohol coagulates all the animal fluids except the urine, and hardens the solid parts. It instantly contracts the extremities of the nerves it touches, and deprives them of sense and motion. If received into the stomach, it produces the same effects. If the quantity be considerable, a palsy or apoplexy follows, ending in death." Alcohol used constantly, and in less quantities, causes inflammation in this delicate organ—"The disease is insidious and invariably advances, thickening and indurating the walls of the stomach, and producing sometimes schirrous and sometimes cancer—the orifices become occasionally indurated and contracted, and when this is the case, death soon puts an end to the sufferings of the wretched victims."

It should seem that such an article, an article not contained in rye, or barley, or grapes, or apples; not the product of the vineyard, or the orchard, or the harvest field, as is usually supposed, but the product of putrefaction; it should seem that such an article, an article at once the product of death and the element of death; it should seem that such an article contained enough of vengeance in it to satisfy the avarice of dealers and the appetite of drinkers, without the addition of other and more deadly ingredients.

But so is not the fact!

Chemistry, which revealed the process by which alcohol is obtained, has also revealed the further process, by which it may be adulterated, and cheaper as well as more deadly poisons furnished in its place. By such a revelation avarice has not failed to profit; and as the knowledge of that further process has gradually been extended, the use of alcohol has gradually diminished, and intenser poisons been substituted in its place, till death has come to be more certainly than formerly dispensed in the inebriating cup, whether poured out by the hand of the landlord or the grocer!* So much

* In Dohrniant and Jonas, translated by Sheridan, 4th Ed., London, 1-30. it is asserted in reference to French Brandy, page 132. "They are designedly imitated. Duplicated nitre is used for that purpose." Page 119. "Many distillers substitute caustic alkalies—in fact, almost every distiller has some secret nostrum for rectifying his spirits. They may be all reduced to three; by fixing alkaline salts; by acid spirits mixed with saline salts; and by saline bodies and flavoring additions."

145. "Malt spirit is usually sold by weight to rectifying distillers, who distil it over again, combining it with certain materials, with a view of making it fit for gin, brandy, rum, &c."

Page 158. Speaking of the various methods used for the "sophistication" of brandy, &c., he says of one of them, "This brandy recedes from those distilled spirits reckoned safe and wholesome." Of another method, "This brandy is more depraved than the first, as it comes over the still nearly as so much ardent spirits (malt) mixed with brandy, and it will of course exert its noxious qualities upon those who drink it."

"The most general method of adulterating is, by putting a counterfeiter kind to the genuine. This counterfeiter brandy is made of nit spirits, dulcified by a redistillation of acids."

Page 159. "Lapis infernalis (mineral stoness) made of lime, pearlash, potash, &c., is used for keeping down the febrile heat, has a great effect upon the wholesomeness of the liquors. The acid used in the preparation of counterfeiter brandy, is aqua fortis. When combined with rectified spirits it raises a flavor, and taste much resembling those of brandy; but if a certain proportion of water

be mixed with such brandy, a separation of the ardent spirits and acid immediately follows. The noxious effects of these on the health of those who drink such brandy are often melancholy in the extreme.

Page 161. He mentions that various simple additions are made to weak spirits to give a heat. Page 163. "Pearlshes, potash ashes, souper's ley water, oil of almonds, oil of vitriol, &c. to make artificial proof." So convinced was he of the danger of this, that he says: "Notwithstanding I have given it, I do not recommend any to use it." Page 191. "Vitriolic liquor, composed of spirits of wine, oil of vitriol, and the stronger caustics, &c., used to dissolve and to keep in solution the poisonous oils in liquor, and to prevent waste." Page 197. "Dulcified spirits of nitre, made of spirits of wine and nitrous acid; to make counterfeit French brandy." Page 265. "Oil of wormwood." Page 210. "Kernels of apricots, nectarines, peaches, and bitter almonds."

This is not mere declamation, but known and established truth.† But enough of mere malt

be mixed with such brandy, a separation of the ardent spirits and acid immediately follows.

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Page 265. "Oil of wormwood."

Page 210. "Kernels of apricots, nectarines, peaches, and bitter almonds."

Page 212. "Oil or essence of ambergris."

Page 214. "Aium."

Page 221. "Logwood."

Page 256. "Pepper."

Page 4-6. "Potashes, alkalis, salt worts, and lime."

Page 202. "Spirits of nitre, either strong or dulcified, used to give viscosity to spirits."

Page 245. "Carbonic acid gas for wines, to conceal their acidity by certain substances, and if this cannot be longer done, to turn them into vinegar."

Page 475. "Acids used to give sharpness to liquors, &c."

Page 464. "The essential oil, or empyreuma, acid, and caustic."

Page 468. "This oil is so energetic that a few drops are sufficient to give an obnoxious taste to a whole pipe. It is most difficult to succeed in separating this oil from distilled spirits. The distillers use other ingredients to mask their qualities."

Page 469. "Grain and potatoes, when distilled, have an essential oil, from certain causes, much worse than that furnished by those vegetables. This oil is acrid and extremely caustic. Distillers endeavor to disguise its flavor."

Page 507. "The oil in the spirits of lees is so penetrating and acrid, that six drops are sufficient to infect a whole pipe."

Page 508. "It is certain that lees and spirits contain a peculiar oil, odorous and very acrid, altering their qualities very much."

Extracts from the Wine and Spirit Merchants' Companion. J. HARTLEY, London, 1835.

Page 13. "Beading for brandy, rum, &c., Oil of sweet almonds, oil of vitriol, &c."

Page 15. "Clearings for wine. The size of a walnut of sugar of lead, with sal-ertrum."

Page 15. "Finnings for gin. Roach alum."

Page 20. "To make gin. Oils of juniper, bitter almonds, cassia, oil of vitriol."

Page 31. "Twenty gallons of water may be added, as the ingredients (30) will give ten gallons more apparent strength."

Page 32. "To clear tanned gin. American potash, roach alum, salts of tartar, &c."

Page 35. "Rum reduced with strong beer and water, which is sold for rum."

Page 41. "To make brandy imitate the French. Oil of cassia, bitter almonds, tincture of isopom, venelia, &c."

Page 43. "To make spirits over proof. Soap and potashes."

Page 127. "To imitate port wine. Cider brandy and a little port made rough with certain ingredients, &c."

Page 144. "To sweeten casks. Boil fresh cow dung, and soak the casks with it."

Page 151. "To strengthen gin. Be particular in the quantity used. The spirits will appear stronger than they really are by five per cent. Blue stone, oil of vitriol, oil of almonds, &c."

Page 154. "Cordial Gin. Oil of bitter almonds, Oil of vitriol, and oil of turpentine, &c."

From a treatise on brewing and distilling, by Shannon, page 167. "It is a custom among retailing distillers, which I have not taken notice of in this directory, to put one-third or one-fourth part of proof molasses brandy, proportionally to what rum they dispose of; which cannot be distinguished except by an extraordinary palate, and does not at all lessen the body or quality of the goods, but makes them about two sailings a gallon cheaper, and must be well mixed and incorporated together in your retailing cask; but you should keep some of the best rum, not adulterated, to please some customers whose judgment and palate must be honored."

* Not that no reason for the agitation of these questions exists, for to use the words of a brewer, who, when asked, "Do you know what filthy water they use in brewing?" replied, "Oh yes, I know all about it, and the more filthy the water the better. In the great brewery in which for years I have been employed, the pipes which drew the water from the river came in just at the place which received the drainings from the horse stables; and there is no such beer in the world as was made from it." But is not fermentation a purifying process, and does it not remove from beer whatever is artificial, filthy, or disgusting? This question has received from one competent to reply, the following answer: "The tartaric acid which may cause the gout in wine—the poisonous qualities of the hop, the henbane, the cocculus indicus, nux vomica grains of paradise, copperas, or opium used, are not removed by fermentation from beer, nor is the foul matter of animal substances put in to promote the fermentation and vegetation of the malt by any means fully removed."—Jour. A. M. U. for 1837, p. 103.

† In S. Child's Practical Treatise on Brewery, 11th edition, after enumerating the numerous ingredients for brewing porter, p. 7, he says: "However much they may surprise, however disagreeable or pernicious they may appear, he has always found them requisite in brewing porter, and he thinks they must be invariably used by those who wish to continue the taste, flavor and appearance of the beer."

Page 16. "Though acts have been passed to prevent porter brewers from using many of them, yet the author can affirm from experience that he could never produce the present flavored porter without them."

Agata page 16. "The intoxicating qualities of porter are to be ascribed to the various drugs intermixed with it. It is evident that some porter is more heady than others, and it arises from the greater or less quantity of stupefying ingredients. Aint, to produce

liquor. And as to wine—although the Bible did authorize the use in Palestine, of certain kinds of wine, there were even in Palestine, certain other kinds of wine, of which it did not authorize the use.

But we cannot enter on the discussion of this topic now. It must remain for a future opportunity.

In the meantime let us reflect on what has already been said, and so far as truth has been made apparent, reduce the same to practice.

LECTURE III.

Different kinds of Wine—good and bad—recognized both by sacred and profane writers.

Having urged, in the preceding lecture, the discontinuance of the use of all intoxicating liquors as a beverage, on account of the danger which attends such use, we adverted to the following reply:

"THOUGH WE AND OURS MAKE USE OF INTOXICATING LIQUORS, THEY ARE FERMENTED, NOT DISTILLED LIQUORS. RUM, GIN, BRANDY AND THOSE OTHER NOXIOUS PRODUCTS OF THE STILL, HAVE LONG SINCE BEEN RELINQUISHED. AND SURELY MERE MALT LIQUOR, WHEN USED IN MODERATION, CANNOT INJURE ANY ONE; AND AS TO WINE, THE BIBLE SANCTIONED ITS USE IN PALESTINE, AND STILL SANCTIONS ITS USE."

The pertinence and sufficiency of this reply in relation to distilled liquors, and in relation to fermented liquors, so far as malt liquors are concerned, have already been considered. And as to the assumption concerning wine, we have said:

THAT ALTHOUGH THE BIBLE DID AUTHORIZE THE

intoxication, must be used in such large quantities as would very much diminish, if not totally exclude, the brewer's profit."

The ingredients mentioned by Child, and also by Maurice, and by the author of the "Home and Country Brewer," are various narcotics for producing stupefaction.

Alum, hops, calamus, cocculus indicus, coriander, capsicum, caraway seed, ginger, gentian, grains of paradise, nux vomica, quassia, salt copperas, tobacco, opium, lime, soda, &c.

"Jackson, an English chemist, of notorious memory, first fell upon the plan of brewing from various drugs; and from that time to this, there have been various directions, and recent books for using these preparations. And agents are to be found in England who sell the article manufactured for brewers only."—Accum on Poisons, 117.

"To give beer a cauliflower head, beer heading is used, composed of green vitriol, alum, and salt. Alum gives likewise a smack of age to beer, and is penetrating to the palate."—J. Childs.

Page 23. "To make new beer older use oil of vitriol"—J. Childs.

Page 163. "Hops. The intense bitter some hops afford, act very injuriously on the stomach; it is a fact noticed by ancient and moderns, that those persons who accustom themselves to intemperate biters generally die suddenly."—Jour. A. T. U. page 19 and 16 for 1835.

Accum on Culinary Poisons, Philadelphia, 1820, p. 113, says: "Malt liquor, and particularly porter, is among those articles in the manufacture of which the greatest frauds are committed."

Page 115. "Unwholesome ingredients are used by fraudulent brewers, and very deleterious substances are also vended both to brewers and retailers for adulterating beer."

Page 116. "The fraud of imparting to beer and ale an intoxicating quality by narcotic substances appears to have flourished in 1800. And during the French war more cocculus indicus was imported in five years than had been before in the course of twelve years."

Page 131. "Quassia chips are used as a substitute for hops. Vast quantities of the shavings of this wood are soured in hot torrefied and ground state, to disguise its obvious character, and to prevent its being recognised among the waste materials of the brewers."

Page 132. "Wormwood has likewise been used by fraudulent brewers."

Page 134. "Green vitriol, alum, and salt are used to give a head to beer. And the retailers frequently adulterate with isinglass, molasses, gentian root, and mixing beer and porter together."

Page 135. "Capsicum and grains of paradise, two highly acrid substances, are employed to give a pungent taste to weak insipid beer. Ginger root, coriander seeds, orange peel, &c. It will be noticed that while some of the sophistications are comparatively harmless, others are effected by substances deleterious to health. (But all are used for fraudulent purposes to deceive the people and cheat them out of their money.)"

Page 145. After mentioning many ways of sophistication, he says, "To make the beer entire, or old, the brewer now needs none of these, for by an admixture of sulphuric acid its done up an instant."

Page 149. "Alkaline earth, or alkali-oyster shell powder, and sub carbonate of potash, are used to make sour stule beer into mild."

Page 150. "To increase the intoxicating qualities of beer, cocculus indicus, opium, nux vomica, and extract of poppies are used."—Jour. A. T. U. 1835, p. 50.

The effect of beer drinking corresponds to the nature of the article drunk. Says Doctor Gordon in his examination before alluded to, "The mortality among the coal whippers who are brought to the London hospital is frightful. The moment these beer drinkers are attacked with any acute disease they are unable to bear deputation and die directly." "Medical men" says Doctor Gordon, "are familiar with the fact that confirmed beer drinkers in London, can scarcely scratch their finger, without risk of their lives. A copious London beer drinker is all one vital part. He wears his heart on his sleeve, bare to a death wound even from a rusty nail or the claw of a cat. Sir Astley Cooper on one occasion was called to a drayman, (the draymen have the unlimited privilege of the brewer's cellar,) who had suffered an injury in his finger from a small splinter of a stave. Suppuration had taken place; this distinguished surgeon opened the small abscess with his lancet. Upon returning he found he had forgotten his lancet case; on returning therefore he found his patient in a dying state. Every medical man in London," concludes this writer, "dreads above all things a beer drinker for his patient."

USE OF CERTAIN WINES IN PALESTINE, THERE WERE EVEN IN PALESTINE CERTAIN OTHER WINES OF WHICH IT DID NOT AUTHORIZE THE USE; and this position is what now remains to be explained and verified.

Far be it for me to promulgate or defend opinions contrary to the announcements of the Bible. The Bible is at once the unerring standard of faith, as well as the authoritative rule of life. I am aware that there are those who read, nay, who study the Bible, who are, notwithstanding, not learners, but teachers of both faith and practice. Men who bring their wit and learning and taste to bear authoritatively on that sacred volume, and who sit and dare to sit in judgment on its doctrines and on its precepts. Not so the true disciple. He comes to the Bible, as to an authoritative and unerring teacher, and he brings along with him an enlightened faith, and a subdued understanding, and he sits down to his prescribed task with the docility of a child, and the engagedness of a learner. He pretends not to know, beforehand, what will be its counsel; much less does he pretend to prescribe what it ought to be. On the contrary, he attends to its several announcements as so many oracles from heaven, and surrendering all his pride and all his prepossessions says from the bottom of his heart, as he turns its hallowed pages, "Speak Lord, for thy servant heareth."

We may err in our interpretations of the language of the Bible, but the Bible itself never errs; and in nothing, as is believed, has its import been more misapprehended, than in the countenance it has sometimes been supposed to give to the use of intoxicating liquors as a beverage. This supposed license has arrayed many good men on the side of the moderate use of intoxicating drinks, but against total abstinence; because total abstinence, as sometimes taught, has appeared to them, not in accordance with the teachings of the Bible, for which they entertain so profound and so becoming a reverence—a reverence too seldom met with, and which cannot be too highly commended—a reverence to be regarded as favorable, and not adverse to the ultimate and abiding triumph of the temperance reformation.

For those men who, having carried forward this reformation on the acknowledged principles of the Bible, up to the limit believed by them to be prescribed by the Bible, refuse to advance beyond that limit, are the men on whom, during the fluctuation of a fickle and changeable public opinion, reliance may most confidently be placed for the permanent maintenance of total abstinence, if it shall eventually be made to appear that the Bible sanctions such abstinence,—as made to appear it will be—if, indeed, it does sanction it.

Truth is mighty, and where free discussion is allowed, will, despite even of the errors of its advocates, ultimately prevail. Nor has any thing hitherto contributed so much to alarm the fears and combine the influence of these revered and wakeful conservators of the moralities of our religion, as the occasional enforcement of total abstinence, on principles rather infidel than christian, and with an apparent design to compel acquiescence, whether the Bible should be found to sanction such abstinence or not. But if the ultimate appeal for the decision of the question is to the Bible, how can it be considered any longer an open question; for in that case, what room is there even for debate?

Is it to be denied that wine is spoken of in the Bible, in terms of commendation; that it is employed as a symbol of mercy; that it was offered in sacrifice; that it was distributed to the guests at the passover; at the supper of our Lord, and at the marriage in Cana of Galilee? No, this is not to be denied. As little, however, is it to be denied, that it is also spoken of in terms of reprobation; that it is employed as a symbol of wrath, forbidden to Nazarites, forbidden to Kings; that to look upon it, even, is for-

bidden, and that it is declared that they who are deceived thereby are not wise.

What shall we say to this? Can the same thing in the same state be good and bad, a symbol of wrath, a symbol of mercy, a thing to be sought after, and a thing to be avoided? Certainly not. And is the Bible then inconsistent with itself? No, it is not, and this seeming inconsistency will vanish, and the Bible will be not only, but will appear to be in harmony with itself, in harmony with history, with science, and with the providence of God, if, on examination, it shall be found that the kinds or states of vinous beverage referred to under the name of wine, were as unlike in their nature or effects, as were those mercies and judgments for which the same were respectively employed as symbols, or as were those terms of praise or dispraise by which the same were respectively indicated.

No less than nine words are employed in the Hebrew Bible to express the different kinds of vinous beverage formerly in use; all of which kinds of beverage are expressed in our English version by the single term WINE, or by that term in connection with some other term expressive of quality.*

The term wine, therefore, as used in our English Bible, is to be regarded as a generic term; comprehending different kinds of beverage, and of very different qualities; some of which kinds were good, some bad; some to be used frequently and freely, some seldom and sparingly; and some to be utterly and at all times avoided.

By a mere comparison of the passages in which the term wine occurs, this will be rendered probable.

For it were difficult to believe that the wine by which Noah was dishonored; by which Lot was defiled; the wine which caused prophets to err in judgment, and priests to stumble and fall; the wine which occasions woe and sorrow, and wounds without cause, wine, of which he who is deceived thereby, is not wise; wine which Solomon styles a mocker, and which is alluded to by One who is greater than Solomon, as a symbol of wrath; it were difficult to believe that this wine—the wine mingled by harlots, and sought by libertines, was THE VERY WINE which wisdom mingles; to which wisdom invites; wine which priests offered in sacrifice; evangelists dispensed at communion-tables, and which, making glad the heart of man, was a fit emblem of the mercies of God.

There is a wine of some sort spoken of very frequently in the Bible, with express disapprobation, or in connection with drunken feasts, or as an emblem of temporal and eternal judgment. And there is also a wine spoken of perhaps as frequently with express approbation, or in connection with religious festivals, or as an emblem of temporal and eternal blessings.

That wines of such different qualities, and presented in such different aspects, and even in such frequent and frightful contrast, were one and the same article, in one and the same state, would seem, even though history, both sacred and profane, had been silent, quite incredible. How much more so, now, that in place of silence, history, both sacred and profane, hath spoken; and spoken, not of their identity, but known and marked dissimilarity.

It is not to be denied that the Bible makes a distinction in the kinds of wine of which it speaks. I allude not to wine as medicine, but as beverage. Wine as beverage, was in the language of the Bible, either good or bad. By

* These terms are, *Yayin*, a generic term, comprehending wine of all kinds. *Tirosh*, also a generic term, denoting the fruit of the vine in the cluster, the press and the vat, either in the solid form of grapes, or of grape-juice, expressed, (i. e.) new wine. *Ayvin*, the fresh juice of the grape, and even of other fruit. *Sayis*, unspiced wine, corresponding to the Latin *vinum*, or the Greek *prozeion* and *herosma*. *Hamar*, unmingled wine, wine red, thick, turbid. *Masek*, mixed wine, whether with water or with drugs. *Szemaim*, lees of wine, and sometimes preserves or allies. *Eshvin*, cooked wine, or grape cake. *Shekar*, sweet drink, from the palm or other trees, but not from the vine.

good wine; I mean wine that in the use is beneficial to the bodies or the souls of men. By bad wine, I mean wine which is injurious to the one or the other, or both. Wine which (when used, not excessively, but moderately as beverage,) is injurious either to the physical, intellectual, or moral constitution of man, is bad wine. It is with this distinction between wines that this discussion is concerned—a distinction, recognised in those terms of praise, or dispraise in which the Bible speaks of, or alludes to different kinds of wine, as either actually existing in the concrete, or as assumed to exist in the abstract. The truth of this will be apparent, by a comparison (in the subjoined schedule) of a few, out of many passages that might have been selected.

TEXTS IN WHICH GOOD WINE IS SPOKEN OF, OR ALLUDED TO.

Gen. xxvii. 29. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn, and (*tirosh*) wine.

Num. xxviii. 12. All the best of the oil, and all the best of the (*tirosh*) wine, and of the wheat, first fruits of them which they shall offer unto the Lord, them have I given thee.

Deut. xiv. 24, 25, 26. And if the way be too long for thee, then thou shalt turn it into money, and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for (*yayin*) wine.

Psalms civ. 15. And (*yayin*) wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

Zech. ix. 17. Corn shall make the young men cheerful, and (*tirosh*) new wine the maids.

Prov. ix. 1, 4, 5. Wisdom hath killed her beasts; she hath mingled her wine (*yayin*); she saith, come eat of my bread, and drink of the (*yayin*) wine I have mingled.

Cant. v. 1. I have drunk my (*yayin*) wine with my milk; eat O friends; drink; yea, drink abundantly, O beloved.

Isaiah xxvii. 2. In that day, sing ye unto her, a vineyard of red (*yayin*) wine. I, the Lord, do keep it. I will water it every moment, lest any hurt it. I will keep it night and day.

Gen. xlix. 11. He washeth his garments in (*yayin*) wine, and his clothes in the blood of grapes.

Gen. xlviii. 33. I have caused (*yayin*) to fail from the wine press, none shall tread with shouting.

Deut. vii. 13. He will love thee and bless thee; and bless the fruit of thy land; thy corn and thy (*tirosh*) wine.

Luke xxii. 18. For I say unto you, I will not drink of the fruit of the vine, till the kingdom of God shall come.

Mark xiv. 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I shall drink it new in the kingdom of God.

1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ?

Isaiah lxxv. 8. Thus saith the Lord, as the (*tirosh*) new wine is found in the cluster, and one saith, destroy it not, for a blessing is in it, so will I do for my servants.

TEXTS IN WHICH BAD WINE IS SPOKEN OF, OR ALLUDED TO.

Deut. xxxii. 33. For their vine is of the vine of Sodom, and of the fields of Gomorrah. Their (*yayin*) wine is the poison of dragons, and the cruel venom of asps.

Amos ii. 6, 8. Thus saith the Lord, for three transgressions of Israel, and for four, I will not turn away the punishment thereof. Because, they lay themselves down upon clothes laid to pledge upon every altar, and drink the (*yayin*) wine of the condemned in the house of their God.

Mark xv. 23. And they gave him to drink

(*oinon*) wine mingled with myrrh; but he received it not.

Prov. xxiii. 29, 30, 31, 32. Who hath woe; who hath sorrow; who hath contention; who hath babbling, who hath wounds without cause; who hath redness of eyes? They that tarry long at the (*yayin*) wine; they that go to seek (*mesech*) mixed wine; look not thou upon the (*yayin*) wine when it is red; when it giveth his color in the cup; when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder.

Isaiah v. 22. Woe unto them that are mighty to drink (*yayin*) wine, and men of strength to mingle strong drink.

Prov. xxiii. 30. Look not thou upon the (*yayin*) wine, when it is red; when it giveth his color in the cup, when it moveth itself aright.

Psalms lxxv. 8. In the hand of the Lord there is a cup, and the (*yayin*) wine is red; it is full of mixture, and he poureth out the same, but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

Psalms lx. 3. Thou hast showed thy people hard things; thou hast made us drink the (*yayin*) wine of astonishment.

Jer. li. 7. The nations have drunk of her (*yayin*) wine, therefore the nations are mad.

Rev. xiv. 10. The same shall drink of the (*oinou*) wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

Jer. xxv. 15. For thus saith the Lord take the (*yayin*) wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it.

Prov. xx. 1. (*Yayin*) wine is a mocker, (*shechar*) strong drink is raging, and whosoever is deceived thereby is not wise.

The above are samples merely of passages (which might if necessary be extended) in which wines are distinguished, according to their qualities, among which are good and bad; wine, that is a blessing, and wine, a curse; wine, to be presented in sacrifice, and wine, that might not be drank in the house of the Lord; wine, occasioning joy and gladness, and wine, occasioning woe and sorrow; wine, of which guests were to drink abundantly, and wine, not to be drank at all; wine, the emblem of heavenly joy, and wine, the symbol of endless misery; red wine, the especial care of the Almighty; and red wine, that might not be looked upon; wine, signifying, the blood of Christ, and wine, a mocker.

In the view of these texts, and texts like these, though ignorant of the fact that different kinds of wine exist now, who could doubt of their existence formerly, or question whether wines presented in such frequent and fearful contrast, or referred to respectively in such marked terms of praise or dispraise, were not, after all, one and the same article, in the same state.

Here then, on this broad distinction between good and bad wine, recognized in the sacred writings, we take our stand. And be it remembered, it is not against the moderate use (in ordinary times,) of good, healthful wine, which the Bible sanctions and employs as an emblem of mercy; but against the use of bad, deleterious wine which the Bible reprobates and employs as an emblem of wrath, that we array ourselves.

The wine, and the only wine that we abjure, is wine abjured by the Bible, abjured by reason; wine, which in the use as beverage, enervates and diseases the body, depraves and crazes the mind, and exerts over the whole man a morbid and a mortal influence; in one word, wine containing poison not only, but containing it in sufficient quantity, also, when used as beverage, to disturb the healthy action of the system; and such is all wine, which in such use will produce intoxication, and being the kind of wine generally in use in this country. Nor is it mate-

rial to the question now at issue, whether that poison be generated in the juice of the grape by fermentation, or superadded by drugging. Wine in which poison is contained in the quantity and intensity indicated, no matter how generated or whence derived, will be found to receive as little advocacy from revelation as reason; nor will the drinker of such wine (as the light of truth advances,) be able ultimately to find protection under the mere shelter of a name.

That the term wine is always used, either by sacred or profane writers to indicate the same beverage, or to indicate the beverage for which we now use it, is an error which cannot fail, on full examination, to be corrected.

Pliny, who was cotemporary with the Apostles, says, (Lib. xiv, chap. 22,) as we have already seen, "that the ingenuity of man had produced one hundred and ninety-five different kinds of wine; and if the species of these genera were enumerated, they would amount to almost double that number."

Virgil, who lived about the same time, having enumerated several kinds of wine then in use, sums up what he had to say, by declaring the residue innumerable. Nor does the fact in question depend on the testimony of Pliny and Virgil only. Horace, Cato, Columella, Plutarch, and many other ancient writers have confirmed what Pliny and Virgil stated. They enumerated a great variety of wines, and even furnish recipes for making very many of the varieties enumerated. Among which varieties are wine made from millet, dates and the lotus tree; from figs, beans, pears, all sorts of apples, mulberries, pine-apples; the leaves, berries and twigs of myrtle; from rue, asparagus, savory, &c. Spiced and aromatic wines, made from a composition of spices, from myrrh, Celtic nard, bitumen. (Pliny, chap. 16, book xiv.)

Of the different kinds of wine formerly in use, some were medicinal, nutritive; some refreshing, exhilarating; some stupefactive, and some intoxicating.

By intoxicating wine, as used in this discussion, is meant not merely wine containing *poison*, but containing it in sufficient quantity and intensity, when used as beverage, to poison those who use it. By poison, I mean anything which injures the organism, interrupts its healthy action, producing local or general derangement in the system, and which, if taken in quantities sufficiently large, or in smaller quantities sufficiently long, will impair the reason, impair the health, and even extinguish life itself. All this intoxicating liquors will do; what more can be said of arsenic, or even Prussic acid?

Not to mention remote effects, intoxicating liquors operate with sudden and mighty energy on the whole vascular and nervous system, and especially on the brain, exciting usually to folly, often to madness, and sometimes even to death.

The poison contained in intoxicating liquors, is either generated in the liquors by fermentation, or superadded by drugging.

FERMENTATION is a chemical process, of which there are several kinds, to wit: the vinous the acetous, and the putrefactive.

The elements of fermentation are saccharine matter, barm or yeast.

The conditions of fermentation are contact, fluidity and temperature. The degree of temperature requisite for vinous fermentation is from sixty to seventy or seventy-five degrees Fahrenheit.

If the temperature be increased, acetous fermentation follows the vinous.

Grapes and apples, as well as certain other vegetable productions contain the elements of fermentation in the requisite proportion to secure the process, provided the requisite fluidity, contact and temperature exist.

The vinous fermentation with which this discussion is principally concerned, generates alcohol, one of the most virulent poisons, and a

poison contained in many, if not in most, of the intoxicating liquors now in use.

DISTILLATION is a modern art, and the difference between fermented and distilled liquors consists in this: that in the former, a portion, though a very small portion, of solid vegetable matter, is held in solution in the alcohol and water; whereas in the latter, alcohol and water exist alone.

Alcohol, however, is not the only poison contained in intoxicating liquors; others are added by drugging.

DRUGGING is an artificial process, by which foreign ingredients of any kind, and in any quantity are added to liquors at pleasure.

Pliny affirms that calamus and ground oak together, with numerous other ingredients, were added to the juice of the grape, to render it aromatic, medicinal, or stupefying. (Book xiv, chap. 16.)

Homer, who lived long before the christian era, frequently mentions the potent drugs mingled with wine in those early times.

The potion which Helen prepared for Telemachus and his companions, was at once soothing and stupefactive. To impart these qualities he says, "she mingled in her wine delirious drugs of power to assuage grief, to allay rage, and to become the oblivious antidote of misfortune." Elsewhere he says, that Ulysess took in his boat "a goat-skin of sweet black wine, a divine drink, which Maron, Apollo's priest, had given him, a beverage that was as sweet as honey, that was imperishable, that when drank was diluted with twenty parts water, and that from it a sweet and divine odor exhaled."

Says Pliny, (Lib. xiv, chap. 5,) "Androcydes, a physician renowned for wisdom, addressing Alexander, said 'O King! remember that when you are about to drink the blood of the earth, hemlock is poison to man, and wine is hemlock.'"

Nor was this process of drugging confined to ancient Pagan nations. Says Bishop Lowth, on Isaiah i, 22, "the Hebrews generally, by mixed wine! mean wine, made inebriating by the adoption of higher and more powerful ingredients, such as spices, myrrh, mandragora, opiates, and other strong drugs. Such were the exhilarating or rather stupefying ingredients which Helen mixed in the bowl together with the wine for her guests, oppressed with grief, to raise their spirits, the composition of which she had learned from Egypt.

Such was the spiced wine and juice of the pomegranate, mentioned Cant. viii, 2.

Thus the drunkard is described, as one who seeks "mixed wine," and is "mighty to mingle strong drink."

And hence the Psalmist took the highly poetical and sublime image of the cup of God's wrath, called by Isaiah "the cup of trembling," causing intoxication and stupefaction, containing, as St. John (Rev. xiv, 10,) expresses in Greek, the Hebrew idea with the utmost precision, though with a seeming contradiction in the terms "*kekerasmenon akraton*," mixed, unmixed wine. "In the hand of Jehovah," saith the Psalmist, Psalm lxxv, 8, "there is a cup, the wine is turbid, it is full of mixed liquor, he poureth out of it. Verily the dregs thereof, (the thickest sediment of the strong ingredients merged in it,) all the ungodly of the earth shall wring them out and drink them." (Lowth on Isaiah, p. 235.)

Stupefying wines were given by the ancients to condemned criminals, to render them less sensible to the agonies of death. Of such wine, it was not allowable for Israelites, in their solemn assemblies to drink; an offence with which they are reproached. Amos 2, 8, "they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their God."

Doct. A. Clark, in his commentary, says, "Inebriating drinks were given to condemned prisoners, to render them less sensible to the tor-

ture they endured when dying." This custom is alluded to in Proverbs, xxxi. 6. "Give strong drink to him that is ready to perish;" i. e. who is condemned to death, "and wine to him who is bitter of soul, because he is just going to suffer the punishment of death; and thus the Rabbins understand it."

It is asserted in the Talmud, that this drink consisted of wine mixed with frankincense, and was given to criminals immediately before execution. It is moreover recorded of our Saviour, that "they gave him to drink wine mingled with myrrh, but he received it not." Allusion is made to these mixed wines in Lam. iii. 15. "He hath filled me with bitterness, he hath made me drunken with wormwood." In Psalm lxxv. 8, it is said that "in the hand of the Lord is a cup, and the wine is red, it is full of mixture." Isaiah speaks of "a cup of trembling and giddiness." In Proverbs we read of "mixed wine" of soporific wines, of which kings might not drink, lest they should "forget the law;" the same to be given as above stated, to those of a heavy heart, that they might forget their sorrows.

Thus apparent is it, that foreign ingredients were formerly added to wines, to render them intoxicating, many of which were the most potent poisons. And it is also apparent that these were wines disapproved of by the Bible, and in reference to which, not temperance, but abstinence, total, perpetual abstinence was enjoined.

Now were these wines repudiated because they were mixed, or because they were bad, soporific, oblivious, stupefactive? Not the former, surely, for there were mixed wines deemed worthy of commendation, and such were wines mingled by wisdom for her guests. And if the latter, then deleterious wine, irrespective of the manner in which it has been rendered deleterious, is in effect repudiated by the Bible. But wine containing poison in sufficient quantity to produce intoxication, when used as beverage, is deleterious wine, and ought not, therefore, on Bible principles, to be so used.

However becoming and even obligatory total abstinence from all vinous beverage, at a time like the present, and in a country where its use and the use of kindred stimulants has been carried to such criminal excess, it is not to be understood that, under other circumstances, in other times, good nutritious unintoxicating wine might not be temperately drunk with innocence.

But is there any such wine? There is; for such is ever the fruit of the vine in its original state.

That the fruit of the vine, in the form of grape juice, as expressed from the cluster, has been from remote antiquity, and still is used as a beverage, is abundantly in proof.

Of Gaal and his brethren, it is said, (Judges ix, 27) that "they went out into the field and gathered in their grapes, and did eat and drink." Of what did Gaal and his brethren eat and drink? Doubtless, as the text intimates, of the grapes which they had gathered. For, be it remembered, grapes furnish to those who cultivate them, both food and drink.

In connection with the blessings conferred on Jacob, (among which are honey, oil, butter, milk &c.,) it is said, (Deut. xxxii. 14) that he drank ("dham gnenabh khamer,") the pure blood of the grape. In the Vulgate this is translated ("et sanguinem uva bibisti merum, in the Sept. "oinon,") "and the blood of the grape thou didst drink wine;" and Dr. A. Clark says that "blood," as used here, is synonymous with "juice." The allusion probably was to the simple must of red grapes—the most approved grapes. Among the principal things enumerated as needful to man, are "water, flour, honey, milk, and the blood of the grape," meaning, in the language of the ancients, grape-juice. That the ancients thus understood the terms, there can be no doubt. In the Apocrypha, 1 Mac. vi. 34, it is written, "and to the end that they might provoke the elephants to fight, they showed them the blood of grapes

and mulberries;" and in Ecclesiasticus, 15, "and finishing the service of the altar, that he (high priest) might adorn the offering of the Most High, he stretched out his hand to the cup and poured of the blood of the grape."

It is a recorded fact that, in remote antiquity, grapes were brought to the table and the juice there expressed for immediate use. An instance occurs in Pharaoh's cup-bearer; the recently exhumed Bacchus, holding a bunch of grapes in his hand and pressing the juice into the vase, standing on a pedestal, is in evidence of the existence of such a usage. (Lib. Useful Knowledge, Pompeii, vol. 11, p. 213.)



In keeping with the office here assigned to the reputed inventor of wine, is a scene described between him and a Tyrian shepherd, (Achilles Tatius, lib. 11, chap. 2.) Bacchus having been hospitably entertained by this shepherd with food and water, presented him in return with a cup filled with fresh grape juice; on tasting which, the shepherd exclaimed, "Whence, my guest, have you this purple water, or where in the world have you so sweet a blood? It surely is not from that which flows through the land! Water affects (goes into) the breast with little pleasure; this, however, applied to the mouth, gratifies the nostrils, and though it be cold to the touch, yet when it is imbibed, it raises, throughout, an agreeable warmth." Bacchus replied, "this autumnal water, (alluding to the period when grapes were ripe,) and blood flows out of branches;" and having led the shepherd to a vine, (and pointed to the pendent clusters,) he said "this is the water, but these are the fountains."

"Grapes," (says Sir Edward Barry, speaking of the ancients,) "became at first a useful article of their aliment, and the recently expressed juice of the grape a cooling drink."

The Pylean king who lived to so great an age, is spoken of by Juvenal (lib. x, line 250,) as one "Quice norum toties mustum bibit;" "who so often drank fresh must." And it is recorded of the noble Venetian Cornaro, who lived to so great an age, that he found by experience, that as soon as he could procure fresh grape juice, it presently restored him to the health he had lost while drinking old wine.

Columella says (book iii, c. 2,) "the vine is planted either for food to eat, or liquor to drink."

Mahomet says in the Koran, "of grapes ye obtain an inebriating liquor, and also good nourishment."

From a quotation in *Com. Michaelis*, it appears that the Mahomedans of Arabia press the juice of the grape through a linen cloth, pour it into a cup and drink it as Pharaoh did; and Capt. Charles Stewart says, "that the unfermented juice of the grape and palm tree are a delightful beverage, in India, Persia, Palestine and other adjacent countries."

To this use of grape juice, Milton alludes in the following words:

"For drink, the grape
She crushes—inoffensive must.

And in Gray we meet with a similar allusion—

"Scent the new fragrance of the breathing rose,
And quaff the pendant vintage as it grows."

It were easy to multiply authorities—but it is unnecessary. That the fruit of the vine, as expressed from the cluster, in the form of fresh grape juice, has been from remote antiquity used as beverage, is not to be denied. BUT IS SUCH GRAPE JUICE WINE? That is the question—to which it must be answered that it is, if Moses and the prophets are to be accredited.

Among the blessings granted to Jacob, it is recorded, as we have seen, that he "drank the pure blood of the grape;" that by the "pure blood of the grape," was meant wine, is admitted by Dr. A. Clarke, and other distinguished commentators. The passage, as we have seen, is even rendered in the vulgate, "*Et sanguinem uva bibisti merum*"—that is, and of the blood of the grape thou didst drink wine (oinon, Sept.).

Now, if the beverage of which Jacob drank, and which is so often referred to among enumerated blessings, was not wine, then the translators of the Septuagint, and also of the Vulgate, as well as of the English Bible, were mistaken; and if they were, and if this blood of the grape was not wine, as they affirm, then what was it? It was the fruit of the vine in some state, either natural or artificial. If not in its natural state, the state in which it was expressed, if any additional process was requisite to convert this juice of the grape into wine, what was that process, when, or where did it take place, how long did it occupy, or by which of the sacred writers has the fact been recorded? By none of them. In relation to each and all these particulars the Bible is silent, or rather it speaks only to give assurance that none of them were requisite.

Here we are not left to inference. The sacred writers are explicit: This fruit of the vine, in its natural state, is, and it is declared, in the language of Moses and the prophets, to be "tirosh," to be "yayin," to be "aisis," and to add no more, to be "ahemar;" all terms rendered oinos in Greek, vinum or merum in Latin, and wine in English; which terms so rendered are understood by the translators of our English Bible, to designate the fruit of the vine, in the form of wine; and which is by them declared to be wine, as expressed in the vat—to be wine in the press by which it is expressed—wine, the cluster from which it is expressed—wine, in the vineyard where the cluster ripened, and when it was gathered, and to crown the evidence, declared to be sweet wine, new wine, and wine in the season thereof.

DECLARED TO BE (Tirosh) WINE, AS EXPRESSED IN THE VAT. Joel ii. 24. "And the floors shall be full of wheat, and the fats shall overflow with (in Hebrew, "tirosh"—in Greek, "oinon"—in Latin, "vino,"—and in English) wine."

DECLARED TO BE (Tirosh) WINE IN THE PRESS BY WHICH IT WAS EXPRESSED. Proverbs iii. 10. "So shall thy barns be filled with plenty, and thy presses burst out with (tirosh, oino, vin) new wine."

Hosea ix. 2. "The floor and the wine press shall not feed them, and the (tirosh, oinos, vinum) new wine shall fail in her."

* See the Hebrew text, and the Septuagint and Vulgate translations.

(*Tirosh*.) WINE IN THE CLUSTER FROM WHICH IT WAS EXPRESSED. (Isaiah lxxv. 8.)

"Thus saith the Lord, As the (*tirosh*) new wine is found in the cluster, and one saith, destroy it not, for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all."

(*Tirosh*.) WINE IN THE VINEYARD WHERE THE CLUSTER IS RIPENED.

Judges ix. 13. "And the vine said unto them, should I leave my (*tirosh, oinon, vinum*) wine, which cheereth God and man, and go to be promoted over the trees?"

Psalm iv. 7. "Thou hast put gladness in my heart, more than in the time that their corn and (*tirosh, oinou, vini*.) wine increased."

Joel i. 10. "The field is wasted, the land mourneth, for the corn is wasted; the (*tirosh, oinos, vinum*) new wine is dried up, the oil languisheth.

Declared to be (*tirosh*) SWEET WINE, NEW WINE, AND WINE IN THE SEASON THEREOF.

Micah vi. 15. "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and (*tirosh, oinou*) sweet wine, but shalt not drink (*yayin, vinum*) wine.

Isaiah xxiv. 7. "The (*tirosh, oinos*) new wine mourneth, the vine languisheth, all the merry-hearted do sigh."

Haggai i. 11. "And I called for a drought upon the land, and upon the mountains and upon the corn, and upon the (*tirosh, oinou, vinum*) new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

Zech. ix. 17. "For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and (*tirosh, oinos, vinum*) new wine the maids."

Nehe. xiii. 5. "And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense and the vessels, and the tithes of the corn, the (*tirosh, oinou, vini*) new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters, and the offerings of the priests."

Nehe. xiii. 12. "Then brought all Judah the tithe of the corn, and the (*tirosh, oinou, vini*) new wine, and the oil unto the treasuries."

Finally, declared to be (*tirosh*) wine as associated with corn and oil, and other products of the fold, and of the field, and existing almost, if not always, not in an artificial, but in the natural state; and thus associated with corn and other natural productions, as a blessing—as first fruits—as tithes—as offerings—as increasing and languishing in the field—as in its season—as gathered from the field—and with corn and (*yayin*) wine.

ASSOCIATED WITH CORN AND OTHER PRODUCTS IN THEIR NATURAL STATE CONSIDERED AS A BLESSING.

Gen. xxvii. 28. Therefore God give thee of the dew of Heaven, and the fatness of the earth, and plenty of corn and (*tirosh, oinou, vini*) wine.

Gen. xxvii. 37. And Isaac answered and said unto Esau, behold I have made him thy lord, and all his brethren have I given to him for servants; and with corn and (*tirosh, oino, vino*) wine have I sustained him; and what shall I do now unto thee, my son?

Deut. vii. 13. And he will love thee. . . . he will bless the fruit of thy land, thy corn, and thy (*tirosh, oinon*) wine, and thine oil, &c.

Deut. xxviii. 51. Which also shall not leave thee either corn, (*tirosh, oinon, vinum*) wine, or oil, &c., until he have destroyed thee.

Deut. xxxiii. 28. The fountain of Jacob shall be upon a land of corn and (*tirosh, oino, vini*) wine, also his heavens shall drop down dew.

Hosea ii. 8. For she did not know that I gave her corn and (*tirosh, oinon, vinum*) wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

Hosea ii. xxii. And the earth shall hear the corn and the (*tirosh, oinon, vinum*) wine, and the oil, &c.

Joel ii. 19. Behold I will send you corn and (*tirosh, oinou, vinum*) wine, and oil, and ye shall be satisfied therewith.

2 Kings xviii. 32. Until I come and take you away to a land like your own land, a land of corn and (*tirosh, oinou, vini*) wine, a land of bread and vineyards, a land of oil-olive and of honey, &c.

Isaiah xxxvi. 17. Until I come and take you away to a land like your own land, a land of corn and (*tirosh, oinou, vini*) wine, a land of bread and vineyards.

Isaiah lxii. 8. Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink the (*tirosh, oinon, vinum*) wine, for the which thou hast labored.

Jer. xxxi. 12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord—for wheat, and for (*tirosh, oinou, vino*) wine, and for oil, &c.

Nehe. v. 11. Restore, I pray you, to them, ever this day, their lands, their vineyards, also the hundredth part of the money. . . . and of the corn, the (*tirosh, oinon, vini*) wine, and the oil, that ye exact from them.

WITH CORN AS FIRST FRUITS.

Deut. xii. 17. Thou mayest not eat within thy gates the tithe of thy corn, or of thy (*tirosh, oinou, vini*.) wine, or of thy oil, &c.

Deut. xiv. 23. And thou shalt eat before the Lord thy God in the place which he shall choose to place his name there, the tithe of thy corn, of thy (*tirosh, oinou, vini*.) wine, and of thine oil, &c.

WITH CORN, ETC., AS OFFERINGS.

Nehe. x. 39. For the children of Israel, and the children of Levi shall bring the offering of the corn, of the (*tirosh, oinou, vini*.) new wine, and the oil, unto the chambers.

WITH CORN, ETC., AS INCREASING OR LANGUISHING IN THE FIELD.

Deut. xxxiii. 28. The fountain of Jacob shall be upon a land of corn and (*tirosh, oino, vini*) wine, also his heavens shall drop down dew.

2 Chron. xxxi. 5. The children of Israel brought in abundance the first fruits of corn, (*tirosh, oinou, vini*.) wine, and oil, and honey, and of all the increase of the field, &c.

Psalm iv. 7. Thou hast put gladness in my heart, more than in the time that their corn and their (*tirosh, oinou, vini*.) wine increased.

Joel i. 10. The field is wasted, the land mourneth, for the corn is wasted; the (*tirosh, oinos, vinum*.) new wine is dried up, the oil languisheth.

WITH CORN IN ITS SEASON.

Hosea ii. 9. Therefore will I return and take away my corn in the time thereof, and my (*tirosh, oinon, vinum*.) wine in the season thereof, and will recover my wool and my flax, &c.

WITH CORN AS GATHERED FROM THE FIELD.

Deut. xi. 14. That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy (*tirosh, oinon, vinum*.) wine and thy oil.

WITH CORN, ALSO WITH (*yayin*) WINE.

Hosea vii. 14. They assemble themselves for corn and (*tirosh, oino, vinum*.) wine, and they rebel against me.

Hosea iv. 11. Whoredom and (*yayin, oinon, vinum*.) wine, and (*tirosh*) new wine take away the heart.

DECLARED TO BE (*ausis*) NEW WINE.

Joel i. 5. Awake, ye drunkards, and weep; and howl all ye drinkers of (*yayin, oinon, vinum*) wine, because of the (*ausis*.) new wine, for it is cut off from your mouth.

Joel iii. 18. And it shall come to pass in that day, that the mountains shall drop down

(*ausis, glukasmon, dulcedinem*.) new wine, and the hills shall flow with milk, and all the rivers shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

Amos ix. 13. Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop (*ausis, glukasmon, dulcedinem*) sweet wine, and all the hills shall melt.

DECLARED TO BE (*yayin*) WINE IN THE PRESS.

Nehe. xiii. 15. In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves. . . . as also (*yayin, oino, vinum*) wine, grapes and figs.

Isaiah xvi. 10. And gladness is taken away, and joy out of the plentiful fields, and in the vineyards there shall be no singing, neither shall there be shoutings; the treader shall tread out no (*yayin, oinon, vinum*) wine in their presses; I have made their vintage shouting to cease.

Jer. xlviii. 33. And joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused (*yayin, oinos, vinum*) wine to fail from the wine presses; none shall tread with shoutings; their shoutings shall be no shouting.

DECLARED TO BE (*yayin*.) WINE IN THE VINEYARD.

1 Chron. xxvii. 27. And over the vineyards was Shimei, the Ramathite, over the increase of the vineyards, for the (*yayin, oinou, vinariis*.) wine-sellers was Zabdi, the Shipmite.

Amos v. 11. For as much therefore, as your treading is upon the poor. . . . ye have planted pleasant vineyards, but ye shall not drink (*yayin oinon, vinum*) wine in them.

Amos ix. 14. And I will bring again the captivity of my people Israel. . . . and they shall plant vineyards, and drink the (*yayin, oinon, vinum*.) wine thereof; they shall also make gardens and eat the fruit of them.

Zeph. i. 13. Therefore their goods shall become a booty, and their houses a desolation; they shall also build houses but not inhabit them; and they shall plant vineyards, but not drink the (*yayin, oinon, vinum*) wine thereof.

Isaiah xxvii. 2. In that day sing ye to her, (*hhamer, vinea meri*.) a vineyard of red wine.

Gen. xlix. 11. Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in (*yayin, oino, vino*.) wine, and his clothes in the blood of grapes.

Deut. xxviii. 39. Thou shalt plant vineyards and dress them, but shalt neither drink of the (*yayin, oinon, vinum*) wine, nor gather the grapes, for the worms shall eat them.

2 Kings xviii. 32. Until I come and take you away to a land like your own land, a land of corn and (*tirosh, oinou, vini*) wine, a land of bread and vineyards, a land of oil-olive, and of honey, that ye may live and not die.

Isaiah xxxvi. 17. Until I come and take you away to a land like your own land, a land of corn and (*tirosh, oinou, vini*.) wine, a land of bread and vineyards.

Jeremiah xl. 10. But ye, gather ye (*yayin, oinon, vindemiam*) wine and summer fruits, and oil, and put them in your vessels, and dwell in your cities that you have taken.

Joel i. 5. Awake, ye drunkards, and weep; and howl all ye drinkers of (*yayin, oinon, vinum*) wine, because of the (*ausis*) new wine, for it is cut off from your mouth.

FINALLY DECLARED TO BE (*hhamer*.) RED WINE IN THE VINEYARD.

Isaiah xxvii. 2d. In that day sing ye to her (*hhamer*) a vineyard of red wine.

Thus apparent is it, that in the opinion of the translators of our English Bible, the fruit of the vine, in its natural and un-intoxicating, as well as in its artificial and intoxicating state, was called by Moses and the Prophets, WINE.

Nor in the opinion of the translators of our

English Bible only, but in the opinion also of the translators of the Septuagint, and the Vulgate also. These all render the terms by which the fruit of the vine in its natural state is designated, by the same terms which designate it in its artificial state.

Had there been but a single undisputed text in which the fruit of the vine in its natural un-intoxicating state was called wine, that single text ought to be deemed conclusive. How much more so, when there are so many texts in which it is so called by different writers, and during so many ages.

What the terms were which the sacred writers actually employed to denote the fruit of the vine in the press, the vat, the cluster, and the vineyard, admits of no debate. They called the fruit of the vine in this state *tiros*, *ausis*, *hemar*, *yayin*, rendered over and over again, *oinos* in Greek, *vinum* or *merum* in Latin, and *wine* in English.

By the name wine, and by no other name, this article has always been known to the reader of the English Bible. There it is always called wine, as every reader of the Bible can assure himself. And whether it is rightly called wine there; and rightly called *oinos* in the Sept., and *vinum* in the Vulgate, has never (it is believed) till of late been called in question.

Now, even though the usage of calling the pure blood of the grape in its natural state, wine, were peculiar to the sacred writers, it would still be decisive of the question now at issue. It is what Moses, and Isaiah, and Jeremiah, and other prophets, call the article in question, and not what it is called by Aristotle, and Plato, and Columella.

But whether this usage be peculiar to the sacred writers, or whether it is common to them, and profane writers, both Greek and Roman, ancient and modern, will in the sequel be apparent.

Cato, the elder, in his work on "Rural Affairs," has a chapter concerning PENDANT WINE. "*Lex vini pendenti*," is the heading of this chapter. It is the cxlvii.

The regulation concerning the hanging or ungathered wine, is as follows: "*Hac lege vinum pendens venire oportet. Vinacos illutos et faeces relinquito. Locus vinis ad kalendas Octobris primas dabitur; si non ante ea exportaveris, dominus vino quod volet faciet.*" According to this regulation, the hanging wine ought to be sold. You are to leave the husks unwatered, and the dregs. A place shall be set apart for the wine, down to the first kalends of October; if you have not carried them clear off before, the proprietor shall do whatever he pleases with the wine." That Cato used the term *vinum*, for wine in the cluster, is apparent from the next chapter, in which he treats of *vinum in dolis*—the wine in the casks.

Livy, who flourished in the golden age of Roman literature, when accounting for the settlement in the plains of Italy of the Clusii, (one of the barbarous tribes of ancient Gaul,) says, lib. v. chap. 33, "*Eam gentem (scil. Clusinum) traditur sumi dulcedine frugum, maximeque vini, novatum voluptate, captam, Alpes transisse, agrisque ab Etruscis ante cultos possedisse: et innoxisse in Galliam vinum inicienda gentis causa Aruntem Clusinum,*" &c.

"There is a traditionary report that that nation, (the Clusii,) captivated by the lusciousness of the fruits, and especially of the (*vinum*) wine, crossed over the Alps, and took possession of the enclosed lands, hitherto cultivated by the Etruscians, and that Aruns, the Clusian, (for the purpose of alluring his people, imported (*vinum*) wine into Gaul."

Ovid applies the Latin *merum*, wine, in the same manner: "*Vixque merum capiunt grana, quod intus habent.*" "And scarce the grapes contain the wine within."

Calmet says: "The ancients had the secret of preserving wine sweet throughout the year;" and Plutarch affirms, that "before the time of

Psammaticus, the Egyptians neither drank fermented wine, nor offered it in sacrifice."

According to Plautus, who lived about two hundred years before Christ, the Latin *mustum* signified "both wine and sweet juice."—*Leigh's Critica Sacra*, p. 58.

Says Nicander, "*Orneusd'en koiloisin apothlipas depaessin oinou eklese.*" "And Ceneus having squeezed (the juice of the grapes) into the hollow cups, called it wine (*oinos*)." Thus the Greeks, as well as the Hebrews, called fresh grape juice wine.

Says Tibullus, in his fifth Elegy, "*Ille deo sciet Agricola Provitibus uvam, pro se; te spicas grege ferre dapem.*"

"With pious care, will load each rural shrine,
For ripened crops a golden sheaf assign,
Cates for my fold, rich clusters for my wine."

"A white sweet liquor distils from the Palm," which, Prof. Kid says, "is used extensively in India, under the name of Palm wine."—*Bridge-water Treatise*, p. 214.

(*Yayin*) "Wine which is made by squeezing the grapes—the expressed juice of grapes."—*Parkhurst*.

"Pressed wine is that which is squeezed with a press, from the grapes; sweet wine, is that which has not yet fermented."—*See Recs' Encyclopedia*.

"Must, the wine or liquor in the vat."—*Dr. Sanders*.

"The modern Turks carry the unfermented wine along with them in their journeys."—*Sir Edward Barry*.

That the fruit of the vine in its natural state, as it exists in the vat, the press, the cluster and the vineyard, was originally called wine by both sacred and profane writers, is as apparent as it is, that it was, and still is used as a beverage. It was, moreover, not only recognized as wine, but also as wine of superior quality, and hence, by way of distinction, enumerated among other blessings, and declared to be itself a blessing.

Tiros, always used by the sacred writers to denote the fruit of the vine in its natural, and not its artificial state, occurs but thirty-eight times in the Old Testament. In thirty-six of which it is used in a good sense, and with approbation, once in a doubtful sense, and once, and only once, in a bad sense—and then not on account of any imputed inebriating qualities.

Yayin, is a generic term, and when not restricted in its meaning by some word or circumstance, comprehends vinous beverage of every sort, however produced, and whether the fruit of the vine or not. It is, however, as we have seen, often restricted to the fruit of the vine in its natural and un-intoxicating state, as existing in the vat, the press, and the cluster. But it is worthy of remark that, when so restricted, we have in no instance found it used in a bad sense, or with disapprobation; whereas, we have very often found it used in a bad sense, and with disapprobation, when used to denote the fruit of the vine in its artificial and intoxicating state.

In this latter state it is forbidden to kings, forbidden to be looked on, said to cause woe and sorrow, to bite like a serpent, to sting like an adder; and it is finally denounced as a mocker, and employed as a symbol of wrath both temporal and eternal.*

* In most if not all the following passages, *ayin* is clearly used for the fruit of the vine in an artificial and intoxicating state, and in all of them it is used with disapprobation, expressed or implied.

Table with 2 columns: Description of passage and Reference. Includes entries like 'With the drunkenness of Noah', 'With woe to those afflicted by it', 'As an illustration of drunkenness', 'With treachery', 'With the poison of dragons', 'With fury', 'With acrimonious meat', 'With violence'.

Whereas, "*the pure blood of the grape*," the promised beverage to the people of God, is not only coupled with other and precious blessings, but the cluster which contains it is expressly declared to contain a blessing in it.

The same distinction made by the inspired writers between the fruit of the vine in its natural and un-intoxicating, and its artificial and intoxicating state, is also made by un-inspired writers, and the same preference given by the former writers to the fruit of the vine, in its natural state, is given by the latter writers to the fruit of the vine in the same state.

The fruit of the vine in the form of the "*pure blood of the grape*," (or in other words, grape-juice) was not only reputed to be wine, by wise and good men among the pagans, but it was reputed to be better wine than grape juice, when more fully fermented; and better, because un-intoxicating—I say better than when more fully fermented, because although grape juice might possibly be expressed and preserved at so low a temperature as to entirely prevent fermentation, still, in the climate of Judea, this would not ordinarily be the case. By UNFERMENTED WINE, therefore, as used in this discussion, is meant wine that has undergone no artificial or other or further fermentation than what ordinarily takes place in the vat and the press, and sometimes perhaps even in the cluster. Such wine though not always entirely free from alcohol, contains but little of that element, and that little so modified by the remaining saccharine matter, with which it exists in admixture, as to prevent its producing intoxication, even though used freely, and to the extent required for beverage."

As we have said, the same distinction made by inspired writers, between the fruit of the vine in its natural and un-intoxicating, and its artificial and intoxicating state, is also made by un-inspired writers.

Even Horace was evidently aware of the dis-

Table with 2 columns: Description of passage and Reference. Includes entries like 'With the mocker', 'With woe and sorrow', 'With profaneness', 'With voluptuousness', 'With festivity and merriment', 'With sensuality', 'With transgression', 'With prohibition to Nazarites', 'With temptation to Nazarites', 'With temptation to Rechabites', 'With refusal by Rechabites', 'With refusal by Daniel'.

In most if not all the following passages *ayin* is used to denote the fruit of the vine in its natural and un-intoxicating state, and in none of them is it used with disapprobation, either expressed or implied; nor is it elsewhere ever so used when employed to denote the fruit of the vine in its natural and un-intoxicating state.

Table with 2 columns: Description of passage and Reference. Includes entries like 'Gen. xlvii. 11', 'Deut. xxxiii. 3', '2 Kings xviii. 22', 'Psalms civ. 15', 'Isaiah xvi. 10', 'Isaiah xxxvi. 15', 'Jer. xl. 10', 'Jer. xl. 12', 'Jer. xlviii. 33', 'Sam. ii. 12', 'Amos v. 11', 'Amos ix. 14', 'Zeph. i. 13'.

Besides the foregoing there are passages in which *ayin* is used, where there is no direct or immediate connection to indicate whether it be used for the fruit of the vine in its natural or artificial state—that is, whether it is in the state in which it exists in the vineyard and the vat, or in the state in which it exists after being removed therefrom and subjected to further fermentation.

* *Tiros* is always used for the fruit of the vine in its natural and un-intoxicating state. It occurs twenty-eight times, in thirty-six of which it is clearly used with approbation; in one instance its use is doubtful, and once, and but once it is used with disapprobation, but not even then as producing inebriety.

Yayin is used for the fruit of the vine, not only in its artificial and intoxicating, but also in its natural and un-intoxicating state. It occurs one hundred and forty-seven times.

inction between intoxicating and unintoxicating wine.

"*Aufidius forti miscebat mella Falerno
Mendose; quoniam vacuis committere venis
Nil nisi lene decet, leni præcordia mulso
Prolueris melius.* Hor. Sat. 13. 2. Sat. 4. 24.

"*Aufidius first, most injudicious, quaffed
Strong wine and honey for his morning draught;
With lenient beverage fill your empty reins,
For lenient must will better cleanse the reins.*"

Elsewhere the same poet says.

"*Hic innocentis pocula Lesbii
Duces sub umbra; nec Semelius
Cum Marte confundet Thyoneus
Prælia.*"

He tells his friend Macænas, that he might drink a "hundred glasses of this "innocent Lesbian" without any danger to his head or senses. In the Delphian edition of Horace we are told, that "Lesbian wine could injure no one; that, as it would neither affect the head nor inflame the passions, there was no fear that those who drank it would become quarrelsome." It is added, that "there is no wine sweeter to drink than Lesbian; that it was like nectar, and more resembled ambrosia than wine; that it was perfectly harmless, and would not produce intoxication."

Athenæus (as translated by Baccius) says, that "*Surrentinum pingue et valde debile*"—"Surrentine wine was fat and very weak;" which is in keeping with the words of Pliny, "*Surrentina vina caput non tenent*"—"Surrentine wine does not affect the head." As are also the words of Persius, iii. 93.

"*Lenia loturo sibi Surrentina rogavit.*"

"He has asked for himself, about to bathe, mild Surrentine."

Columella (book iii. cap. 2.), alluding to the weak wines of Greece, says, "Those small Greek wines, as the Mareotic, Thasian, Pythian, Sophortian, though they have a tolerable good taste, yet, in our climate, they yield but little wine, from the thinness of their clusters, and the smallness of their berries. Nevertheless, the black *Inerticula* (the sluggish vine), which some Greeks call *Amethyston*, may be placed, as it were, in the second tribe, because it both yields a good wine and is harmless: from which, also, it took its name; because it is reckoned dull, and not to have spirit enough to affect the nerves, though it is not dull and flat to the taste."

Speaking of sweet wine, Aristotle says, (*Meteor.* lib. iv. cap. 9), *oinos th' o men glukus dio kai ou methuskei*—that sweet wine would not intoxicate.

There was a Spanish wine, says Pliny (lib. xiv. cap. 2.), called "*inerticulum justius sobriam, viribus innoxiam, siquidem temulentiam sola non facit*"—"a wine which would not intoxicate."

Pliny and Varro speak of a wine called "*murriana*"—"a wine not mixed with myrrh, but a very sweet aromatic drink, much approved of by Roman ladies, and conceded to them because it would not inebriate." "*Dulcis nec inebrians*," are the words of Varro. Of this wine Pliny also says (lib. xiv. cap. 3.), that it would not intoxicate.

Athenæus speaks of the "innocent Chian," and the "unintoxicating Biblinum," and Plautus of the "toothless Thanium and Coan;" all of which vinous beverages are comprehended under the term *oinos*, each of which is designated by that term; and even when different kinds of wine are indicated, the same name is applied to more than one kind. It is not sufficient, therefore, to say, "He drank Crete wine;" for, as Baccius affirms, "*Duplex meminit vinosum et dulce quod passum dicit.*" It is needful, in judging ancient wines, to attend to the quality as well as the name: "*quia VINUM non temetum, sed PASSUM DULCE, permittitur mulieribus; dulce vero non inebrians.*" Thus the *vinosum temetum*, or strong intoxicating wine, is exhibited in contrast with the *weak* unintoxicating wine. The one class is spoken of as "*potens vinum*"—powerful

wine; the other, as having "*nihil vinosum*"—nothing vinous.

"All Italy," says Andreas Baccius, "naturally, at this time, abounds in wines, and delights throughout in sweet wines, and not less in black wines; but these are altogether different from the ancient wines, both in their preparation and their treatment, as well as their quality, for our sweet, as well as the white and black, intoxicate."

Whatever may be the decision of those whose taste has been depraved by the fabricated wines of commerce and the drinking usages of the moderns, there cannot be a doubt that the wise and good men among the ancients, as well un-inspired as inspired, appreciated wines of every kind the higher, the less alcohol and the more saccharine matter they severally contained; and the alcohol contained, other things being equal, depended on the extent to which fermentation was carried,—and fermentation itself depended on temperature, fluidity, and the relative proportions of the barm and saccharine matter in the fermenting mass.

There were wines which, without being subjected to any special treatment, would, on account of their excess of saccharine matter, remain without fermenting, in their natural and unintoxicating state, for a great length of time; such, especially, were the wines of Tenedos. Says Dr. E. Clark, in his travels, "Perhaps there is no part of the world where the vine yields such redundant and luscious fruit: the juice of the Cyprian grape resembles a concentrated essence. The wine of this island is so famous all over the Levant, that, in the hyperbolic language of the Greeks, it is said to have the power of restoring youth to age, and animation to those who are at the point of death. Englishmen, however, do not consider it as a favorite beverage: it requires near a century of age to deprive it of that sickly sweetness which renders it repugnant to their palates."

"When it has remained in bottles for ten or twelve years, it acquires a slight degree of fermentation upon exposure to the air; and this, added to its sweetness and high color, causes it to resemble Tokay more than any other wine; but the Cypriots do not drink it in this state: it is preserved by them in casks, to which the air has constantly access, and will keep in this manner for any number of years. After it has withstood the vicissitudes of the seasons for a single year, it is supposed to have passed the requisite proof, and then it sells for three Turkish Pias-tres a goose, (about 21 pints.) Afterwards the price augments in proportion to its age. We tasted some of the Commanderia, which they said was forty years old—although still in the cask. After this period it is considered as a balm, and reserved on the account of its supposed restorative and healing quality for the sick and dying. A greater proof of its strength cannot be given than by relating the manner in which it is kept—in casks neither filled, nor closed. A piece of sheet-lead is merely laid over the bung-hole, and this is removed every day when customers visit their cellars to taste the different sorts of wine proposed for sale."

Even in wines expressed from less luscious grapes, fermentation could be, and often was among the ancients artificially prevented, and wine produced that would remain permanently sweet and unintoxicating.

Calmet informs us that "the ancients had the secret of preserving wine sweet throughout the year;" and Plutarch records that "before the time of Psammaticus, the Egyptians neither drank fermented wine, nor used it in their offerings."—and there are writers who inform us how the preservation of wine sweet throughout the year might be effected.

Says Columella, lib. xii. chap. 27; "*De vino dulci faciundo.*" "Gather the grapes, and expose them for three days to the sun; on the fourth, at mid-day tread them; take the *mustum lixivium*, that is the juice which flows into the

lake before you use the press, and when it has cooled, add one ounce of pounded iris, strain the wine from its fæces and pour it into a vessel. This wine will be sweet, firm, or durable, and healthful to the body."

Says Didymus, lib. vii. cap. 18; "In Bythnia some persons thus make sweet-wine. Thirty days before the vintage, they twist the twigs which bear the clusters, and strip off the foliage, so that (the rays of) the sun striking down, may dry up the moisture, (sap) and make the wine sweet, just as we do by boiling. They twist the twigs for this reason, (viz:) that they may withdraw the clusters from the sap and nourishment of the vine, so that they may no longer receive any moisture (sap) from it. Some persons, after they have bared the bunches from the leaves, and the grapes begin to wrinkle, gather them together in the clusters, and expose them to the sun until they have all become *uva passæ*, (raisins.) Lastly, they take them up when the sun is at the hottest point, carry them to the upper press, and leave them there the rest of the day, and the whole of the following night, and about day-light they tread them.

Suidas calls "*gleukos*" which is said to be "*mustum, vinum, et succus dulcis*;" "must, wine, and a sweet juice." "*To apostagma tes staphylo-tes prin pathe*," the wine "that dropped from the grape before it was trodden."

Mr. Buckingham says that wine in Smyrna is called "the droppings of the wine press;" and "virgin wine."

According to Pliny, Protopum was "*mustum quod sponte profluit antequam uva calcetur*," "the must which flows spontaneously from the grapes before they have been trodden."

These rich, slightly-fermented, unintoxicating wines were not only held in peculiar estimation among the ancients, but by them various expedients were adopted, not to further, but to arrest the process of fermentation in their other, and less luscious wines—among which expedients were the EXCLUSION OF AIR, AND THE REDUCTION OF TEMPERATURE, THE EVAPORATION OF CONTAINED WATER, AND THE ABSORPTION OF THE CONTAINED OXYGEN.

THE PREVENTION OF FERMENTATION BY THE EXCLUSION OF AIR, AND THE REDUCTION OF TEMPERATURE.

It was a well-known fact that air, and a certain degree of heat were requisite to fermentation, and it was also a well-known fact that wines were less liable to run into the vinous fermentation after they had been kept a considerable length of time in an unfermented state.

"Hence the Romans were accustomed to put the new wine into jars, which, being well stopped, new ones being preferred, were then immersed for several weeks in a cistern, or pond; in fact, as the wine was made about September and October, they were sometimes allowed to remain immersed during the whole of the winter, until, as Pliny naively observes, "the wine had acquired the habit of being cold." Sometimes the same object was effected by the casks being buried deep under ground.—*Plin. Nat. Hist.* lib. xiv. c. 9.

Says Columella, lib. 12, cap. 29, "*Quemadmodum mustum semper dulce tanquam recens permaneat.*" "That your must may always be as sweet as it is new, thus proceed: Before you apply the press to the fruit, take the newest must from the lake, put it into a new amphora, bung it up, and cover it very carefully with pitch, lest any water should enter; then immerse it in a cistern or pond of pure cold water, and allow no part of the amphora to remain above the surface. After forty days, take it out, and it will remain sweet for a year."

THE PREVENTION OF FERMENTATION BY THE EVAPORATION OF THE CONTAINED WATER.

It is conceded by modern chemists generally, it is believed, that the ancients were correct in

the opinion, that a certain degree of fluidity is essential to fermentation.

When grape juice is very weak and watery, boiling may indeed, by increasing the relative proportion of the saccharine matter, facilitate the process of fermentation. But where the requisite fluidity, and the requisite proportions between the barm or yeast, and the saccharine matter, already exist, boiling will obstruct or prevent fermentation.

Says Boerhaave, "By boiling the juice of the richest grapes loses all its aptitude for fermentation, and may afterwards be preserved for years without undergoing any farther change."

Says Newman, "It is observable, that when thick juices are boiled down to a thick consistence, they not only do not ferment in that state, but are not easily brought into fermentation when diluted with as much water as they had lost in the evaporation, or even with the very individual water that had exhaled from them. Thus sundry sweet liquors are preserved for a length of time by boiling. From these considerations, it is probable that the qualities for which the Romans and Greeks valued their wines were very different from those sought after in the present day; and that they contained much saccharine matter and but little alcohol."

Says Aristotle, "the wine of Arcadia was so thick, that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water."

Says Democritus, "The Lacedæmonians, *eis to pur eosi ton omon eosan to pempton meros aphepselhe kai meta tessara ete krontai*," were accustomed to boil their wine upon the fire until the fifth part had been consumed. It was drunk after a period of four years had elapsed.

Says Pliny, "Musto usque ad tertiam partem mensuræ decocto; quod ubi factum ad dimidium est, defrutum vocamus." Nat. Hist. cap. ix.

The practice of boiling wine was, and still is prevalent among the Asiatics. To the existence and prevalence of this practice, Doct. Bowring bears testimony. Among the boiled wines spoken of by the ancient writers, are *Sapa*, *Defrutum*, *Siræum* and *Hepsina*.

These wines are very similar, and the chief difference between them appears to consist in the degree to which they were severally reduced. The derivation of *sapa* may have been perhaps from the Hebrew *sobhe*, as *siræum* may have been from the Hebrew *syr*, caldron, in which the process of boiling was performed.

Fabbroni, an Italian writer, treating of Jewish husbandry, says, "The palm trees also, which especially abound in the neighborhood of Jericho and Engaddi, served to make a very sweet wine, which is made all over the East, being called 'Palm wine' by the Latins, and 'Syra' in India, from the Persian *shir*, which means 'luscious liquor or drink.'"

These preparations are all distinctly included under the class "*oinos*," wines. In deciding, therefore, concerning ancient wines, it is necessary to consider the quality, as well as the name, because, as Baccias informs us, "duplex meminit et dulce quod passum dicit;" and hence, as another ancient writer says, "Quia VINUM NON TEMETEM sed passum dulce permittitur mulieribus—*dulce vero non inebrians*."

THE PREVENTION OF FERMENTATION BY THE ABSORPTION OF THE CONTAINED OXYGEN.

Says C. Reading, in his history and description of modern wines, p. 41: "Its object (sulphurization) is to impart to wine clearness and the principle of preservation, and to prevent fermentation."

Says Doct. Ure, "fermentation may be tempered or stopped by those means which render the yeast inoperative, particularly by the oils that contain sulphur, as oil of mustard; as also by the sulphurous and sulphuric acids. The operation of sulphurous acid, in obstructing the fermentation of must, consists partly, no doubt,

in its absorbing oxygen, whereby the elimination of the yeasty particles is prevented. The sulphurous acid, moreover, acts more powerfully upon fermenting liquors that contain tartar, as grape juice, than sulphuric acid. This acid decomposes the tartaric salts; combining with their bases, sets the vegetable acids free, which does not interfere with the fermentation, but the sulphurous acid operates directly upon the yeast."

In the London Encyclopedia, "stum" is termed an unfermented wine; to prevent it from fermenting, the casks are matched, or have brimstone burnt in them. Sulphur is placed among the antiferments mentioned by Donovan.

Says Count Dandolo, on the art of making and preserving of the wines of Italy, first published at Milan, 1812, "The last process in wine making is sulphurization: its object is to secure the most long continued preservation of all wines, even of the very commonest sort." The classifications (spoken of in a former section) tend to assist this keeping of wines; but sulphurization, or the application of sulphur (sulphurous acid) to the wine, is that process which more directly attacks that pernicious fermenting principle, in the very bowels of the wine itself, (if such an expression may be allowed,) and destroys its power of mischief. The action of this vapor of sulphur not only neutralizes, changes, and destroys the fermenting principle existing as yet undeveloped in the must fresh pressed from the grape, leaving untouched the saccharine part, but it operates equally upon the quantity of ferment remaining in the wine which has already undergone fermentation." "This process shows the effect of sulphurization to annihilate entirely the power of the fermenting principle in the wine, and even in the must, without ever changing the sugary substance in the must, or the alcohol in the wine." By this means, a sound wine, though on the very point of changing, and a wine which could not be carried twenty miles without becoming muddy, or being spoiled, after clarification or sulphurization, is in a state for keeping a hundred years, and will bear the motion of a long journey.

And not only is it the rich and generous wines, such as the well known ones of Bordeaux, which by sulphurization can be rendered capable of long keeping and bearing a journey, but even the very lightest wines, like those of Burgundy, are equally influenced by it, and become fit for exportation or removal to distant places.

Sulphurization, then, not only leaves untouched the alcohol which may be already existing, and the aromatic principles of the wine, but when a wine that has been sulphurized contains any sugary matter not decomposed, that sugary matter continues perfectly untouched, in consequence of the ferment (which would have converted it into spirit) being neutralized by the sulphurization.

The ancients were aware that the process of fermentation could thus be arrested, and hence both the interior and exterior of the vessels in which the new wine was contained, was said to have been covered with gypsum.

THE ANCIENTS USED MEANS AS WELL TO DISSIPATE ALCOHOL WHEN GENERATED, AS TO PREVENT GENERATION.

Hence, the yeast was not only separated from the saccharine matter by subsidence, but the wine itself was passed through the filter.

Says Pliny, "*Ut plus capiamus sacco franguntur vires; et alia irritamenta excogitantur; ac bibendi causa etiam venena conficiuntur.*"—"That we may be able to drink a greater quantity of wine, we break, or deprive it of its strength or spirit, by the filter, and various incentives to thirst are invented."

Says Horace, "*Liques vina*," Car. lib. i. ode 11. On these words the Delphin notes are as follows. "Be careful to prepare for yourself

wine percolated, and defœcated by the filter, and thus rendered sweet and more in accordance to nature and a female taste. Certainly the ancients strained and defœcated their must through the filter repeatedly before they could have fermented: and, by this process, taking away the forces that nourish and increase the strength of the wine, they rendered them more liquid, weaker, lighter, and sweeter, and more pleasant to drink."

WHERE THE ALCOHOL GENERATED BY FERMENTATION WAS NOT SUFFICIENTLY DISSIPATED BY THE FILTER, OR OTHERWISE, ITS INFLUENCE WAS COUNTERACTED BY THE ADDITION OF WATER.

Hippocrates informs us that the wines of the ancients were divided into *oligophoroi* and *poluphoroi*, such as did, and such as did not require dilution by water.

Plutarch mentions three dilutions. Hesiod prescribed, during the summer months, three parts of water to one of wine.

Athenæus has treated of the manner in which the ancients mingled their wines. He represents Archippus as inquiring; "Who of you has mingled an equal quantity of water with wine? It is far better to use one part of wine and four of water."

Nichocares considers one part of wine to five of water as the most desirable proportion.

According to Homer, Pramnian and Maronian wines required twenty parts of water to one of wine; and Hippocrates considered twenty parts of water and one of Thasian wine to be a proper beverage.

Pliny declares that Maronian wine, celebrated by Homer, had maintained its character; for during the time of Mutianus, their consul, each pint was mingled with eighty parts of water.

In the receipt for making Cato's family wine, the vinegar and sea-water greatly exceeded the sapa; and to the grape-juice was to be added five times its quantity of pure water; and from the whole the air was to be excluded ten days. Thus a celebrated wine was produced, that would keep till the following summer solstice. What the strength of such a wine must have been, and how it would be appreciated by wine-drinkers of our day, can readily be imagined.

The ancient Greeks, like the ancient Romans, heathens though they were, furnished, by their exemplary abstemiousness, a severe rebuke to modern christians. Their festivals were schools of temperance and sobriety. The wines used on these occasions were invariably mixed with water. None other were allowed. Indeed, in reputable society, the practice of mingling their wine with water was universal.

Those ancient authors, who treat upon domestic manners, abound with allusions to this usage. Hot water, tepid water, or cold water, was used for the dilution of wines, according to the season.

The process was common, and reduced to system. "Sometimes they were so luxurious as to mix their wine with hot water, so as to secure perfect combination, and then cool it down with ice or snow. In Italy the habit was so universally diffused, that there was an establishment at Rome for the public sale of water for mixing it with wine.

It was called Thermopolium, and, from the accounts left of it, was upon a large scale. The remains of several have been discovered among the ruins of Pompeii. Cold, warm, and tepid water was procurable at these establishments, as well as wine; and the inhabitants resorted there for the purpose of drinking, and also sent their servants for the water. The fact of the practice being interwoven with the daily habits of the Greeks, may be judged from the circumstance of the Greek term for a bowl or goblet—*krater* (quasi *kerater*)—literally implying "a mingler," being derived from a verb signifying "to mingle." Each nation, as already shown,

had its peculiar terms for inspissated wines which required mingling,—as *sapa*, *carænum*, *siræum*, and *hepsema*; each, too, had its peculiar term to denote wine not yet mingled, as the Greek *akraton*, the Latin *merum*,—(*tirosi lo yayin*.)

Nor was it peculiar to pagans to mingle water with wine for beverage and at feasts; nor to profane writers to record the fact. It is written of wisdom, not only, that she had killed her fat things, but also that she had mingled her wine; and so written by an inspired penman.

But what gives the greater weight to the inference to be drawn from these usages of the ancients is, that they not only resorted to expedients to prevent the generation of alcohol, and to dissipate it when generated, but that THEY ALSO PRONOUNCED THAT THE BETTER WINE IN WHICH THE GENERATION OF ALCOHOL HAD BEEN THE MOST EFFECTUALLY PREVENTED—OR HAVING BEEN GENERATED, WHERE IT HAD BEEN MOST EFFECTUALLY DISSIPATED, OR ITS POTENCY OTHERWISE COUNTERACTED OR DESTROYED.

Says Pliny, "*Utilissimum vinum omnibus sacco viribus fractis.*" The most useful wine is that which has its strength broken or destroyed by the filter, "*inveterari vina saccisque castrari,*" and again, "*Minus infestat nervos quod vetustate dulcescit.*" "Wines which become sweet by age are less injurious to the nerves." "Wines were rendered old, and deprived of their vigor, by filtering." lib. xxiii: chap. 1.

The same author mentions, lib. xiv: chap. 2; a wine called *inerticulum*, *justius sobriam*, *viribus innoxiam*, *siquidem temulentiam sola non facit*; a wine which would not intoxicate, *iners*, without spirit, more properly termed, "sober wine," harmless, "and which alone would not inebriate."

Colunella speaks (lib. 3, chap. 2) of a wine called "Amethyston," unintoxicating. He adds, that it was "a good wine—harmless"—and called "iners"—weak—and would not affect the nerves.

"Be careful," says the Delphin Notes on Horace's 11th Ode, "to prepare for yourself wine percolated, and defœcated by the filter, and thus rendered sweet, and more in accordance to nature—and a female taste."

Theophrastus called wine that had been "*castratum*," deprived of its strength, "*ethikon*," "moral wine."—Nor Theophrastus only.—The ancients when speaking of wine, deprived of its potency, use the terms, "*enuuchum*," "*effeminatum*," "*castratum*." The corresponding Hebrew word is even used by Isaiah, i., 22, when speaking of wine reduced by water.

Polybius in a fragment of his 6th book states, "Among the Romans the women were forbidden to drink wine; they drank a wine which is called *passum*, (*Latine*, *Passum*), and this was made from dried grapes or raisins. As a drink, it very much resembled *Aegosthenian* and *Cretan*, (*gleukos*), sweet wine, and which is used for the purpose of allaying thirst."

Both Pliny and Varro treat of a wine which was conceded to Roman ladies, because it did not inebriate.

Says Plutarch, (in his *Sympos*), "Wine is rendered old or feeble in strength when it is frequently filtered; this percolation makes it more pleasant to the palate; the strength of the wine is thus taken away without any injury to its pleasing flavour. The strength or spirit being thus withdrawn or excluded, the wine neither inflames the head nor infests the mind and the passions, but is much more pleasant to drink. Doubtless defœcation takes away the spirit or potency that torments the head of the drinker; and, this being removed, the wine is reduced to a state both mild, salubrious, and wholesome."

That un-intoxicating, as well as intoxicating wines existed from remote antiquity, and were held in estimation by the wise and good, there can, I think, be no reasonable doubt. The evidence is unequivocal, and plenary. Not in-

deed that the wines in use in Syria, or the Holy Land, were universally, or even generally un-intoxicating. We have demonstrative evidence that they are not so now—and presumptive evidence that they were not so formerly. We know that then, as now, inebriety existed—and then as now, the taste for inebriating wines may have been the prevalent taste—and intoxicating wines, the prevalent wines. Still un-intoxicating wines existed, and there were men who preferred such wines, and who have left on record the avowal of that preference. That these men were comparatively few in number—and that the wines they recommended, were not generally in request, does not surely render it the less probable that they were wines deserving commendation. It might then as now—and in reference to this, as well as other questions of right and duty, be said,

"Broad is the road that leads to death,
And thousands walk together there;
While wisdom shows a narrow path,
With here and there a traveller."

From the foregoing examination, it is apparent that the fruit of the vine in the state it exists in the vat, the vineyard and the cluster, is called in the original by the sacred writers of the Old Testament, *tirosi*, *yayin*, *ausis*, *hhamer*, &c., that in the Greek translation of these terms by the Seventy, it is called *oinos*, in the Latin translation, *vinum*, and in the English, *wine*. And it is further apparent that the fruit of the vine in the same state, is called by the same name by profane writers; hence we meet in Aristotle with (*oinon*) wine of the vat; in Livy, with (*vinum*) wine of the field; and in Cato, as well as Isaiah, with (*vinum pendens*) wine of the cluster; and hence also, when we do so meet with these terms, though the presumption will be that they refer to the fruit of the vine in some state, it can only be determined in which by considering the attendant circumstances; and for the obvious reason, that the terms *yayin*, *oinos*, and *vinum* are generic terms, and embrace in their comprehensive meaning, the fruit of the vine, or pure blood of the grape, in all the states in which it exists.

But whatever question may be raised about the quality of other kinds of wine, there can be no question about this pendent wine of Cato; it is the wine of the cluster of Isaiah. This wine must be good wine, for it is wine approved of God; and there was, as we have seen, a time when it was approved of man also; and however it may now be spoken against, we believe it still to be not the less worthy of commendation on that account, because we believe it still to be what it then was (in the sense in which we use the terms) *unintoxicating wine*. Not that we affirm the pure blood of the grape as expressed from the ripened cluster, to have been always absolutely untouched by fermentation, but only slightly and healthfully affected by it. In olden time wine, as we believe, was appreciated not as now, according to its strength, but according to its weakness.

I am aware that there are those who consider the question of fermentation in wine, a question not of degree but of totality. Pure alcohol, say they, is poison; and because it is so, every beverage in which alcohol is contained, how minute soever the quantity, must be poison also. This, though plausible, is not conclusive; and were it so, the water we drink, nay the very air we breathe, would be poison; for oxygen and nitrogen, of which it is composed, are so; and so is every mixture of the two in any other proportions than the proportion in which the God of nature has united them in the vital air; and yet when so united, they are breathed not only with impunity, but of necessity, as an essential element of life. In like manner, though alcohol be poison, and though every mixture of it in any greater proportions than that in which God has united it with those other elements in the "*pure blood of the grape*," may also be poison, it does not follow, if so united, it must be

so. On the contrary, the beverage thus formed may be not only innocuous but nutritious and renovating, as the noble Canaro found it when he drank the fresh new wine of the recent vintage; and yet this same beverage, so bland and healthful, while its original elemental proportions are maintained, may increase in potency as its contained alcohol is increased by progressive fermentation, till changed in its nature, it becomes what the Bible significantly calls it, a "*Mocker*;" executing on those who drink it a vengeance which the Bible no less significantly describes, by comparing it to the bite of the serpent and the sting of the adder.

It is urged, I am aware, that these terms and terms like these, when applied to wine of some sort, are to be understood not as conveying counsel to refrain from the use of bad wine, but merely to avoid excess in the use of good. But according to what principle of interpretation is this urged? Is wine, in distinction from all the other bounties of Providence, always of good quality, that wine of bad quality should never have been spoken against by any writer, either sacred or profane? And, as if this were proven to be the case, are we bound, contrary to experience, contrary to reason, contrary to express declarations of Scripture, when we meet with passages in which wine is spoken of in terms of reprobation, and as a base article, and an article to be avoided, are we bound in such cases, in disregard both of the spirit and the letter of the text, to understand the terms employed, not as implying the avoidance of a bad article, but merely as a caution against the abuse of a good one?

Or if bad wine as well as good wine exists, then it may be asked whether good wine, among all the good creatures of God, is alone liable to abuse, that it should on that account be singled out and spoken against as a vile thing, and to be avoided? Are not corn, and oil, and milk, and honey, as well as wine, abused? or is the abuse of these not sinful, that neither of them on that account is ever styled the "*mockers*?" employed as a symbol of wrath, said to occasion woe and sorrow, that neither of these is forbidden to kings, forbidden to be brought into the house of the Lord, forbidden to be looked upon, or said to bite like a serpent or sting like an adder?

If because good wine can be abused, such wine deserves to be styled a "*mockers*," and can fitly be employed in the same state, and in allusion to the same attributes as a symbol of wrath, as well as of mercy, why may not sunlight and sabbaths, and even the visitation of the Holy Spirit, be spoken of in the same manner; for all these (good and glorious in themselves,) are, as well as wine, liable to abuse, and the abuse of these, as well as the abuse of wine, is sinful; and yet no such array of texts against these, or either of these, can be found in either Testament, as meets the eye against wine in both.

The fact that good wine may be abused, but ill accounts for the application to such wine of those terms of reprobation applied to wine of some sort so often in the Bible. To justify such an application of such terms, in such frequency, it should seem that not only good wine, which in the use might be abused, must have existed, but bad wine, and wine therefore unfit for use, must also have existed.

Since good and bad wine both exist now, why should they not have existed then? and if both existed then, (as the Bible assures us they did) why should it be doubted when wine is commended, that the commendation respects the former kind of wine; and when wine is condemned, that the condemnation respects the latter kind? Does either the honor of religion or the analogy of faith require that it should be otherwise?

When commending wine, if in place of commending the weak, nutritious, un-intoxicating wines of nature, the Bible commends the strong,

innutritious, intoxicating wines of art, it does so in contravention of the will of God, as every where else expressed; and the doing of this, here stands forth an isolated fact, at variance with all the other facts recorded in the scriptures, a fact unexplained and unexplainable.

All the other articles recommended as food or beverage, are not only pronounced good, but are practically found to be so. Elsewhere, in reference to articles of diet, the word and providence of God are in harmony; here only at variance; for, however bland, refreshing and life-sustaining the nutritious, un-intoxicating wines of nature may be, the strong, exciting, intoxicating wines of art are, and have ever proved themselves to be, both life and soul-destroying. Against the use of such wines, God hath not left himself without a witness in his Providence. From the chalice that contains it, is audibly breathed out the serpent's hiss, and visibly darted forth the adder's sting. Around this chalice ruins are strewed—strewed by the mocker—in which ruins there is a voice that speaks, and it speaks for God, and its language is, *Touch not, taste not, handle not.* Here there can be no mistake. That woe, and sorrow, and crime, and disease, flow from this inebriating chalice, none can deny; nor can any sophistry shelter its bewildering, crime-producing contents from deserved reprobation, or bring its use as a beverage, within the sanction of the sanctuary.

The books of nature and revelation were written by the same unerring hand. The former is more full and explicit in relation to the physical, the latter in relation to the moral laws of our nature; still, however, where both touch on the same subject, they will ever be found, when rightly interpreted, to be in harmony.

There was a time when the Copernican system, the truth of which was stamped on the phases of the planets, and proclaimed in the revolutions of the stars, was pronounced a heresy, because it was believed to be irreconcilable with the language of the Bible. Councils decreed that the earth stood still, and that the sun and stars revolved around it. Regardless of that decree, the sun and stars maintained their unalterable position, and the earth, unawed, moved onward in its orbit, and revolved on its axis; and it has continued to do so, till mankind, familiarised to its movements, see no longer any contradiction between those movements and the language in which they were formerly spoken of by patriarchs and prophets.

Nature and revelation are as little at variance on the wine question as other questions, and when rightly consulted, they will be found to be so. It is not in the text, but in the interpretation, that men have felt straitened in their consciences; and though this feeling should continue, unless the providence of God changes, it will not alter the facts of the case.

In vain will sophists teach, or councils decree, that intoxicating wine, wine the mocker, is good wine, and fit for beverage, so long as God in his providence proclaims that it is not. In despite of the teachings of sophists and the decrees of councils, the purpose of God will stand, and human arrogance continue to be rebuked, till it shall be felt that the laws of nature are sacred, and that it is as fatal to resist, as idle to reason, against the will of Him who ordained them.

To condemn as sin, *per se*, all use of intoxicating wine on the one hand, and to vindicate its use as a common beverage on the other, appears equally erroneous.

The wine of the condemned was doubtless an intoxicating wine, disallowed to worshippers in the house of the Lord, disallowed to kings, rejected by the Saviour, and yet it might be given to the sad of heart, as strong drink might to those ready to perish.

Doubtless other intoxicating wines follow the same rule. None of them were made in vain; each has its appropriate use, and may be used

whenever the use is beneficial, and to the extent it is beneficial; and each is to be avoided when its use would be injurious, as experience shows it to be, when used as custom sanctions its use as a beverage.

It is true that wine, as well as flesh and herbs, and bread and milk and honey, is contained in the original grant of good things to man, but this implies no sanction of bad wine, any more than any other bad article. Because flesh is contained in the same grant, no one feels called upon to defend the use of the flesh of horses or of dogs, or of reptiles, nay, not even the flesh of kine, when diseased or rendered noxious by putrescence or otherwise. Neither does any one, because herbs are contained in that grant, feel called upon to defend the use of henbane or deadly nightshade, or even of garden herbs, after having become wilted, and especially after having become deleterious by decay.

As little, because wine is contained in that grant, can the wines of Sodom be defended; nay, nor even wine from the vines of Eschol, or of Lebanon, after they shall have been rendered deleterious by the process of fermentation or any other process, through which it may have passed, before reaching ultimate, utter putrefaction.

Who ever thought, because bread and milk are sanctioned in the Bible, that therefore bread must be eaten after it had become mouldy by age, or milk, after it had become sour by fermentation.

From the moment the animal is slain, the herb gathered, or the cluster of the vine plucked, the process of decay commences, which, unless arrested, will continue in each, till all alike are rendered unfit for use, by progressive fermentation.

With wines, as with herbs and meats, some were originally comparatively good, and some comparatively bad; and some which were originally good became bad through mistaken treatment, the progressive process of fermentation, or some other incidental process through which they may have passed.

Meats recently slaughtered, herbs recently gathered, and wines recently expressed from the cluster, are usually the most healthful, nutritious and refreshing. And though wine perfectly free from alcohol may not be obtainable, and though its most perfect state be the state in which it is expressed from the cluster, still it may be more or less objectionable, as it deviates more or less from that state till it becomes positively deleterious and intoxicating.

Though God's grant to man covers wine among other good things, it designates no particular kind, it gives no directions as to the mode of preparation, or the time when it is most fit for use. These and similar instructions are to be looked for, not in the book of Revelation, but of nature.

Man is a rational creature, and God treats him as such. The great store-house of nature is flung open before him, and permission is given him to slay or gather and eat; but indeed inconsiderately and indiscriminately, not of such and only such as are suited to his nature, and as are good for food.

In the selection and preparation of the articles, reason is to be exercised, experience consulted, the good distinguished from the bad, the precious from the vile.

That Patriarchs and Prophets drank wine, and that the scriptural right to drink it still remains unimpaired, there can be no doubt; still in making the selection, other directions than what the Bible contains must be followed. Here, as we have said, reason must be exercised, and experience consulted. Who, in the selection of herbs, or milk, or meat, would venture to take a contrary course; or who, having taken it, would not find in the sequel his temerity rebuked?

How often, in the course of events, have herbs, or meat, or milk, proved poisonous, and

produced disease or death? In cases of this sort, how unavailing to declare that these articles, because included in the original grant, were not poisonous, when God declared in His providence that they were. Herbs, and meat, and milk, stand on the same footing as wine, and we only insist that the same discrimination should be exercised in relation to the latter, that is exercised in relation to the former. The question so far as good wine is concerned, is a question of expediency, and only of expediency, and abstinence becomes a duty only when indulgence would be injurious.

But abstinence from bad wine is always a duty; and whether intoxicating wine, wine that enervates the reason, defiles the conscience, destroys the constitution, and peoples the prison house with criminals, and the grave-yard with victims, be not bad wine, will hardly, where prejudice is not indulged and appetite consulted, at this late day, be made a question.

Perfect purity nowhere exists on this crime-cursed planet. Earth supplies neither air, or food, or beverage, suited to immortal natures. Even the well, at the entrance of which Jesus Christ revealed to the woman of Samaria his Messiahship, contained not the water of life. Abraham, who drank at that well, was dead; the Patriarchs who drank at it were dead. Were perfect purity insisted on, man could neither eat, or drink, or breathe. This insisted on, would exclude the mechanic from the workshop, the husbandman from the harvest field, and the worshipper from the temple of his God. But it is not insisted on, at least not elsewhere—why then should it be insisted on here?

It is enough if wine be placed on the same footing as other articles of diet, with respect to each of which, the question in relation to deleterious qualities is a question of degree, not of totality.

If we procure the best articles in our power, it is all that can be required of us; and it is only those articles which contain deleterious ingredients in such quantity or such proportion as produce disease of body or mind, the use of which is to be avoided. Here, not temperance, but abstinence, is a duty. The evil to be apprehended in the use of deleterious ingredients often depends less on quantity than intensity. A single drop of pure alcohol may inflame some point in the mucus membrane of the stomach, with which it comes in contact, and thus produce the inception of a disease which may afterwards diffuse itself over the entire surface of that vital organ, which drop might have been innocuous, or at least have produced no appreciable injury, had it been diluted to a certain extent by water.

In estimating the effect of other agencies than poison, intensity as well as quantity must be taken into the account. There is a temperature conducive to life and health, and there is a temperature above and below which life becomes extinct. The rays of solar light and heat, so grateful to the eye and the body under certain circumstances, become as distressful as destructive when their intensity is increased, as it may be by the intervention of a burning glass.

Although the heat concentrated in a spark of fire or a drop of boiling water might blister some small and delicate portion of the human cuticle with which it might chance to come in contact, still the effect of that same heat, if imparted to a volume of water sufficient for the immersion of the body, if appreciable at all, might be only bland and genial.

In diet as in respiration, the action of one element may neutralize that of another; or its own action may depend, as in the case of light and heat, less on quantity, than concentration.

Hence, wine in which its (*entire*) saccharine matter has been converted by continuous fermentation into alcohol, may be highly exciting and deleterious; and at the same time, wine in which the process of fermentation is inceptive merely, and in which but a small portion of its

sacharine matter has been so converted, may be both nutritious and healthful—and the more so, as the proportion in which these elements exist in the pure blood of the grape when expressed from the cluster—may be the proportion best suited to the constitution of man for whose use, in this state, they have been of God provided.

Here, as elsewhere, all the circumstances which bear upon the question at issue, must be taken into the account, if we would arrive at the true result.

LECTURE IV.

The wine made use of at the Paschal Supper, at the wedding at Cana of Galilee—and the wine recommended to Timothy.

In the preceding Lecture we have shown that different kinds of wine existed and were known to exist from remote antiquity, some of which were salubrious, sober wines, and some deleterious and intoxicating.

Since these things are so, since different kinds of wine exist, and are known to have existed from remote antiquity; to ascertain which of these—whether salubrious and sober, or insalubrious and intoxicating wine, was used by our Lord in the sacramental supper, it will be of use first to ascertain which of these kinds of wine was used at the Paschal Supper.

And here it is obvious to remark that the fruit of the vine in none of its forms constituted any part of the original institution, as will appear from the thirteenth chapter of Exodus. On the contrary, on the 14th of Nisan, a lamb without blemish, was by each family to be eaten, with bitter herbs; eaten standing with their loins girded, their shoes on their feet, their staves in their hands, and eaten in haste.

In whatever form the fruit of the vine was subsequently used, it was probably introduced after the settlement in Canaan—when the guests, in place of standing, (as appears from John xii. 23,) reclined on their left arm in couches placed round the table—a posture which, according to the writers in the Talmud, was an emblem of that rest and freedom which God had granted to his people.

But at whatever time wine was introduced at the paschal supper, it might be presumed, in the absence of evidence to the contrary, that the kind selected would be in keeping with the nature of the ordinance. And this it should seem could not well be intoxicating wine, since this would but ill accord with a solemnity in which bitter herbs were to be eaten, and from which leaven was to be excluded. "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters."

Gesenius declares that the Hebrew word which the English translators have rendered *leaven*, applies to wine as well as bread.

"The word *chomets*," says Mr. Herschell, a converted Jew, "has a wider signification than that which is generally attached to 'leaven,' by which it is rendered in the English Bible, and applies to the fermentation of corn in any form, to beer, and to all fermented liquors."

The Rev. C. F. Frey says, that during the passover Jews dare not drink any liquor made from grain, nor any that has passed thro' the process of fermentation.

The testimony of Mr. Frey is corroborated by another Hebrew writer, who declares "that their drink during the time of the feast is either pure water or raisin wine prepared by themselves—but no kind of leaven must be mixed therein."

And M. M. Noah, Esq. says in a recent publication, "unfermented liquor or wine free from Alcohol was alone used in those times, as it is used at the present day at the passover."

But not to insist on this. Whatever the kind of wine made use of at the Paschal Supper, it was always, if the writers in the Tal-

mud or even the Christian fathers are to be credited, diluted with water.*

But if the wine made use of in the Paschal Supper was diluted with water, then probably the wine made use of at the supper of our Lord was also diluted.

For we are told that, having on the night before his passion retired to an inner chamber at Jerusalem and celebrated for the last time the Paschal Supper, he took bread and the cup, and having blessed and brake the one, and poured out the other, he gave both to his disciples in token of his love and as memorials of his death: which solemnity was thereafter to be repeated, that by its repetition his death might be showed forth until his second coming.

As our Lord in this latter ordinance, for aught that appears, made use of the elements previously prepared for the former ordinance, it may fairly be concluded, that if water was mingled in the wine contained in the cup made use of in the former, it was also mingled in the wine contained in the cup made use of in the latter.

And thus the Fathers of the church believed and the early councils authoritatively ordered.†

* Doct. Lightfoot, I quote from Horne's introduction to the practical study of the scriptures. Dr Lightfoot has collected from the Talmud a variety of passages relative to the Jewish mode of celebrating the passover; from which we have abridged the following particulars calculated to illustrate the history of our Lord's last passover.

1. The guests being seated around the table, they mingled a cup of wine with water, over which the master of the family gave thanks and then drank it off. The thanksgiving for the wine was, "Blessed be thou, O Lord, who hast created the fruit of the vine. Blessed be thou for this good day and for this convocation which thou hast given us for joy and rejoicing. Blessed be thou, O Lord, who hast sanctified Israel and the times."

2. After which they washed their hands and the table was furnished with the paschal lamb, bitter herbs and cakes of unleavened bread.

3. The person presiding took a leaf of salad, and having blessed God for creating the fruit of the ground, he ate it, as did the other guests; after which, the table being cleared, the children were instructed in the nature of the feast. In like manner the Saviour makes use of the Lord's Supper to declare the great mercy of God in our redemption, for it shows forth the Lord's death until he come.

4. Replacing the supper they explained the import of the bitter herbs and paschal lamb, repeating the 113th and 114th psalms, with an eucharistic prayer.

5. The hands were again washed, and the master, after an ejaculatory prayer, proceeded to break and bless a cake of unleavened bread, which he distributed, reserving a portion thereof for the last morsel, for the rule, after the destruction of the temple, was to conclude by eating a small piece of unleavened bread.

In like manner our Lord, upon instituting the sacrament of the eucharist, which was prefigured by the passover, took bread, and having blessed it, brake it and gave it to his disciples, saying, take, eat, this is my body which is broken for you. This do in remembrance of me.

6. They then ate the remainder of the cake with bitter herbs, dipping the bread into the charoseth or sauce provided. To which practice the Evangelists, Matthew and Mark, allude; into which our Saviour is supposed to have dipped the sop which he gave to Judas.

7. Next they ate the flesh of the peace offerings which had been sacrificed, and then the paschal lamb, which was followed by recurring thanks to God.

8. A cup of wine was then filled, over which they blessed God, and hence it was called the cup of blessing. To which circumstance Paul alludes when he says "the cup of blessing which we bless, is it not the communion of the body of Christ?" It was at this part of the paschal supper that the Lord took the cup and said, "This is the new testament in my blood which is shed for you and for many for the remission of sins."

9. The last cup was called the cup of hallel, over which they sang or recited the Psalms from the 115th to the 118th inclusive, and concluded.

In like manner our Lord and his disciples, when they had sung an hymn, departed to the Mount of Olives.

So much in relation to the wine of the passover. Besides the passover, there was a mingling of wine with water at the feast of the Tabernacle in the Temple, referred to by our Lord: John vii. 37 and 38, and fully described by the Talmudists. "When the fruits of sacrifice were laid on the altar one of the priests with a golden tankard went to the fountain Siloam and there filled it with water. He returned back into the court of the Temple through the water gate. The trumpet sounded. On the altar stood two basins, one containing wine, and the other empty, into which the water was poured; and then they were poured into each other by way of oblation. The ceremony was in honor of God; and in gratitude for supplying water to the children of Israel in the wilderness."

† The Council of Trent decreed (chap. 7, the mass) "Further, the Holy Council reminds all men that the priests are commanded by the church to mix water in the wine in the cup, when they offer the sacrifice; partly because Christ the Lord is believed to have done the same, and partly because water together with blood flowed from his side, which sacrament is brought to remembrance by this mixture."

Says Cave, in his primitive christianity, speaking of the early christians, "Their sacramental wine was generally diluted and mixed with water, as is evident from Justin Martyr, Irenaeus, Cyprian and others. Cyprian in a long epistle expressly pleads for it, as the only true and warrantable tradition, derived from Christ and his Apostles, and endeavors to find out many mystical significations intended by it, and seems to intimate as if he had been peculiarly warned of God so to observe it.

In like manner the sacramental wine was originally diluted in the Episcopal church; and among the changes made in the Book of Common Prayer, is expressly mentioned, "The omitting the rubric that ordered water to be mixed with the wine" used in the eucharist. Wheatly, in his apology for this omission, says that Doct. Lightfoot observes from the Babylonish Talmud that this ("the fruit of the vine") was a term the Jews used in their blessings for wine mixed with water. He admits that before the time of Origen the mixture was the general practice of the church. That F. Cyprian pleads strenuously for the mixture and urges it from the practice and example of our Lord. And indeed, says he, "It must be confessed that the mixture has in all ages been the general practice, and for that reason was enjoined, as has been noted above, to be continued in our church by the first reformers."

But if the wine made use of in these offices of religion was not *intoxicating*, why was it diluted with water? Does not its dilution prove that it was intoxicating wine? Certainly not. Other qualities apart from its contained alcohol may have rendered dilution necessary. The un-intoxicating wines of antiquity were often thick and even ropy, and therefore required to be diluted to fit them for convenient and sometimes even for healthful and pleasurable use.*

Since then the un-intoxicating wines of antiquity required dilution, and since the wines made use of in the offices of religion, were actually diluted, the fact of their dilution increases, rather than diminishes the presumption that the wines so made use of, were un-intoxicating wines.

On the whole, since the bread of the passover must be unleavened, that is unfermented; since the use, nay, even the possession of leaven was prohibited during this festival; since many of the modern Jews, who may be supposed to understand the usages of their fathers better than we do, refuse even now the use of fermented wine in the cup of blessing which they bless—to say the least, it is not improbable that unfermented wine as well as unfermented bread was made use of at the paschal supper, and if at the paschal supper, then probably at the supper of our Lord.

Nor let it be forgotten, that however much may of late have been said by the disciples about fermented, that is, intoxicating wine, the master has said nothing of the use of wine of any kind in that solemnity. Nor is the term wine ever once employed by the sacred writers in connection with the sacramental supper. It was the "cup" that Jesus Christ gave to his disciples; and neither *fermented* nor *unfermented wine*, but the "FRUIT OF THE VINE" are the terms by which the contents of that cup are, by him that poured it out, designated. And surely the pure blood of the grape as it is expressed from the cluster, is quite as intelligible and striking an emblem of the blood of Christ, and quite as truly the fruit of the vine, as that same blood of the grape will be after continued fermentation shall have converted a nutritive and healthful into an intoxicating and deleterious beverage. And if it be so, then surely it may be used on sacramental occasions without scruple and without offence.

Says Palmer, in his antiquities of the English ritual, "The custom of mingling water with the wine of the eucharist, is one which prevailed universally in the christian church from the earliest ages. Justin Martyr of Syria, Irenaeus of Gaul, Clemens of Alexandria, and Cyprian of Carthage, bear testimony to its prevalence in the second and third centuries. There is in fact no sort of reason to deny that the Apostles themselves had the same custom. It is even probable that the cup which our Saviour blessed at the last supper contained water as well as wine, since it appears that it was generally the practice of the Jews to mix the paschal cup, which our Saviour used in instituting the sacrament of his blood."

Bernard, in speaking of persons who thought water essential, adds, "the judgment of theologians is certain, that consecration is valid even if water be omitted, though he who omits it is guilty of a serious offence."

In the church of England the wine of the eucharist was always no doubt mixed with water. In the canon of the Anglo-Saxon church, published in the time of King Edgar, it is enjoined that no priest shall celebrate the liturgy, unless he have all things that pertain to the holy eucharist, that is a pure oblation, pure wine and pure water. In after ages we find no canon made to enforce the use of water, for it was an established custom: certainly none can be more canonical or more conformable to the practice of the primitive church.

† Pliny says it was common in Italy and Greece to boil their wines; thus the must was sometimes boiled down to one-half and sometimes to one-third part of its quantity. The wines of Arcadia, as we have seen, were declared by Aristotle to be so thick that they dried up in the goat skins; that it was the practice to scrape them off, and dissolve the scrapings in water. Very similar to the wines of Arcadia were the wines of Lebanon and Helbon, spoken of in scripture. The wines of Syria, among the best of which are those of Lebanon, are, says a modern traveller, "prepared by boiling immediately after they are expressed from the grape." There is reason to believe, says W. G. Brown, that this mode of boiling their wines was in general practice among the ancients. It is still retained in some parts of Provence, where it is called *cooked wine*. "The wines of Syria (says Mons. Volney) are of three sorts, the red, the white and the yellow. The white, which are the most rare, are so bitter as to be disagreeable; the two others, on the contrary, are too sweet and sugary. This arises from their being boiled, which makes them resemble the baked wines of Provence. The general custom of the country is to reduce the must to two-thirds of its quantity."

"The yellow wine is much esteemed among our merchants, under the name of Golden Wine (*Vin d'or*) which has been given to it from its color. The most esteemed is produced from the hill sides of the Zouk, a village of Muzbel, near Antoura. It is not necessary to heat it, but it is too sugary. Such are the wines of Lebanon, so boasted by the Grecian and Roman epicures. It is probable that the inhabitants of Lebanon have made no change in their ancient method of making wines, nor in the culture of their vines."—*Volney's Travels in Egypt and Syria*, vol. ii, ch. 20, p. 205, edit 1786.

As to the dilution of the paschal and sacramental wine with water, the usage may be said to have been peculiarly pertinent and proper, if the wine itself was unfermented wine, because such wine often, if not usually, required dilution.

If these things are so, if the wine used in primitive times and on sacred occasions, and whether fermented or unfermented, was diluted with water, then how inconclusive the argument drawn from such usage, in favor of the use, as a common beverage, of fermented wine without dilution!

As to the wine at Cana of Galilee, if it be arrogant to assume that it was certainly not intoxicating, it is no less arrogant to assume that it certainly was intoxicating. All that the sacred text communicates is, that water was converted into wine; but the question as to the kind of wine, is left an open question; and the same for aught asserted to the contrary may have been the wine of Helbon or of Lebanon, or of any of those three hundred kinds of wine alluded to by Pliny. Some of which wines were bitter, poisonous and stupefactive; some sweet, healthful and invigorating; and some acid, fragrant and refreshing. Amid this variety, which was selected as the most appropriate for manifesting the Saviour's power and goodness in his first miracle, has not been told us, and can therefore only be inferred from the occasion, the person performing the miracle, and the circumstances under which it was performed.

What, then, was the occasion, who were the guests, who the person performing the miracle, and at what stage of the entertainment was it performed?

The occasion was the solemnization of an ordinance of God, the guests were grave, devout persons;—Jesus, the mother and disciples of Jesus, were there; the person performing the miracle was Jesus himself; the time was near the close of the entertainment, when the guests, it would seem, had already well drunk, and the original supply of wine provided was exhausted, and the additional supply furnished at this late hour was, in the judgment of the master of the festival, of the BEST QUALITY.

Had Pliny, Columella, Theophrastus, Plutarch, and other ancient sages, some of whom were cotemporary with the Apostles, presided at this festival, the question at issue as to the kind of wine miraculously supplied, would have been decided; for these men have set in judgment on the quality of wines, and pronounced the weaker, un-intoxicating wines, the better wines.

But these men did not preside at this festival, and whether the master of the feast, who did, agreed with them in their opinion concerning the relative goodness of wines, we are not informed, and will not therefore presume authoritatively to decide; but on the contrary leave the question, whether the Saviour of the world miraculously supplied on this occasion deleterious, exciting, intoxicating wine, or sober, moral, un-intoxicating wine, to be passed on by the enlightened reason and conscience of others.

For ourselves, however, we may be permitted to say in view of all the circumstances of the case, we incline to the opinion that the wine declared by the master of the feast to be "good wine" was *good wine*—good in the sense that Pliny, Columella or Theophrastus would have used the term "good" when applied to wine; that is, good because nutritious and un-intoxicating; and of which the guests even at such an hour, might drink freely and without apprehension, because it was wine which, though it would refresh and cheer, would not derange, demoralize or intoxicate.

But be this as it may, did not Paul expressly recommend the use of wine to Timothy? He did so. But it was but little and that medicinally. His words are, "Drink no longer water, but use a little wine for thy stomach's sake

and thine often infirmities." Both the quantity and the quality of the wine recommended here are indicated.

Timothy at the time was an invalid, and Paul was prescribing for him as such. The quantity of wine prescribed was *small*, the kind *medicinal*, for it was prescribed for his stomach's sake and his many infirmities.

Though we do not know what all the infirmities of Timothy were, we do know that among them was a diseased or disordered stomach; and the wine prescribed, be the kind what it may, must, by the apostle, have been deemed good for such a stomach.

Now at the time this prescription was given, there was in use, as we have seen, wines, the pure juice or blood of the grape, in the state in which it was expressed—also wines containing a diminished quantity of saccharine matter and an increased quantity of alcohol, produced by converting the former into the latter by continued fermentation—as well as wines to which drugs had been added, most of which were intoxicating, and some of which, as Aristotle and Pliny both affirm, were deleterious, and "produced headaches, dropsy, madness, dysentery and stomach complaints," and some of which, on the contrary, as the same authors affirm, were salubrious and medicinal, and particularly commended for enfeebled or "diseased stomachs."

Although we do not know the effect produced upon the human stomach, by all the poisons contained in ancient drugged wines; we do know the effect produced upon that delicate organ by Alcohol, the poison contained in fermented wine; for it has been made apparent from post-mortem examinations. "Alcohol used frequently and in considerable quantities, causes inflammation of this delicate organ, which is generally of the chronic kind." This disease is insidious in its character and slow in its effects, but it invariably advances while the noxious cause is continually applied, until great induration, Schirrous, and sometimes Cancers and Ulcers, are the deplorable consequences.

The Pyloric and Cardiac orifices become occasionally indurated and contracted, and when this is the case, death soon puts an end to the tantalizing suffering of the wretched victim.

But not from post-mortem examinations alone are the effects of Alcohol upon the human stomach made apparent.

By a singular providence, ocular demonstration of these effects while in progress, have been furnished.

A young Canadian, St. Martin by name, was wounded by a cannon ball, which in its passage opened an orifice in his stomach, which, tho' the wound healed, was never closed.

Hence it became necessary, in order to prevent the escape of food, to cover that orifice by a pad.

Doctor Beaumont, the army surgeon, who effected the cure, being impressed with a sense of the importance of the opportunity thus furnished for investigating the process of digestion, received the young man into his family, and instituted a series of experiments, which were continued two or three years.

During these experiments he found, that whenever St. Martin drank fermented liquor "the mucous membrane of the stomach was covered with inflammatory and ulcerous patches, the secretions were vitiated, and the gastric juice diminished in quantity, and of an unnatural viscosity, and yet he described himself as perfectly well, and complained of nothing.

Two days subsequent to this, the inner membrane of the stomach was unusually morbid, the inflammatory appearance more extensive, the spots more lived than usual; from the surface of some of them exuded small drops of grumous blood; the ulcerous patches were larger and more numerous; the mucous covering thicker than usual, and the gastric secretions much

more vitiated. The gastric fluids extracted were mixed with a large proportion of thickropy mucous, and a considerable mucopurulent discharge, slightly tinged with blood, resembling discharges from the bowels in some cases of Dysentery. Notwithstanding this diseased appearance of the stomach, no very essential aberration of its functions was manifested. St. Martin complained of no symptoms indicating any general derangement, of the system, except an uneasy sensation and tenderness at the pit of the stomach, and some vertigo with dimness and yellowness of vision on stooping down and rising up again." Doct. Beaumont further observed, that "the free use of ardent spirits, wine, beer, or any other intoxicating liquor, when continued for some days, has invariably produced these changes."

Now whatever may have been the other infirmities in question, is it probable that Paul recommended even a little of that kind of wine which produced such effects on the stomach to be drunk by his young friend Timothy for his "stomach's sake"? Especially is this probable, when there existed at the time other kinds of wine known to be harmless not only, but medicinal also; nay, even adapted especially to disordered or diseased stomachs?

If any, in view of so many probabilities to the contrary shall, notwithstanding, be of this opinion, they will, it is to be hoped, since the question cannot be authoritatively and infallibly settled, admit that it is not altogether without color of reason, that the advocates of total abstinence from all that can intoxicate differ from them in opinion. But though the probability were much greater than it is believed to be, that the wine recommended by Paul to Timothy was intoxicating wine, still it would be obvious to remark, that it was recommended medicinally, and has therefore no bearing on the use of wine in health and as a common beverage: And it is also obvious to remark, that be the kind of wine in question what it may, up to the time this recommendation was given, Timothy was in the fullest sense, a cold water drinker; and that an apostolic recommendation was necessary to induce him to take even a little wine, and that medicinally; and judge ye, what must have been the state of society, and the conviction of duty among christians, at a time when such a license was requisite, for such a purpose.

With all that tendency to ultraism said to prevail at present, it may be doubted whether evangelists might not even now be found who though in health, would require no such license for such a liberty; and it may also be doubted, whether a mighty change does not yet remain to be effected in our manners, before our abstinence will equal the abstinence of primitive christians, or come within those limits which the Bible prescribes.

Speaking of the exemplary and self-denying habits of those christians, says Minutius Felix, "our feasts are not only chaste but sober; we indulge not ourselves in banquets, nor make our feasts with wine, but temper our cheerfulness with gravity and seriousness." With these primitive habits, how will the habits of modern christians compare? To say nothing of public festivals, how is it at ordinary meals and among those select and exemplary persons called, by way of eminence, *temperate drinkers*? Alas! that it should be so, but so it is, among such temperate drinkers, wines, even intoxicating wines, are drunk habitually and freely and without dilution; a license this, which among the more moral Pagans was formerly deemed disreputable. The Greeks regarded undiluted wine as the symbol of drunkenness, and as constituting the boundary between the sober and moral and the dissolute and drunken.

Laws were enacted, as we have shown, disallowing wine not mixed with water to be drunk even at festivals.

Young men below thirty, and women all

their lives, were forbidden to drink intoxicating wine at all as a common beverage.

And wine among the Romans, when drunk on ordinary occasions, and by men of character, was always diluted with water. (*See Potter's Antiquities.*)

Whereas among us, wine, intoxicating wine, even brandied wine, is drunk, and drunk unmixed, as a common beverage, by men, women and children; and drunk, too, without reproach, without scruple, and perhaps even occasionally on principle and for conscience sake.

It is impossible to have glanced, even as we have done in passing, at the opinions and practices of primitive times, without being struck with our manifest departure from that reserve and caution once observed in the use of liquors, the product even of the vineyard and the wine press.

LECTURE V.

How wines called by the same name can be distinguished; abstinence from wine urged on the ground of expediency.

If in primitive times, as has been attempted to be shown, distinct kinds of wine actually existed, some of which were pure, healthful, and a fit emblem of mercy; and some of which were impure, deleterious, and a fit emblem of wrath, it might naturally be expected, it is said that products and preparations so distinct in their nature and opposite in their effects, would invariably have been designated by terms equally distinct; and some of the advocates of total abstinence may have unadvisedly assumed that such was actually the case.

I say unadvisedly, for though such an assumption would be verified by an appeal to the sacred text, in many cases as we have shown, still it would not be uniformly and universally so verified, and the discovery that it would not, has by the opponents of total abstinence, been hailed as a signal and decisive triumph.

With how much reason it has been so hailed will, by an attention to THINGS, in place of NAMES, ultimately become apparent.

For however numerous and various and interchangeable the terms may be, which are used to denote those different kinds of vinous preparations of which the Bible speaks, all of which terms in our translation are rendered *wine*, the broad and notorious fact that a marked and mighty difference existed between the different kinds of such preparations, is not a whit the less undeniable on that account,

Be the confusion of terms then what it may, there is no confusion of things; different kinds of wine actually existed, and are known to have existed, some of which were intoxicating, and some of which were not intoxicating.

The one kind usually safe and salutary, the other always dangerous, often hurtful, and sometimes even deadly.

By calling both by the same name, though they were uniformly so called, which they are not, would not alter the nature of either.*

But if both kinds of wine are called by the same name, how can the two be distinguished? How? As other dissimilar things are distinguished by their distinctive attributes and effects.

When the fruit of the vine is spoken of at one time as the symbol of mercy, and at another time as the symbol of wrath, even though the same terms were used in both cases, would it follow that they were used in both in the same sense, and that in both the same kind of wine was in the contemplation of the prophet?

There is a kind of vinous preparation pure, bland, cheering, a fit emblem of mercy; and there is also another kind of vinous preparation, impure, deleterious, demoralizing, maddening; a fit emblem of wrath.

And whatever may be the similarity, or even identity of terms employed in referring to these

distinct kinds of preparation as emblems, who would be at a loss to divine which of these two kinds of preparation was referred to as an emblem of mercy, and which as an emblem of wrath?

If "Teetotalers" cannot in all cases prove by verbal criticism, when wine is spoken of in terms of commendation, that unintoxicating wine is meant, because the terms employed are common to both intoxicating and unintoxicating wines, their opponents, be it remembered, cannot for the same reason, prove the contrary.

What the truth is, however, is not the less discoverable on that account. For the real question at issue is not a question of words, but of facts.

Whether distinct kinds of vinous preparations, the one intoxicating and the other not, actually existed in the Holy Land, and whether the Bible recognizes their existence, and not whether they are always designated by different names, is what concerns us to know.

And the fact that such distinct kinds of wine did exist, the one intoxicating and the other not, and that the Bible does recognize their existence, are facts, and facts which denial cannot alter.

More than this the friends of total abstinence from all that intoxicates may not claim, and more than this the cause of total abstinence does not require.

Let us attempt an illustration by analogy.

What we call bread may either be made of the flour of wheat, of rye, of corn, of barley, of oats—or it may be made of the starch of the potatoe, or of various other farinaceous vegetables; it may be made even of bran, even of spurred rye; than which few poisons are more destructive to the health or fatal to the life of man. Moreover the same may be fermented or unfermented—debased by the mixture of innutritious ingredients, and even of the most deadly poisons; but however made, or of whatever made, it is still called bread.

But because it is so called, are we to believe when bread is spoken of in terms of commendation, that among all the kinds of bread which exist, the very vilest of them all is had in contemplation; or because the use of bread is sanctioned in the bible, sanctioned habitually, sanctioned even at the communion table, are we to believe that the use of that sort of bread which is known to be destructive of health and even of life, is therefore sanctioned?

And that although it might be well to partake sparingly of this bread of disease and death—still to abstain from its use altogether, since the use of bread is authorized by the bible—would both be ultra and fanatical.

Who does not know that MIXED vinous beverages are sometimes spoken of in the bible, in terms of commendation, and at other times in terms of condemnation? And who does not also know that a corresponding difference existed in the mixtures themselves?

Some being mixed with pure water or healthful medicaments, and some with deleterious drugs—the former by wisdom for her abstemious votaries, the latter by folly for her licentious guests.

And who knowing this will believe that because both preparations are called MIXED WINES, it cannot therefore be known, when these terms occur, which mixture is meant. And because it cannot, that all the commendations of "mixed wines" contained in the bible may be legitimately claimed for those stupifying or maddening mixtures, prepared for idolaters in their worship, for convicts at their executions, or even for the guests of harlots in their adulterous chambers.

Be the identity of the terms employed what it may, the distinctness of the mixtures indicated by their use, is not a whit the less real or intelligible on that account.

The same may be said, and with equal truth, of *unmixed* vinous beverages.

The good and the bad stand out in contrast on the sacred page; and not the less distinguishable because both are sometimes designated by one common name. Each kind being made apparent, notwithstanding this identity of name, by the manner of its use, the effects produced, or by the terms of praise or dispraise joined in the context.

Since then there existed and was known by the sacred writers to have existed in Palestine, different kinds of wine, distinct in their nature and opposite in their effects; the one safe and salutary, the other dangerous and sometimes deadly—the one the pure juice of the grape—the other the juice of the grape after having become deleterious, by a change wrought therein by continued fermentation or by drugging; since these two kinds of wine existed, and were known to exist, will it be pretended when wine is spoken of, at one time as an emblem of mercy and at another as an emblem of wrath—that it cannot in either case be known which kind of wine was in the contemplation of the speaker? And if so, why?

Is it because it cannot be known which kind of wine, the good or the bad, is the fitter emblem of mercy, and which of wrath? or whether the bad and the good are not each equally fitted to become an emblem of either?

When Moses speaks of a wine that dishonored Noah—that polluted Lot, a wine that is the poison of dragons, and the cruel venom of asps—When Isaiah speaks of a wine that causes Priests and even Prophets to err in visions and stumble in judgment, so that it could be said in reference to its effects, "all tables are full of vomit and filthiness, and there is no place clean"—When Solomon speaks of a wine that is a mocker, that biteth like a serpent and stingeth like an adder—that causeth wounds and sorrow, and may not even be looked upon—When Asaph speaks of a wine of retribution, poured from a cup in the hand of God, the dregs whereof are to be wrung out and drunk by the wicked; is it to be believed that the wine in question is the same kind of wine as that which wisdom mingles; to which wisdom invites—a wine fitly joined with bread and oil, and milk and honey, a wine that not only sustains the life but makes glad the heart of man: Is this to be believed, and believed in the face of so much evidence to the contrary, because vinous preparations, however distinct in their nature and opposite in their effects, are designated by the same name in the English Bible, and often even in the Greek and Hebrew?

But do not the very terms of the text alluded to, "And wine that maketh glad the heart of man," do not these terms show that the wine in the contemplation of the Psalmist was inebriating wine? Not in the judgment of "Teetotalers," and why should they be thought to do this in the judgment of other men?

Is it because no joy ever arises in the bosom of the pious vine-dresser, when weary and exhausted, he reclines beneath the shadow of his vine, breathes the peculiar fragrance of its opening blossom, tastes the rich flavor of its ripened fruits, or allays his burning thirst with the delicious and refreshing beverage pressed fresh from its overcharging clusters?

Although the sensualist, insensitive to the gratitude that ought to be called forth by these bounties of Providence, can perceive no gladness that could have been excited in the bosom of the Israelite by the contemplation of the vine, except that which springs from the intoxicating poison which its fermented juice contains, still there are those who can, and it is quite possible that the Psalmist did.

The wine commended by David, was wine that causes joy and gladness; that is associated with oil that causes man's face to shine, and bread that strengtheneth man's heart. Whereas the wine condemned by Solomon, was wine that causes "woe and sorrow," is

* See the analysis of scripture texts in the preceding lecture.

associated with "redness of eyes and wounds without cause."

With what color of reason are wines producing such opposite effects believed to be one and the same article?

And yet for the latter intoxicating, dementing, soul destroying beverage, are claimed all the commendations of wine contained in the bible, as confidently and exclusively as if it were the only beverage that the vine produced, or that God when speaking of the vine regarded; as confidently and exclusively as if the vine-dresser derived no joys from breathing the fragrance, or reclining beneath the shadow of his vine; as if the clusters that hung from its richly laden branches neither served to allay his hunger or quench his thirst; in one word, as confidently as if the eye of the prophet, as he delivered his eulogium, overlooking so many benefits and blessings, were like the eye of the wine-bibber, fixed only on the treacherous maddening contents of the intoxicating chalice.

And yet, had the process of producing intoxicating wine never been discovered, nor a drop of intoxicating wine produced, the commendations of the vine contained in the bible would not have been a whit the less intelligible or pertinent or proper on that account.

And were that discovery lost, the fact of its existence forgotten and the very law of God by which it is produced, obliterated from the book of nature; no obliterations would in consequence be required from the book of revelation, except only the obliterations of the cautions therein contained in relation to the juice of the grape, in the form of intoxicating wine; and except also, the recorded condemnation of that drunkenness that springs from the use of such wine.

All else that had been written, and written in commendation of the grape and the vine, and the vineyard and the wine press, might remain untouched, and would not, I repeat it, be a whit the less intelligible or pertinent or proper than before.

That the voluntary transformation of the fruit of the vine or orchard, or the barley field, into intoxicating liquor by continuous fermentation is a profanation, I will not affirm; nor will I affirm that the article so produced in certain cases may not be useful and used with innocence—but I will affirm that for the wine-bibber to claim for intoxicating wine the exclusive commendations pronounced by Moses and the Prophets in favor of the vine and the vineyards of the Holy Land, is as absurd as it would be for the cider drinker to claim in like manner by Solomon, or the beer-drinker for beer, the commendation of barley by Jeremiah, or even the whiskey drinker for whiskey, those beautiful allusions of the Saviour himself to the husbandman, the harvestfield and the reapers.*

As healthful, sober, as well as deleterious intoxicating wines existed, and as the same terms are frequently applied indiscriminately to both, it is not and cannot be shown to be certain that deleterious intoxicating wine is

* Says the Rev. Dr. Duff, "In these countries mantled with vineyards, one cannot help learning the true intent and use of the vine, in the scheme of Providence. In our own land wine has become exclusively a mere luxury, or what is worse, by a species of manufacture, an intoxicating beverage, that many have wondered how the bible speaks of wine, in conjunction with corn, and other such staple supports of animal life. Now, in passing through the region of vineyards in the east of France, one must at once perceive, that the vine greatly abounds on slopes and heights where the soil is too poor and gravelly to maintain either corn for food or pasture for cattle. But what is the providential design in rendering this soil favourable by a genial atmosphere—so productive of the vine, if its fruits become merely either an article of luxury, or an instrument of vice? The answer is, that Providence had no such design. Look at the peasant and his means in vine bearing districts. Instead of milk, he has a basin of pure unadulterated 'bowl of the grape.' In this, its native original state, it is a plain, simple and wholesome liquid. When, at every repast, becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessary—not an intoxicating, but a nutritive beverage. Hence to the vine dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, are the language and the sense of the scripture vindicated from the very appearance of favouring what is merely luxurious or positively noxious, when it so constantly magnifies a well replenished wine press, in a rocky mountainous country, like that of Palestine, as one of the richest bounties of a generous Providence."

even spoken of with approbation throughout the entire Bible.

But though it were otherwise, though the commendations of the vine in the Bible were merely commendations of intoxicating wine—and though it were admitted that the habitual use of such wine as a beverage were both safe and salutary in Palestine, it would not follow that such use of it would be either safe or salutary here.*

Here the use of wine by moderate drinkers, creates the taste and prepares the way for the use of brandy; and among reclaimed inebriates it re-establishes the taste, and re-opens the way for a return to it again.

We are no longer, what we once were, distinguished for sobriety.

In this one respect at least we have changed for the worse our social character, all classes of community having, previous to the late attempt at reformation, acquired the taste and become accustomed to the use, in some of its forms, of alcoholic stimulants; so that not without reason a distinguished statesman not long since said, that we were in danger of becoming a nation of drunkards—and it is well if this be not even still the case.

Long familiarized to the use of distilled liquors, and corrupted by that use, we cannot, (however others might,) safely indulge in the use of mere fermented liquors; so that could we obtain the fermented wines of Spain, France, Italy, or even of the Holy Land, no matter in what purity or abundance, with our present love of rum, gin, brandy, and even whiskey, and our facilities for procuring them, even such wines and in such abundance, it is believed would not prove a blessing but a curse; so that with our propensities and habits, the only alternative is abstinence or ruin.

I am aware that "teetotalism" as it is called, is smiled at by some as a weakness, ridiculed by others as a folly, and by others censured as a crime; and I am also aware that there is nothing imposing or exclusive in the use of water, that common beverage furnished by God himself in such abundance for the convenience and comfort of man: and that he who uses no other beverage, must remain a stranger to that transient and fitful joy, that alternates with a corresponding sorrow in the bosoms of those who indulge in the more fashionable use of intoxicating liquors. Still, in the view of that withered intellect, those blighted hopes, those unnatural crimes, and that undying misery, that the use of those liquors every where occasions, I put it to the candor of every ingenuous man who hears me, even among those who still indulge in that use, whether we who have abjured it, have not under the existing state of things, a very intelligible and weighty reason for our conduct.

Will not the thought, as you return to your homes to night and sit down amid a virtuous and beloved family, but a family familiarized to the use of intoxicating liquors in some of those forms which fashion sanctions—will not the thought that those same liquors to the temperate use of which you are accustoming your household, must be to them the occasion of so much peril; perhaps of so much suffering; suffering in which though they escape, so many other human beings must participate;—will not the thought of this mar the pleasure to be derived from that cup which is to be hereafter

* Intoxicating wine here is not what it was in Palestine. Even Palm wine, the strong drink of scripture, contained but very little alcohol.

The strongest native wine which the mere fruit of the vine produces, contains only about one-third of the alcoholic poison contained in the stronger and more favourite alcoholic wines here in use.

In view of this fact, would it follow that because it was scriptural to drink the alcoholic wines of Palestine, that it was also scriptural to drink our intoxicating wines, in which so much intenser poisons are contained? And even though this absurdity would follow, the argument in favour of the use of wine by us, under existing circumstances, would still be inconclusive. We live in a different age. Our climate, our constitution, our habits, are different from those of the ancient dwellers in the Holy Land.

And besides, since the canon of scripture was completed, distillation has been invented, or at least, introduced into Europe. Hence we have come into the possession of vastly intenser stimulants, than the strongest wines in the Holy Land furnished

as it has heretofore been to multitudes who drank of it, the cup of death?

Will not the thought of those uncounted thousands who have lived and died accursed on this planet in consequence of intoxicating liquors; and those other and yet other thousands who will hereafter so live and die upon it, as long as the use of such liquors shall continue to be tolerated; will not the thought of this wanton, gratuitous, and unmeasured misery, abate somewhat the displeasure you have felt, and soften the severity of the censures in which you have indulged against those who have combined to banish the use of those liquors as a beverage from the earth? More than this, will it not induce you after all, to co-operate with us in consummating so humane and benevolent an enterprise?

Not now to question the healthfulness of the wines of Palestine and of other grape-bearing countries, when obtained in purity and used in moderation; not now to question your ability so to obtain such wines, or your disposition so to use them when obtained; still, considering what multitudes there are who cannot so obtain those wines, and who would not so use them if they could; considering the taste that has already been created by other and stronger stimulants; considering the impossibility of correcting that taste and of reclaiming the drunken, or of preventing the drinker from hereafter becoming drunken, while custom every where pampers appetite, and fashion on every side, invites her guests, her deluded guests, to partake of other banquets than those of wine—Considering these things, is there not a cause for questioning the wisdom of existing habits, and making one great united effort to effect a change?

But why should we relinquish comforts because others abuse them? Why? Because it is great, and good, and God-like to do so. Needs it to be told in this assembly who it was that being rich, became poor for the sake of others, even for our sakes? Since the Son of God hath visited the earth on an errand of mercy, reason, conscience, religion, sanction self-denials, especially among that race he came to save, and on that planet where he submitted to his privations, endured his sufferings and planted his cross.

True, there are limits to this law of love. But the sacrifice in question comes within those limits. So Paul thought. Though an inhabitant of Palestine, the land of vines and vineyards, he deemed it not only admissible, but also "good neither to drink wine, nor any thing whereby thy brother stumbleth, or is offended or is made weak."

Do you enquire Who is my brother? So enquired a lawyer, "who is my neighbor?" You remember that beautiful and touching narrative in which the answer was conveyed: You remember the hapless Jew who fell among thieves: You remember the unfeeling Priest and Levite who having stood and looked upon the sufferer, passed by on the other side, and left a countryman to perish: You remember the good Samaritan who flew to a stranger and an alien's rescue; and you remember too who it was that said, "Go thou and do likewise."

O! it is not to the narrow circle of kindred and of caste, that the charities of man's common brotherhood are confined. The men around you are your brethren—bone of your bone and flesh of your flesh. God hath not only made of one blood, all nations to dwell upon the earth, but he hath also bound together by ties of reciprocal dependence the different classes of the men which compose those nations.

It is for you, ye rich men who live in affluence and ease, it is for you that the husbandman toils and sweats by day, and the shepherd wakes and watches by night.

You owe the raiment you wear, the dwelling you inhabit, the furniture you use—you owe the sofa on which you recline—the carriages

in which you ride; the steam car that conveys you by land, and the steamboat by sea with so much despatch and ease in your excursions of pleasure and business, to the skill and industry of the artificer; while that sailor boy that climbs the mast, that breasts the storm and perils his life upon the ocean, does this to furnish for your possession and enjoyment, the comforts and the luxuries of other and distant countries.

But for these men, the men who conduct the agriculture, and the manufacture, and the commerce of the world; but for these men, you and yours must perish: Or putting off your ornaments and relinquishing your life of ease, you must betake yourselves to the practice of those self-denials and the endurance of those hardships, which these men in your behalf now practise and endure.

It is in behalf of these men, the sufferers of so many privations, and at the same time the producers of so many comforts; it is in behalf of these men to whose wearisome days and sleepless nights you are so much indebted, it is in behalf of these men that we wish to apply the Apostolic maxim, "It is good not to drink wine or any thing whereby thy brother stumbleth, or is offended or is made weak."

You have, as you affirm, the self command to avoid excess. Be it so. Still they by whose industry you subsist, have not. You have the knowledge to distinguish the pure from the adulterated. They have not; and even if they had, they want the ability to profit by that knowledge. So long therefore as you continue the use of the former, they will remain the victims of the latter.

It is not in man to be insensible to the influence of fashion, or to set at naught the power of example. If you cannot forego the exhilaration of wine; you living at ease and surrounded by comforts, how should it be expected that they should forego the exhilaration of whiskey? they, exhausted by fatigue and exasperated by privations?

Know you not that the poor drunken day-laborer, standing with his tin cup and rum jug in his hand, finds an apology for his conduct in the demijohn and wine glass of his rich and moderate drinking employer; and that from those who lack fortitude and self-denial, to abandon the one, exhortations come with an ill grace for the abandonment of the other.

And yet the other must be abandoned or the mother continue to mourn, the wife and the widow to suffer, and the orphan to supplicate.

Nay, the poor-house—the prison-house—the house of silence, and even hell that lies beyond it, must continue hereafter as heretofore, to be supplied gratuitously, prematurely, and in numbers; numbers who might otherwise have lived for usefulness on earth, and honor and immortality in heaven. Oh! for their sakes, if not for your own, we urge—we entreat you to lend to this enterprise the countenance of your example; especially for the sake of those who have already fallen, or who are about to fall.

Christians, patriots, men of humanity, will you not come along with us to their rescue, who, misguided by the example and emboldened by the counsel of others, have ventured onward in a course which threatens to prove fatal alike to their health, their happiness, and their salvation.

Will you not, in place of casting additional impediments in the way of their return, contribute to remove those which already exist, and which, without such assistance, they will remain forever alike unable to surmount or remove.

On your part, the sacrifice will be small, on theirs the benefit conferred, immense; a sacrifice not indeed without requital; for you shall share the joy of their rejoicing friends on earth, and their rejoicing friends in Heaven, who when celebrating their returns to God, shall say: "This, our son, our brother, our neighbour, was lost and is found, was dead and alive again."

You see, christians, that although you lived in Canaan, and in the vicinity of that Cana of Galilee, where water was changed into wine, you would not be authorized to use wine as we now use it; and that you would not be required even to use it at all. That they were not saints, but men who forgot God, concerning whom it is recorded "that the viol and the tabret, and the harp and wine is in their feasts," that its use as a beverage is nowhere commanded—that large classes of men, and men approved of God, abstained wholly from its use, and that it is not only lawful, but befitting for christians always so to abstain when the circumstances of those around them call for such abstinence.

This you see, and seeing this, I ask what under present circumstances is your duty?

In view of the prevailing usages of society in which you live, and the obvious inroads drunkenness is making on that Society; in view of that frightful number of ministers at the altar and advocates at the bar, whom drunkenness, robbing the church and the world of their services, has demented and dishonored; in the view of those master spirits in the field and the Senate chamber, whom drunkenness has mastered; in the view of those families made wretched, those youth corrupted, and those poor houses and prison houses and grave-yards peopled—and peopled with beings made guilty and wretched by drunkenness; I put it to your conscience, christians—whether at such a time and under such circumstances, you would be at liberty, though supplied with wine made from the grapes of Eshcol—to use it as a beverage?

At such a time and under such circumstances, would Paul so have used it?

Would Timothy, or any other of those suffering and self-denied men, sent forth to reform the manners of the age in which they lived, and teach mankind the way of salvation; would these men, or either of them, were an effort making, no matter by whom or with what want of insinuation of address, or suavity of manner, to stem the torrent of licentiousness, to change the current of public opinion, and purify the church and the world from drunkenness, would these men in such a state of things, array themselves on the side of the many who drank, and against the few who abstained from drinking? Would they hesitate, and waver, and finally draw back and refuse to co-operate?—Above all, would they lend their influence to weaken the resolution of the wavering, to re-assure the faltering courage of the drinker, and to relieve the conscience of the drunkard by drinking themselves; moderately I admit, but still by drinking and by declaiming against the fanaticism of all who refuse to drink?

I know not how others might, but I do not believe that Apostles or Apostolic men would act thus; and I dare not, therefore, act thus myself.

If, between the ultraism of relinquishing the use of even wine, and the ultraism of continuing to use it under existing circumstances, I am called to choose; it behoves me to make the choice of safety, not of danger.

And it seems to me that if I knew the day of judgment were at hand, as the day of death is, and were that day to come suddenly, as the day of death may come, I should prefer that my judge should find me standing and acting with a few fanatics among whom no drunkards, already declared to be excluded from the kingdom of God, could be found, than with that multitude among whom, though no fanatics, many drunkards might be numbered; and many others, who though not now drunkards, were pursuing the way to become so thereafter.

It was not concerning him who drank with the drunken, but concerning him who watched, that it was said, "Blessed is the servant, who when his Lord cometh, he shall find so doing."

In conclusion, I do not ask, christians, whether

you are, or propose to become members of a temperance society; or whether you have taken or propose to take, the old or the new or the still newer pledge; but I do ask, whether you are not bound, by the very circumstances in which God has placed you, to refrain from the use of intoxicating liquors, of every name and nature, as a beverage, and whether you can, without sin, refuse to give your influence your whole influence, to the cause of total abstinence?

Be it so, that this cause has advocates, who are neither courteous nor conciliating, that their measures are often ill-chosen, and their spirit fanatical; still it is to be remembered, that to adopt ill-advised measures, is not peculiar to the advocates of total abstinence, and that whatever of fanaticism there may be in its advocacy, it is all in a safe direction; and for a long time to come, the interests of virtue and religion will have much less to fear from restraint, than from indulgence: And besides, if devils be cast out, even by some who follow not with us, it were wiser to encourage than forbid them.

Paul rejoiced when Christ was preached, though preached out of envy, and in the hope of adding affliction to his bonds—So we, without any sacrifice of principle, may rejoice when temperance is advocated, though advocated by disguised enemies or misguided friends; and though advocated in no better spirit, or for no higher end, than was apparent in those invidious preachers of whom the Apostle spoke.

LECTURE VI.

The adulteration of the wines of commerce; drunkenness and gluttony compared; analogy between bad oil, bad milk, and bad wine; an appeal to patriots and to christians.

In the preceding Lectures we have seen that distinct kinds of vinous beverages existed in the Holy Land; the one a good, nutritious, sober beverage—the other a bad, innutritious, intoxicating beverage; the one conducive to health and virtue—the other to disease and crime; the one suited in its nature to the temperate festivals of Christians—the other to the drunken revels of Pagans—and both usually called by the same name in our translation of the Bible, and often in the original itself—that if in consequence of this, the advocates of total abstinence cannot prove by verbal criticism when wine is commended, that unintoxicating wine is meant; so neither, for the same reason, can their opponents prove the contrary—that uninspired men, deemed sober, moral, unintoxicating wine, the best, and that the presumption is that inspired men were of the same opinion; a presumption strengthened by the fact that such wine is usually spoken of with commendation—that though it were otherwise, though the Bible sanctioned the intoxicating wines of Palestine, it would not follow that it sanctions our own still more intoxicating wines.

Or, though even this absurdity would follow, that still the argument in favor of wine drinking among ourselves would be inconclusive—that, be the kind of wine, the use of which the Bible sanctioned, what it may, and even tho' it were conceded for argument sake to be intoxicating—still that its use was not commended, or commended as a common beverage;—that multitudes who feared God and worked righteousness, never used it,—and that circumstances were liable to occur, even in Palestine, that would render its use improper, and make total abstinence even there a duty;—that here the use of such wine, supposing it to be intoxicating, would be less admissible and more perilous, because here its effects would be liable to be aggravated by the action of other and intenser stimulants; which stimulants are every where accessible and for which a national taste has been already formed—So that, were the wines in use among us as pure as the wines of Spain, France, Italy, or even the Holy Land,

under existing circumstances, total abstinence would be an imperious duty—as it would have been in Palestine, if then and there, as now and here, it had caused a brother to stumble, to offend, or to become weak.

How much more imperious must that duty be felt to be when it is considered that generally and truly speaking, we have no such article as even intoxicating wine, in the Bible sense of wine, in use among us.

Wine indeed, falsely so called, we have, and in abundance, but names, as we have elsewhere said, do not alter the nature of things.

The extract of logwood is not the less the extract of logwood, nor is the sugar of lead the less the sugar of lead, because combined with New-England rum, western whiskey, sour beer, or even Newark cider, put up in wine casks, stamped Port, Champagne, or Madeira, and sold under the imposing sanction of the collector's purchased certificate, passed from hand to hand, and perhaps transmitted from father to son, to give the colour of honesty to cool calculating heartless imposition.

O! it was not from the vineyards of any distant grape-bearing country, that those disguised poisons, sent abroad to corrupt and curse the country, were derived. On the contrary, the ingredients of which they are composed were collected and mingled, and their colour and flavour imparted, in some of those garrets above, or caverns beneath, the observation of men; caverns fitly called Hells, where, in our larger cities, fraud undisguised finds protection, and wholesale deeds of darkness are securely and systematically performed.

I do not say this on my own mere authority. I had a friend who had been himself a wine dealer; and having read the startling statements, sometime since made public in relation to the brewing of wines, and the adulteration of other liquors generally, I enquired of that friend as to the verity of those statements. His reply was, "GOD FORGIVE what has passed in MY OWN cellar, but the statements MADE, ARE TRUE, ALL TRUE, I assure you."

That friend has since gone to his last account, as have doubtless many of those whose days on earth were shortened by the poisons he dispensed. But I still remember, and shall long remember, both the terms and the tone of that laconic answer, "THE STATEMENTS made are true, all true, I assure you."

But not on the testimony of that friend does the evidence of these frauds depend. Another friend informed me that the executor of a wine dealer, in a city which he named, assured him, that in the inventory of articles for the manufacture of wine, found in the cellar of that dealer, and which amounted to many thousand dollars, there was not one dollar for the juice of the grape. And still another friend informed me that in examining as an assignee, the papers of a house in that city, which dealt in wines, and which had stopped payment, he found evidence of the purchase during the preceding year, of hundreds of casks of cider, but none of wine. And yet it was not cider but wine which had been supposed to have been dealt out by that house to its confiding customers.

I might proceed, but it is unnecessary. These are not, and are known not to be solitary cases, but samples merely, of what is taking place in almost if not quite all our larger cities, and in many even, of our towns and villages.

But to this it is replied, that although spurious wines may be fabricated at home, pure wine and in quantity, is imported from abroad. Is it so? Where and by whom, I ask, is pure wine imported? No where, and by no one; nor in the ordinary course of importation can it be. The ocean barrier lies between us and the vineyards of the east. The God of nature has placed it there and it cannot be removed. To cross the sea, wine must be "brandied," and is "brandied," as analysis has shown.

And yet the christian fathers refused the use of wine, even in the sacrament, unless mixed and diluted with water; whereas, the purest wines we use, are not only fermented, but also mixed with brandy, or otherwise rendered pungent and corrosive, by the introduction of some other ingredient, or of alcohol in some other if not intenser form.

Such is the boasted article falsely called wine, with which our market is supplied. Would that it was the only article; but it is not, nor is it the worst. Spurious wines; wines of the vilest character, and in the greatest quantities, are imported from abroad, as well as manufactured at home. This the nation does not know, but they who supply the nation know this. In London alone, more Port Wine is drunk than is furnished by the entire vintage at Oporto; and yet, London supplies the whole civilized world with Port. Whence is this excess derived? Not, surely, from the vineyards along the banks of the Druro, but from the caverns aside the bed of the Thames. Nor from these alone. At Oporto itself, at Madeira, and elsewhere, throughout the grape bearing region, similar, if not even greater frauds, are committed.

"It is not, perhaps, generally known,"—I quote from the London Times, "it is not perhaps generally known that very large establishments exist at Celte and Marseilles, in the south of France, for the manufacture of every description of wines, the natural products, not only of France, but of all other wine growing and wine exporting countries; some of these establishments are on so large a scale as to give employment to an equal, if not a greater number of persons, than our large breweries."

"It is no uncommon occurrence with speculators engaged in this sort of illicit traffic, to purchase and ship imitation wines, fabricated in the places named, to Madeira, where, by collusion with persons in the custom house department, in the island, the wines are landed in the entrepot, and thence, after being branded with the usual marks of the genuine Madeira vintage, reshipped, principally, it is believed, to the United States. The scale of gratuity for this sort of work to the officials interested, may be estimated by the fact, that on one occasion seventy pipes were thus surreptitiously passed at a charge of \$1,000. It is a circumstance no less singular, that the same manufacture is said to be commonly carried on with counterfeit wine made up in Celte and Marseilles, and thence despatched to Oporto, where the same process of landing, branding and reshipment as genuine Port, is gone through; the destination of this spurious article being most generally to the United States. Such is the extent of this nefarious commerce, that one individual alone has been pointed out in the French ports, who has been in the habit of dispatching four times in the year 25,000 bottles of champagne each shipment, of wines not the produce of the Champagne districts, but fabricated in these wine factories." A scientific gentleman purchased from the importer, a bottle of champagne in New-York, and had the same analysed. It was found to contain a quarter of an ounce of sugar of lead.

Correspondent to this was that letter from Madeira by an officer of our navy, stating that but 30,000 barrels of wine was produced on the island, and 50,000 claimed to be from thence, drank in America alone.

In confirmation of this statement, a friend of mine, and a citizen of yours, James C. Duane, Esq., informed me that having been induced to purchase a cask of Port Wine, by the fact that it had just been received direct from Oporto, by a house in New-York, in the honor and integrity of which entire confidence could be placed, he drew off and bottled and secured with his own hands, its precious contents, to be reserved for the especial use of friends; and that having done so, and having thereafter oc-

casion to cause that cask to be sawed in two, he found to his astonishment that its lees consisted of a large quantity of the shavings of log wood, a residuum of alum and other ingredients, the name and nature of which were to him unknown.

What secrets other wine casks would reveal were their contents examined; is not difficult to conjecture, or if knowledge be preferred to conjecture, even that would not be of difficult attainment.*

Indeed chemistry has supplied such facilities, and avarice such motives for the adulteration of intoxicating liquors of every kind, that though fermented liquors were harmless, safety can only be found in TOTAL ABSTINENCE.

And yet when we mention total abstinence

* Would you wish to be informed what the ingredients are that enter into the composition of those fabricated wines, so obliquely prepared in caverns or garrets at home, or more obliquely supplied from the Brew-houses of the grape bearing countries abroad? That wish may be gratified by consulting M. P. Orfila on poisons (first Amer. ed. edition, 1819), from which author the following extracts have been made.

Page 195. "Wines adulterated by various substances. The object is to mask defects, or give colour, odour, or strength, (Jour. T. U. page 43, year 1838.)"

Page 199. Wines adulterated by lead. Sugar of lead, ceruse, and still more frequently, litharge, are mixed with acid or sharp-tasted wines, in order to render them less so, and these substances do in fact give them a sweet taste.

Page 245. Speaking of sugar of lead he says, "It gives a sweet stringent metallic taste, constriction of the throat, pain in the stomach, desire to vomit, or vomiting, (47) tend cruetations, hiccough, difficulty of respiration, thirst, cramps, coldness of limbs, convulsions, change of features, dear uric, etc."

White wines adulterated with lead, 202. Red wines adulterated with lead, 205. Wines adulterated with alum.

"The object of this adulteration is to give them an astringent taste; effects—dyspepsia, vomiting from time to time, obstructions of bowels and piles are the result of drinking wine thus adulterated. Wines adulterated with chalk, 216. Design—to saturate aceto or tartaric acid, and destroy the sharpness."

Page 207. "Wines adulterated by brandy. It occurs sometimes, that brandy is added to weak wines; in other circumstances, wine with a mixture of cider, or other spirituous liquor, and brandy, log wood, sulphur wood, or some other colouring matter being added."

Page 207. Means employed to give colour to wine. Old wines being in general, of a deeper colour than new wines. This is done, by exposing to the air, by sugar, by the acid of sulphurous acid gas, and by vacuum, myrtles, log wood chips and other substances which act under these stringent."

Page 210. "Wines adulterated by sweet or astringent substances, sugar, raisins, extract of oak or yew bark."

Page 3435. "Sulphur and nitric acid, and the alkalies, &c., inflame the parts with which they are placed in contact, but in different degrees. There are some which produce a great inflammation that they may be regarded as caustics; a most powerful as the actual cautery. They are all called corrosives or caustics. They evidently cause a death in the same manner as burns. Such are the concentrated acids, alkalies, &c. There are others whose caustic effects are less intense, but which produce death in a more rapid manner, because they are absorbed, mixed with the blood, carried into the circulation, destroy the vital properties of the heart, lungs, brain and nervous system."

Page 44. "The effect of the alkalies is nearly similar to that of the acids, &c."

Page 73. "If in place of taking a large dose of lead, water or wine containing but a small portion, is taken, no immediate inconvenience will be felt; but if the practice be long continued, a disease similar to that of the chronic painters will arise, which, in certain cases, is true lead."

Page 100. "Nux vomica, cocculus indicus, introduced into the stomach, or applied to wounds, are repeatedly absorbed, and affect the brain or spinal marrow near the neck. They occasion a general rigidity and convulsions. The head is thrown back, the chest is dilated with difficulty, respiration is greatly impeded, and death is the consequence, and that in a very few moments, if the dose has been great. The effects of some are not continuous, but give rise to fits from time to time, in the intervals of which the individual appears little affected. Opium and poppy heads are more or less poisonous."

From Accum on Culinary Poisons, the following extracts are made.

Page 74. "It is sufficiently evident that few of these commodities, which are the objects of commerce are adulterated to a greater extent than wine. Alum, Brazil wood, gypsum, oak saw dust and husk of filberts, are used to brighten, colour, clear, and make astringent wines. A mixture of spoiled foreign and home made wines, is converted into the written compound frequently sold under the name of genuine old Port."

Page 75. "Various experiments are resorted to for the purpose of communicating particular flavours to insipid wines. Bitter almonds, cherry laurel water, &c. are used."

Page 76. "The sophistication of wines is carried on to an enormous extent. Many thousands of pipes of spoiled cider are annually brought hither from the country for the purpose of being converted into factitious wine."

Page 78, 80. "Artisans are regularly employed in staining casks and crusting casks and bottles, and making an astringent extract for old Port. There are many other sophistications which are deceptive and which are connected with another branch of an absolutely criminal nature."

Page 81. "Several well authenticated facts prove these adulterations of wine with substances deleterious to health, to be practised oftener than is perhaps expected."

Page 82. "The most dangerous adulteration of wine is by some preparations of lead. Lead is certainly employed for this purpose. Mercants persuade themselves that the minute quantity employed for that purpose is perfectly harmless. But chemical analysis proves the contrary, and it must be pronounced highly deleterious. Lead in whatever state it is taken into the stomach, occasions terrible diseases. And wine adulterated with the minutest quantity of it, becomes a slow poison."

The merchant or dealer who practises this dangerous sophistication, adds the crime of murder to that of fraud; and deliberately sows the seeds of disease and death among those who contribute to his emolument."

These words of Accum are in perfect keeping with the recent confession of a wine dealer, who on his death bed, acknowledged in the bitterness of penitential sorrow, that he had often seen his customers wasting away around him, poisoned by that wine he had mixed out to them, and that some were, which was the cause of their decline, was often prescribed by their physicians as a means for their recovery."

from, even the adulterated liquors here in use, we are met as before, and sometimes even, alas! that it should be so, by good men too, with the authority of the Bible; as if the Bible had ever had any thing to say, in favour of this modern drunkard's drink, in any of its forms in use, in these ends of the earth.

Be it so, that the Bible sanctioned the fruit of the vine in Palestine, does it follow from this, that it sanctions also the juice of the grapes of Sodom and the apples of Gomorrah? And yet, it as truly sanctions these as it sanctions "that wine of dragons and poison of asps," in use as a beverage in America.

Can it be needful to repeat, in the conclusion of this article, what we said at its commencement, that it is only against bad wine, wine that Solomon reprobated, wine that causes woe and sorrow and wounds without cause, that we array ourselves.

The wine that David commended was good wine, the wine that Jesus Christ miraculously supplied was good wine—wine worthy of its author, of the guests and the occasion; and when he shall again honour the bridal chamber by his presence, and supply the guests by his agency, or when another, in his name, and by his authority, shall do this, and we refuse that cup of blessings, it will be time enough to confront us with Christ's example, and accuse us of impugning his authority.

What influence there is in a name! Because Christ changed water into wine in Cana of Galilee, Christians may not abjure the use, not of the fruit of the vineyards of Palestine, not of the fruit of the vine at all, but the product of the still and the brew house in America! as if an inference assented to by the intellect, and binding the conscience, could be drawn from the one to the other.

Be it then distinctly understood, that it is not the mere fruit of the vine, the pure wine of Palestine, nay, nor pure wine at all, about the virtues of which we hear so much, that this dispute is concerned with; but it is about a brandied or brewed article, falsely called wine, in the sense the Bible speaks of wine with approbation, or even speaks of it at all, a factitious or spurious article, always supplied in fraud, and usually drank in ignorance; an article which is corrupting the morals of youth, paralyzing the energies of manhood, polluting even female virtue, and bringing the gray hairs of age down with dishonour to the grave. It is, I repeat it, so far as respects wine, such an article, with which this dispute is concerned. This is the true issue.

If there be a fruit of the vine, in Palestine, or elsewhere, healthful, or even harmless, let the dwellers in those favoured lands, enjoy the full benefit thereof; but, in the name of humanity and religion, I protest against their palming on us, under the guise of such an article, the vile compounds now in market. And, in the same name, I protest against our consenting any longer, to receive those compounds.

But, after all, it is asked, why this ultraism? No one thinks of abstaining, on account of gluttony, from eating; why then from drinking, on account of drunkenness? Especially why, since gluttony is quite as prevalent and injurious as drunkenness? Is it so indeed? Where then, I ask, is the evidence of the alarming fact? Where are the families that gluttony has beggared, the individuals it has brutalized?

Where is that utter degradation, in form, and feeling, and intellect, produced by gluttony, which is every day exhibited in those ragged wretches, with which intoxication strews the very gutters of the streets, along which we pass? Where are the poor houses, and prison houses and the lunatic asylums, that gluttony has peopled with its miserable victims?

That evils are occasionally produced by gluttony, I doubt not; but that those evils are either so frequent, or so frightful, as the evils of drunkenness, I have yet to learn; and the

world has yet to learn this; or even, if it were so, be it remembered, these are evils allied to drinking, not to abstinence. Show me a glutton, and you will show me a drinker, if not a drunkard. And, however numerous such pitiable objects may be in the ranks of moderate drinkers, in the ranks of "teetotalers" there are none of them. And, you may go through the length and breadth of the land, and marshal the whole army of cold water drinkers, without finding one bloated, over eating gourmand, among them all. So that drinking is chargeable with the double condemnation of both gluttony and drunkenness.

But were gluttony as prevalent, which it is not, as drunkenness, where would be the pertinence of the argument attempted by the comparison? Man cannot live without eating. Eating then, be its incidental evils what they may, cannot be dispensed with. Not so with drinking; as far as the drunkard's drink is concerned, man can not only live without it, but he can also live longer and better without than with it; all the tremendous evils, therefore, resulting from its use, are wanton and gratuitous. Gluttony results from excess in the use of aliments of every kind. Not so with drunkenness—it is produced by distilled and fermented liquors only.

But were it otherwise; were gluttony confined, like drunkenness, to the use of a single article, and that the vilest and least nutritious article existing; and an article rendered vile and innutritious, by voluntary debasement, in the manner of preparing it from other articles, which, in the state God created them, were both nutritive and healthful; were such the case with gluttony, who would not cry, shame to the man who would still persist in selecting that article, to the neglect of other and unobjectionable articles, for the daily use of his family, cause it to be spread out before the eye of his children, and recommended to the taste of his guests.

Be it so, that drunkenness, unlike gluttony, springs only from the use of a single kind of beverage; still to pretend, that that beverage should be altogether abandoned on that account, is said to be, not reason, but fanaticism: It is said, that up to that limit, where sobriety ceases, and intemperance begins, men may indulge in the use of intoxicating liquors, with safety, and ought not, therefore, to be deprived of the privilege of doing so.

Hearer! Christian! does wisdom counsel thus? To me it seems, her voice counsels the enquirer after safety, to keep away from even the vicinity of that slippery, treacherous cliff, down which, the feet of the presumptuous sinner slides to ruin.

Is it forgotten, who it was that taught his disciples, day by day to offer up that petition, "Lead us not into temptation." And shall God hold that man guiltless, who, having offered it, shall go away, and day by day spread temptation before his children, his family, his friends, and the stranger that comes within his influence.

"Up to the limit where sobriety ceases and intemperance begins, men may indulge in safety." Fatal maxim! And the man, who, now acting on it, dares to approach that limit, will, hereafter, given up of God, transgress it, and become, what so many temperate drinkers have become already, an habitual drunkard.

But, be the dangers of indulging what they may, in abstaining there are no dangers. I have heard of multitudes ruined in health, and fortune, and fame, by the use of intoxicating liquors; never of one, in either of these respects, by abstaining from their use.

It is safe then, and therefore wise, for parents, for christians, and especially for christian ministers, to take the side of abstinence in its totality; and standing between the living and the dead, and the dying, to say, both by precept and example, "touch not, taste not."

Be not deceived by names. When you hear men quote the Bible, in favour of a beverage, that is filling the world with crime, disease and death, you may be assured that the quotation is made in error; that the article here so fatal, is not the article which the Bible recommends, or that our manner of using it is not the manner which it sanctions. God wills the virtue and happiness of his creatures, and cannot, therefore, will the use, I mean, such use of any thing as tends to the subversion of both.

Oil is as distinctly recommended in the Bible as wine; and yet, who ever thought of insisting on the use of train oil, the oil of ambergris, or even of tobacco, on that account? And, since there are more kinds of wine than of oil, it were at least, as reasonable to defend the use of bad oil as of bad wine elsewhere, because good oil as well as good wine were once used in Palestine. The defence of the use of those kinds of oil, known to be offensive to the taste, or injurious to the health, and especially to the life of man, would be deemed an absurdity not to be entertained. Why then entertain a similar absurdity in the defence of the use of similar kinds of wine? Why should the term wine, any more than the term oil, consecrate the use of the poisons designated by it?

What would be thought of the apothecary, who should insist, that wine to which antimony had been added, was scriptural, and ought to be used as a common beverage, because wine to which no antimony had been added, was allowed to be used in the Holy Land; especially, what would be thought of the apothecary who should insist on this, in the face of the qualms, and retching, and faintness, and prostration, apparent on every side, in consequence of the use of such poisonous wine? And yet, it is not perceived why this reasoning of the apothecary, would not be as legitimate as that of the moralist, who insists that wine to which alcohol has been added, is scriptural, and ought to be used as a common beverage in America, because wine to which no alcohol had been added, was so used in the Holy Land, especially of the moralist, who should insist on this in the face of the withered intellect, the paralyzed energy, and the ultimate death which brandied wines were known to have occasioned.

Take another and a parallel case. Milk and Honey were among the promised blessings of the land of promise, and they are employed in scripture as emblems of the richest mercies, and yet, who does not know, that honey is often deleterious, and that there are times and places in which, to taste of milk, is death.

"At Logansport"—I quote here from a letter in the *Danbury Herald*, dated July 11, 1833—"At Logansport, on the banks of the Wabash, I was cautioned by an elderly lady, against using either milk, butter, or beef, on my way to Vincennes; as a reason for her caution, she informed me, that the milk sickness was common in the state. I had heard of it before, but knew little of it; she informed me, that very many deaths occurred annually, by this dreadful malady. There is a difference of opinion, as to the cause that produces it, but the general opinion is, that it is occasioned by the yellow oxide of arsenic, in the low ground and woodland, and particularly near the Wabash River; and that some weed, yet unknown, imbibes the poison, and when eaten by the cattle, causes them to quiver, stagger, and die, within a few hours. If cows eat it, the milk is poisoned, or butter that is made from the milk; and it is sure death to those who eat of either, as it is to the animal, that eats the weed. Great care is taken to bury such cattle as die with it; for if dogs eat their flesh, they share the same fate, and it operates upon them as violently as upon the creature that was affected with it. The butcher, uniformly in this state, runs the victim of the knife, a mile, to heat the blood, and if it has eaten the weed, it will at once, on stopping, quiver and shake; if it does

not, it is considered safe to butcher; and this is the uniform test, even when beef cattle show no signs of having ate the weed.

"Indiana is not alone in this misfortune; there have been many cases in some parts of Ohio and south of St. Louis, and other south western states. I have seen many farms, with comfortable buildings and improvements, entirely abandoned, and their owners fled, to avoid this dreadful curse."

Now, what I ask, would be thought of the sanity of a man, who, with his Bible in his hand, and his finger pointing to the text that speaks of the milk and honey of the Holy Land, should undertake to rebuke that mother in Israel, for presuming to recommend to that stranger traveller, not the moderate use, but total abstinence from an article in Indiana, which God himself had authorized to be used in Palestine? What would be thought of the sanity of the man, who, standing in the great valley of the west, amid the dying and the dead; and after having surveyed the sick rooms where the victims of milk were agonizing, or the fresh graves where their corpses had been buried, should gravely talk, not of abstinence, but of moderation in the use of this fatal aliment; should provide it for his family, place it on his table, proffer it to his friends, and even make a show of tasting it himself, out of reverence for the Bible, and through the dread of appearing to give countenance to ultraism? What would be thought of the sanity of such a man? And yet, what are all the ills which milk has occasioned on the other side of the mountains, since the foot of the white man first trod the great valley of the west, compared with those which intoxicating liquor occasions annually, in any one of the cities of the east?

If these cases are not parallel, their want of parallelism only gives additional force to the argument drawn from their comparison. For, the milk in the valley of the west, deadly as it may be, is, notwithstanding, truly the milk of kine; whereas, the drunkard's drink of the east is not even the fruit of the vine, but the product of the brew-house; or, if it indeed ever partake of the fruit of the vine, it is not of that fruit, in its purity, but in admixture with articles that debase it, so that the mixture no longer comes within the limits of that license granted to the wine of Palestine, whatever that license may be; so that the whole question of the merit or demerit of the intoxicating liquors here in use, and of the innocence or guilt of using them, is to be decided, not by appealing to the Bible, but to observation and experience. To that tribunal we appeal, and are prepared to abide the issue; the only rightful issue; and, in making this appeal, we take no vantage ground; we claim no right to bind the conscience of others, or to sit in judgment on our brother.

If patriots shall think—I speak as to wise men—if patriots shall think, having examined the facts of the case, and with all these evils before their eyes, that it is befitting in them to continue the use of brandied, or even brewed wines; if they shall think on the whole, that the happiness these liquors confer, exceeds in amount the miseries they inflict, let them drink on, and abide the consequence.

If christians think—I speak as to conscientious men—if christians think, having examined the facts of the case, and with all these evils before their eyes, that the benefits resulting from this drink of drunkards, are so numerous, or so signal, as to require the influence of their example in the furtherance of its use, especially on gala days and at weddings, let them give to the good cause the benefit of their influence; but let them do this understandingly, and on account of the benefits which the church and the world are likely to derive from continuing its use, and not because the Bible sanctions it. If this drunkards' drink, is to be hereafter drunk

by christians, let it be done by the authority of reason, and in the name of Ceres or Vesta, and not of Religion and Jesus. And why by the authority of Religion and in the name of Jesus? Neither the Bible or its author, whatever may have been said of the mere fruit of the vine in Palestine, has said anything in commendation of the products of the still and the brew house in America.

These unbidden, exciting, maddening mixtures, are in every sense profane, and befit the orgies of Bacchus, rather than the festivities of christians. They are at best, mixed wines, mixed with brandy, or even worse materials, which mixture the Bible nowhere tolerates, and which cannot, therefore, under its sanction, be distributed even to bridal guests. If hereafter, therefore, any christian shall claim the liberty of countenancing the use of wine, falsely so called, on gala days and at weddings, let him do so as a man, not as a christian; nor let him lay to his soul the flattering unction, that in doing so, he is borne out by the Bible, and sheltered behind the example of his Saviour. If the use of these articles as a common beverage, can be vindicated at all, it is because of their utility, and only because of their utility, and not because religion either requires or sanctions such use; for no such article as even the brandied wine of commerce, existed in our Saviour's time; for brandy itself, did not then exist. This intenser poison is a product of human skill, and of later times.

Having disabused our minds of the bewildering influence of that miserable sophism—that because the Bible authorized the use of good wine in Palestine, it had also authorized the use of bad wine in America; that because it spoke in terms of commendation of vineyards and wine-presses there, it had by implication, spoken in like terms of brew-houses and distilleries here; having disabused our minds of the bewildering influence of this sophism; having learned what God has not said in the book of Revelation, concerning the intoxicating liquors here in use, we are prepared to turn and open the Book of Nature, and learn what He has said, and is still repeating there.

LECTURE VII.

Nature interrogated—Her answer returned.

The books of Revelation and of Nature, were both written by the same unerring wisdom, and written for our instruction and reproof, on whom the ends of the world are come.

The moral laws of God's kingdom are embodied in the former—the physical in the latter. The knowledge of the former is acquired by reading and meditation; of the latter, by observation and experiment. As the character of moral agents is made manifest by the works they perform, so the nature of material elements is made manifest by the effects which they produce.

The laws of God, whether physical or moral, tend to promote the virtue and secure the happiness of all who are subject to those laws; and were that subjection entire and universal, happiness would also be entire and universal.

Misery never springs from obeying, always from disobeying the laws of the Creator.—When we obey, we are in harmony—when we disobey, at variance with his government.—Wherever misery exists, it always exists therefore, in evidence that God's will has been disregarded, and some law of his physical or moral kingdom violated.

On carefully examining those varied productions of nature with which we are surrounded, and which, like the forbidden fruit of Eden, may appear pleasant to the eyes, good for food, and to be desired to make one wise, it will be perceived that some were designed of God for sickness, some for health, some for habitual use, some for occasional use, and some to be wholly avoided. What his design was with respect to each several production, is revealed

to the enquirer after truth, by the effects which they severally produce.

That the use of every good creature of God, that is, such use as will on the whole conduce to happiness and virtue, is conformable to his will—and that such use of any of them as is subversive of either happiness or virtue, is contrary to his will, are truths inscribed alike on the pages of the book of Revelation and of Nature.

Let us then, keeping in mind this obvious rule of interpreting the manifestations of Providence, consult this latter oracle, as to the will of God and the duty of man, in relation to intoxicating liquors—Yes, let us enter and interrogate nature in her own Sanctuary, and let us attend to the response returned. Returned from whence? From the bar-room—the banquet—the harvest field—the deck of the merchantman and of the man-of-war—from the poor-house, the prison-house, the mad-house and the grave-yard;—in one word, from every place on every part of the footstool of God, where the inebriating cup is raised to human lips, or where the victims of its contained poison are assembled: From a thousand places, and in a thousand forms, is this response returned. It is returned in the sigh of the widow—the supplication of the orphan—the wail of the mourner—the howl of the maniac, and the death-groan of the expiring.

But do not these evils spring from the abuse, not the use of the articles in question? Doubtless from the abuse of them—for to use them in a manner in which they were not intended to be used, is to abuse them.

If the use of intoxicating liquors as a beverage in health, be such use of them as God ordained and as God approves, how comes it that their use and their abuse are so identified, that the one seems to follow from the other consequentially and as if by some necessity of nature? It is not thus with rest, or sleep, or food, or any other of those bland restoratives which nature furnishes, and our exhausted strength requires. These all, though used habitually, and though their use be repeated from night to day, and from day to night, still operate benignly on the system, and lose nothing of their revivifying and invigorating efficacy.

Not so with intoxicating liquors. Here by the very ordination of God, habitual use defeats itself, for it impairs the sensibility on which it operates. Hence the quantity must be increased as the sensibility is diminished, in order to keep up that pleasurable excitement at first produced; and hence by merely keeping up that excitement during a sufficient length of time, the constitution becomes impaired and the process of inebriation commenced.

But why debate this question, surrounded as we are by such numbers of wretched beings, whose enfeebled intellects or shattered constitutions, evince that either alcohol is poison, or some other drug that is so, is combined with it in those fatal preparations dispensed alike from the bar-room and the grocery, to unsuspecting multitudes, under the imposing names of Rum, Gin, Brandy, Wine, Beer, and even Cider.

Here, at least, there is no mistake, and no exaggeration. Our fellow creatures are literally dying around us, dying in numbers, dying in the city, dying in the country, dying of an insidious and loathsome disease, a disease that regards neither rank, or age, or sex; a disease distinctly marked and known to be induced by liquors purposely manufactured and distributed far and wide, as the common beverage of which the nation drinks.

Do any of you who hear me doubt the truth of this? Go then yourselves to the bar-room and the grocery, as I have done, go see with your own eyes the haggard countenance, the emaciated forms, the trembling nerves and the demented looks of those wretched beings, once human beings, who appear like spectres from another world, within those dens of disease

and death. Go hear with your own ears their lascivious and silly jests, their idiotic laugh, their sepulchral moan, and that unearthly curse stammered forth from their quivering and blistered lips: Does any one still doubt? let him then interrogate the poor-house, and the jail, and the prison-house, and let them answer whence their wretched inmates are supplied! Let him ask the sepulchre, and let it say what sends such numbers prematurely and uncalled for, to its dread abode?

O! if the dead could speak, the response returned from thence would move alike the surface of the earth and the bosom of the sea; for there is scarcely a spot of either that has not witnessed the drunkard's degradation, and become itself the covering of a drunkard's grave.

Now this whole downward process is an evidence of God's displeasure on account of abused mercies: a displeasure written on many a page of Providence in frightful characters, sometimes even in characters of fire.

The end of Nadab and Abihu, whom fire from the Lord consumed, was scarcely more signal or more terrible than the end of those miserable beings, who are, with increasing frequency, consumed by the slow and quenchless fires which the use of intoxicating liquors hath gradually kindled in the living fibres of their own bodies.

When a few years since a case of spontaneous combustion occurring in the person of an habitual drunkard, was referred to in a temperance address by a distinguished layman, it was generally regretted. Few of the friends of temperance were prepared to endorse what then seemed to them so improbable a statement, while the manufacturers, and venders and drinkers of this fiery element took occasion to proclaim more loudly than ever the folly and fanaticism of men who could be so weak themselves as to believe, and so impertinent as to attempt to impose on others the belief of such ridiculous occurrences.

But these cases of the death of drunkards by internal fires, kindled often spontaneously in the fumes of Alcohol, that escape through the pores of the skin, or are flung off in the breath from the lungs, have become so numerous and so incontrovertible, that I presume no person of information will now be found who will venture to call the reality of their existence in question.

Says Professor Silliman, after having examined this subject, "in all such cases, (of consuming alive in consequence of drunkenness), the entire body having become saturated with Alcohol, absorbed into all its tissues, becomes highly inflammable, as is indicated by the vapour which reeks from the lungs in the breath of the drunkard; this vapour, doubtless highly alcoholic, may take fire, and the body gradually consume."

For the information of those who may not heretofore have had their attention called to this visitation of God on drunkards, and of all the dwellers on the earth, only on drunkards, it may perhaps not be amiss to give the melancholy details of a single case; which details will be given in the words of the physician, (Doct. Peter Schofield, of Upper Canada,) who reported the same.

The case in question was, says he, "that of a young man about twenty-five years of age: 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 o'clock the same evening, I was called to see him. I found him literally roasted from the crown of his head to the soles of his feet: He was found in a blacksmith's shop, just across 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 precipi-

tancy, and on throwing open the door, discovered a man standing erect in the midst of a widely extended silver-colored flame, 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, (the drunkard) 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 soon came on, and his flesh was consumed or removed in the dressing, leaving the bones and a few of the larger blood-vessels; the blood nevertheless rallied round the heart, and maintained the vital spark until the thirteenth day, when he died, not only the most loathsome, ill-featured and dreadful picture that was ever presented to human view, but his shrieks, his cries, and his lamentations also, 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 the 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."

Now I ask, what mean these indications of Providence? or can any sane man doubt what they mean? Is there any thing obscure or equivocal in them? Are the loss of reason, conscience, self-respect, the loss of health, the loss of life—the loss of life by delirium tremens, and especially by the slow fires of a self-inflicted vengeance! Are these the bland and balmy rewards of obedience? or are they judgments, the fruits of sin; judgments as intelligible as awful? doubtless they are judgments, all, all, judgments—death by drunkenness, by delirium tremens, and especially death by spontaneous combustion, requires no comment.

Those living human volcanoes, exhibited in the persons of inebriates, and of all the dwellers on this earth in the persons of inebriates only, consuming by internal fires kindled by the act of God and fed by the fumes of the alcohol they have drunk, furnish a spectacle utterly appalling; in the view of which it

seems, as if that insulted majesty on high, had come forth out of his place, to vindicate his honour, to rebuke the scoffer, and punish with a signal vengeance, the incorrigible offender.

How else are signs like these to be interpreted? or why this distribution of the bounties of providence into aliments and stimulants? why the marked and mighty difference in the effects which they produce by the ordination of God upon the constitution of man, if it be not intended to secure on his part, a corresponding difference in the manner of their use?

Does then, the habitual use of stimulants uniformly impair, and that of aliments as uniformly restore the sensibility on which they operate—and is this an ascertained, settled law of nature? then is it a law that cannot with impunity, be transgressed, and they who do transgress it, array themselves against the established order of God's eternal providence, and they do this at their peril, no matter tho' done in ignorance—done, even on principle, done without the previous intention of offending God, or the knowledge thereafter of having offended Him—no matter tho' done by God's own children, still, true to his own unchanging nature, and the unchanging nature of the government He ordained, He maintains inviolate its laws, even tho' that maintenance, should embitter the joys, and shorten the days of those who both love and fear his name.

Hence, on even the moderate use of intoxicating liquors the frown of the Almighty is seen to rest; I say on the moderate use, for no one ever became at once a drunkard—the process is progressive; each successive victim is led down to ruin, by slow and almost imperceptible degrees; gradually his reason is impaired, his moral sense is impaired, his constitution is impaired; at length, brutalized in feeling, in character, in appearance, he is disowned by the human family, and stands forth apart, an outcast, a loathing and a by-word, till finally his abused constitution gives way, and the death scene prematurely follows; which death-scene, together with the whole train of antecedent evils, are but the pre-ordained penalties of God's violated law; a law distinctly announced to transgressors, in every infliction of its penalty, that meets his eye, through the whole line of his forbidden and disastrous way.

If these things are so, then the manner of life persisted in by the wine-drinker, beer-drinker, and even cider-drinker, as well as the rum, and brandy and whiskey drinker, is at variance with the established order of nature, and the will of God as therein revealed. You, therefore who persist in such a manner of life, cannot expect to attain that age to which you might otherwise attain, or to enjoy even while life lasts, that blessedness which you might otherwise enjoy, or that your children, or your children's children will attain the one, or enjoy the other.

Here as elsewhere, the law of God will find the transgressor out. Yes, drinker, moderate drinker, know that ere long you will pay in your own person, or in the person of a son or daughter, or brother or sister, or other kinsman or friend, the mighty forfeit you have dared to stake on the issue of transgressing with impunity, the established order of God's unchanging providence. Nor are the evils which you are about to bring upon yourselves, or on your family, the only evils. Your position is one which more than any other, obstructs the onward movement of the temperance cause, and may be compared to that of those men of old, who, planting themselves before the gate of Heaven, neither entered in themselves, nor suffered those who were entering, to go in.

Talk not of the innocence of such a course—I address myself to those on whose minds the full force of modern discovery has been brought to bear—talk not of the innocence of such a

* The annexed Schedule, contains nineteen cases which have been selected, not from Temperance addresses, but from medical reports, and all but one (by Doct. LINDSEY,) from the "Dictionary of Medicine," a French work of high authority.

No.	Time	Combustion entire, except	Immediate Cause	Drunkard on what	Situation of Remains	Age.
1	1692	Part of skull and fingers.	.....	Spirits for 3 years.	Upon a chair.	62
2	1763	Skull, part of face and fingers.	A lamp.	Complained spirits.	On the floor.	59
3	.....	Tongue and one leg.	Light side of head.	.....	Near bed on floor.	52
4	.....	A few bones.	.....	.....	.....	52
5	.....	Skull and fingers.	.....	.....	.....	52
6	1741	Part of head and limbs.	.....	.....	.....	52
7	.....	do	.....	.....	.....	52
8	1719	A hand skeleton.	.....	.....	.....	52
9	1779	Hand and foot and a few bones.	.....	.....	.....	52
10	1722	do	.....	.....	.....	52
11	1820	Skull and portion of skin.	.....	.....	.....	52
12	.....	do	.....	.....	.....	52
13	.....	Right leg.	.....	.....	.....	52
14	.....	Right arm and skin of thigh.	.....	.....	.....	52
15	1799	Hand and thigh only burnt.	.....	.....	.....	52
16	.....	One finger only.	.....	.....	.....	52
17	.....	.....	.....	.....	.....	52
18	.....	.....	.....	.....	.....	52
19	1820	Muscle of thigh.	.....	.....	.....	52
	.....	Complete.	.....	.....	.....	52

Reported by Dr. Schofield, of Upper Canada.

* See table in succeeding column.

nourse; there was a time when it might have been admissible so to talk; but those days of ignorance, with regard to many, are past. New truths have been developed, additional light has been shed upon the world: the specific and deadly poison contained in intoxicating liquors, has, in the providence of God, been fully revealed, and through that revelation he now calls on inebriates and the abettors of inebriation every where to repent. Yes, moderate drinker, he calls on you; you whose manner of life is at variance with the settled order of his providence; he calls on you not only to save yourself from the doom of drunkenness, but to save also those other misguided beings, whom you are urging forward by the force of your example, to a like destruction.

The ragged, squalid, brutal rum-drunkard, who raves in the bar-room, consorts with swine in the gutter, or fills with clamour and dismay the cold and comfortless abode, to which, in the spirit of a demon, he returns at night, much as he injures himself, deeply wretched as he renders his family, exerts but little influence in beguiling others into an imitation of his revolting conduct: On the contrary, far as his example goes it tends to deter from, rather than allure to, criminal indulgence. From his degradation and his woes, the note of warning is sounded both loud and long, that whoever will may hear it, and hearing understand.

But reputable moderate christian wine-drinkers, that is, the drinkers of brandy or whiskey, in admixture with wine or other preparations falsely called wine, the product, not of the vineyard, but of the still or the brew-house; these are the men who send forth from the high places of society, and sometimes even from the hill of Zion and the portals of the sanctuary, an unsuspected, unrebuked, but powerful influence, which is secretly and silently doing on every side, among the young, among the aged, among even females, its work of death. It is this reputable, authorised, moderate drinking of these disguised poisons, under the cover of an orthodox christian name, falsely assumed, which encourages youth in their occasional excesses, reconciles the public mind to holiday revelries, shelters from deserved reproach the bar-room tippler, and furnishes a salvo even for the occasional inquietude of the brutal drunkard's conscience.

Regard this conduct as we may, there can be no question how God regards it. He has not left himself without a witness of his displeasure, in any city, or town, or village, or hamlet throughout the land. His judgments are, and are seen to be abroad among us. Which, even of our own families, or the families with which we have become connected have not been visited in the person of some of the members thereof with the curse of drunkenness, that appointed retribution for the sin of drinking? Which? It is not, hearer, yours, or yours, or mine: Certainly there are not many, perhaps not even one within my hearing, who has not seen some friend or relative in ruin, unutterable ruin, produced by this useless, injurious, and yet reputable habit of moderate drinking: a habit to which men cling, against their reason, against their conscience, often even against their inclination, and this because they shrink from acting on their own responsibility, and lack the courage to obey God speaking in his providence, rather than man.

If there were but one such pitiable object as a drunkard—a poor diseased demented drunkard within the whole circle of our acquaintance, on whose intellect, on whose moral sense, on whose whole organism was inflicted the vengeance which alcohol inflicts, it might well fill us with dismay: what ought our emotions then to be, when there is not perhaps a single family throughout that circle which does not in its relations, contain more than one such object?

Is not God evidently visiting the iniquities

of fathers upon children in this respect? The fathers enterprising and industrious, accumulated wealth, acquired honours, but they conformed to the usages which fashion sanctioned, and presented the inebriating cup to their families, their friends, and even pressed it, early pressed it, to their children's lips. And where are those children now, and what is their condition? Ah! me, their condition is that of hopeless poverty, and they may be found, if not in prisons or hospitals, in the veriest rendezvous of vice, and among the most degraded and abandoned of the species. Or if not yet thus totally reduced and publicly disgraced, they may be found in concealment, disgraced in their own estimation, disgraced in the estimation of friends, humbled, agonized friends, who are struggling to keep up appearances, and conceal from the public eye, those blasted hopes, those unnatural crimes, and that unutterable misery that exists, in all the aggravation that despair can impart to misery, within their once peaceful and perhaps envied and joyous place of habitation.

Why then in sober reason, for I may say as Paul said, "I am not mad, but speak the words of truth and soberness"—Why then, though no fanatic, and having no sympathy with fanatics—I repeat the interrogation, why should we, since neither revelation, nor nature enjoins or even sanctions the procedure—Why should we in the face of all the warnings of the present, of the past, of the word and the providence of God, persist in the use of intoxicating liquors as a beverage; especially in the use of such liquors as are bought and sold, and drank among us?

Is there any absolute necessity or even any plausible, I had almost said imaginable reason for it—I mean a reason which an intellectual, and moral and immortal being would not blush to name?

Have those who use these liquors as a beverage, any advantage over those who do not? If so, what is it? To say nothing of the guilt or innocence of their use; do those who use them live longer, or do they enjoy life better while they do live? Is their muscle firmer, their complexion more healthy, or their breath less offensive? Can they endure the summer's heat or the winter's cold longer? Are they more exempt from sickness, or when sickness comes, less liable to death? Have they a clearer intellect, a serener frame of mind, a less irritable temper or a more approving conscience?

With all this array of bottles and decanters, and demijohns, and beer barrels, and rum-jugs, is there one attribute of body or of mind, one joy of earth, or hope of heaven, in reference to which he who drinks has any advantage over him who does not drink of this profane, bewildering, intoxicating beverage?

Let us not lose our reason with our temper. Now that the times of that ignorance which God winked at are past; now that chemistry, which reveals to the brewer the methods of adulteration, reveals also to mankind the methods of detection; now that it is known not only that alcohol is poison, but also that other and intenser poisons are mingled with it in the distilled liquors, in the fermented liquors, nay, even in the very wines, falsely so called, which we drink; now that religion and philosophy are both arrayed against it; what is there to induce a christian, a patriot, or even a political economist, to desire to perpetuate among his countrymen and kindred, the use of liquors—liquors never necessary, often hurtful, and sometimes even deadly?

Whence this inconsistency? How comes it that individuals otherwise intelligent and sagacious, quick to perceive and prompt to pursue their true interest, should in this particular, commit an error as flagrant as fatal, and already sad with disappointment and bleeding with wounds,

After all our experience, our bitter experience, of the fruits of intoxicating liquors, they must not be relinquished; must not, unless in very measured terms, be spoken against.

And yet it is not blessings, but judgments numerous and grievous to be borne, that the use of these liquors has brought upon us; nor on us alone; pauperism and crime, disease and death, have marked their introduction, and their progress as a beverage, on every continent and island, and among every kindred and tongue and people on the planet we inhabit.

Drunkenness is terrible, and is admitted to be terrible. Half the miseries of the human family spring from drunkenness, and are known to spring from it; and yet we are unwilling to relinquish the use of the very articles that produce it, the only articles that produce it, and which, unless we change our habits, or the course of nature changes, will continue to produce it among our posterity through all future generations!

Talk not of ultraism! than this, can there be greater ultraism? For Christians, for Christian parents, following the biers of neighbors, and friends and kindred, and standing amid grave yards filled with the victims of intoxicating liquors; for christians, and christian parents thus situated to cling to their cups, and array themselves against the temperance reformation; or for them to lack the moral courage to remove at once and forever, from their tables and their side-boards, and from before the eyes of their children, those elements of temptation, which are the admitted cause of all this guilt and misery: if this be not fanaticism, and fanaticism the most adverse to the hopes of the country and of the world, then I know not whether any thing exists upon this planet that deserves the name.

In the guilt of this infliction of misery, and waste of life which intoxicating liquors occasion, we who practice total abstinence are not partakers. Whatever other sins may be laid to our charge, we are free from this one sin; we do not taste this treacherous cup ourselves, nor put it to our neighbor's lips.

Since we became "teetotalers," we have not co-operated with the distiller, the beer-brewer, or the wine brewer, or rum-selling grocer, in training up victims for the dyspepsia, or dropsy, or consumption, or cholera, to operate upon.

Nay, we have done nothing to furnish even indirectly by inebriation, new recruits of paupers for the poor-house, criminals for the prison-house, maniacs for the asylum, or sots for the gutter or the grave-yard. Of the thousands of the debased beings now begging in rags, toiling among convicts, or raving with delirium tremens, none owe their debasement or their misery to the influence of our counsel or example.

But so far as we are concerned, we have taken from the inebriate the shelter of our example; we have put it out of his power, while haranguing to his companions in public, or communing with himself in private, to lay that flattering unction to his soul, that sober, reflecting, moral men, nay, that even professors of religion, nay, even teachers of religion, are on his side, and that in their conduct he can find a vindication of his own.

Especially have we put it beyond the power of those interesting youth, removed from their friends and their home, and entrusted to our care; youth surrounded by so many snares, exposed to so many temptations; especially have we put it beyond their power, to find in our precepts or example, either pretext or apology for tasting even of that fatal chalice, which by bewildering the reason and inflaming the passions, prepares the way for taking the inceptive step in that downward course that leads through the dram shop, the oyster cellar, the play house, the gaming room and those

^a still press against that spear.
^b On whose sharp point peace bleeds, and hope expires."

other nameless places of juvenile resort, ay! places which I may not name, down to the abodes of death.

In this thought, there is a consolation, as well as in that other thought, that whatever may be our future lot on earth, whatever unknown and unexpected ills may be held in reservation for us and ours, one thing is certain, come what will, if true to our principles, we are at least secure from that whole class of curses comprehended in the single curse of drunkenness.

Drinkers, I mean moderate drinkers, of all intoxicating liquors, whether students or citizens, professors of religion or not, be assured that neither revelation or nature are on your side, and that whether you hear or forbear, the uniformity of providence will be maintained and the purposes and government of God will stand, and in the onward progress of time, what has been will be hereafter.

Pause then, I beseech you, look back on the past, and see within the circle of your acquaintance how many families you can number up, who have not furnished to this dread destroyer at least one victim. Here I might—
—But I forbear.— * * *

It were not befitting publicly to lift that veil that covers the painful reminiscences that occur—Let it rest, or rather lift it mentally and in the retirement of that secret chamber of your hearts, lift it, yes, ye parents who have children now moderate drinkers—husbands that have wives now moderate drinkers—lift that veil, and in the light the past sheds upon the future, consider what they will hereafter be, and prepare betimes for your coming destiny.

O! Great God! if the past be an index to the future! and why should it not be?—If the past be an index to the future, who can, where intoxicating liquors are, as a beverage, in use, look around upon a family, however lovely, however innocent, however full of promise, without shuddering?

And why should not the past be an index to the future? Admit this, and is there anything unreasonable in its admission? admit this, and I ask no more.

This admitted, and what discreet parent is there, what ingenuous child is there, who would not practise the self-denial and make the sacrifice, if there be either self-denial or sacrifice, that would be availing to change the course of destiny, and ward off from those we love, the impending danger.

There is, hearer, as has been shown, such a self-denial and such a sacrifice.

Time will tell who of you have the magnanimity to act accordingly, and eternity reveal the mighty consequences of that action.

LECTURE VIII.

In the preceding lecture we proposed to enter, and interrogate nature in her own temple, concerning the will of God, and the duty of man in relation to the use of intoxicating liquors. We have done so, and have heard the response that was returned.

Let us again enter the same temple—repeat the same interrogation—and turning another leaf in the book of nature, attend to the response returned—a response returned in the visible structure of creation, and the daily orderings of Providence.

Let us turn another leaf in the book of nature, and take a different view of this momentous subject.

Throughout the entire empire of Jehovah, design is apparent, and in all the provinces of that empire, means are adapted to ends.

The oak exposed to the onset of the tempest, and liable to be riven by the lightnings of thunder, while it raises upwards its massive trunk, and spreads out its giant branches, sends downwards its roots of strength amid the crevices of the everlasting rocks, and thus stays itself

on its broad, deep, strong foundations: Whereas the ivy that entwines that trunk, and the osier that grows beneath the shadow of those branches, are frail, delicate, and proclaimed by their very structure, to be designed not to furnish, but to receive protection.

The eye and the wing of the eagle "that dwelleth upon the crag of the rock and seeketh her prey afar off," are suited to her daring flight and extensive field of vision.

Strength is given to the war horse, his neck is clothed with thunder—the sinews of Behemoth are like brass, his bones like bars of iron. The album of the forest tree is protected by its rind; the organism of fish by their scales; of brutes by their fur, of birds by their plumage; but the human organism is furnished with no adequate corresponding protection, against either the summer's heat or the winter's cold, and yet that organism is frail, delicate and complicated, beyond all imagining.

What means this difference of structure and of defence, if it do not indicate a corresponding difference of design? In this, O man, "fearfully and wonderfully made," thou hearest the voice of thy Creator saying, "thou wast made for temperance and chastity—for the government of reason, for the restraints of conscience and of religion—destined to partake of purer joys and presently to enter on a higher and holier state of being, for which, thou canst only be prepared by a practised self-government, and a voluntary self-denial; thy frail mechanism cannot endure the unrestrained cravings of excited appetite or the rude impulses of inflamed passion.

In health, aliments alone supply all the energy that such a structure as thine can endure; and it is on rare and great occasions, only in sickness or other marked crises of thy being, that additional and auxiliary stimulants are admissible; and the man who indulges in the habitual use of such stimulants, does this, in defiance of law, a law written by the finger of God in living characters, on the delicate organism of his own body: * an organism against

* Aliments are necessary as well to provide for the growth of the body in early life, as to repair the waste which, in old and young alike, is ever taking place.

Lavoisier, a celebrated French chemist, states "that the skin alone, during every twenty-four hours, parts with twenty ounces of useless matter. To this important source of waste may be added that of the alimentary canal and various organs of excretion, not omitting also the impure air which is continually being emitted from the lungs. This large separation of useless matter indicates the necessity of a continual supply of fresh nourishment. The system otherwise would be liable to premature dissolution or decay. To effect this restoration the reparative organs must be in a healthy condition. Derangement of the digestive functions in particular is inimical to healthy restoration. The lungs, the heart, the liver, &c., have each their separate functions, and contribute their appropriate share towards restoring the waste of the system. Derangement, then, of any or all of these functions is more or less injurious to health by preventing those processes which are essential to its continuance."

To supply this waste which is perpetually taking place (A Bach, p. 178) "our food is digested, converted into blood, and circulated to every point, both external and internal, of our frame, and by this means we are nourished, and our strength is renewed. Animal food, wholesome bread, nutritious vegetables and fruits, when properly digested, supply and suitably supply the waste and absorption of the body. The gastric juice is produced in exact proportion to the wants of the system. In a laboring man the expenditure and exhaustion is much greater than in one who is inactive, and it is a well known fact that in the stomach of the former there is a larger quantity of gastric juice ready to digest or chyme a greater quantity of food, and for this reason, the peasant, if he eat as much as the plowman, must suffer from indigestion, because his stomach finds it difficult to digest more than his absorption actually requires. It must also be observed that nothing but "solid substances" can be digested. The stomach cannot digest water or any other liquor, and therefore cannot turn it into blood. Dr. Benoumet found, in the case of S. Martin, that liquids, as soon as they entered the stomach, were absorbed by the venous capillary tubes which are spread over that organ, and consequently carried out of the body by the kidneys. Milk was immediately coagulated, the whey absorbed and the curd digested; soups, by these little tubes were filtered, the solid parts retained for digestion and the liquid or water taken into the veins. The same is the case with beer, cider and wine. The water which they contain, and the spirit, or strength, which is lighter than water, are taken up by the absorbents, and the very, very small portion of solid matter which is left, is, if not too hard for such a process, subjected to digestion.

Aliments are indispensable to health and vigour, and even to life itself. It is otherwise with stimulants. Stimulants, whether local or diffusible, that is, whether acting merely on a single organ or on several, neither repair the wastes of the organism, or add to the energy of the vital principle. They accelerate, merely for the time being the action of the system, and by accelerating exhaust the *riserve*, as well as blunt the sensibility of the whole nervous structure on which they operate.

Local or simple stimulants (Bachus, p. 523) "irritate the parts with which they come in contact, and affect the other parts of the system only by reason of the vital connexion which exists between the parts injured, and the other portions of the system. A strong stimulant, for instance, applied to the stomach, injures its functions, and consequently more or less interferes with its capability to carry on perfect digestion. Hence, other organic functions suffer *indirectly*, in part, by reason of their being deprived of proper nourishment, and partly because of the morbid sympathies which are excited in that important organ.

which, by such indulgence, he is performing a suicidal act, the effect of which act soon becomes apparent, in the deranged movement of that organism; in the suspended performance of its several functions; and the speedy and inevitable dissolution of all its parts—I say suicidal, because this premature dissolution of a structure, formed originally for greater endurance, is not owing, either in its inception, its progress or its consummation, to any unavoidable accident—to any necessity of nature, but to the violence of a pressure, to which it had been subjected through the rashness of the agent to whose supervision it had by its maker been subjected.

When during the late storm on the great western lakes, that intrepid engineer, of whom we have heard so much, planted his foot upon the lever of the safety valve, and caused his fires to be plied with that inflammable combustible, which suddenly supplied in such quantities the mighty agent by which that noble steamer, in despite of the billows and the tem-

2d. Diffusive stimulants also act injuriously on the parts with which they come in contact, but differ from the former class in their influence, being extended over the whole of the system. If an individual swallow a small proportion of pure spirit on an empty stomach, a sensation of burning or irritation ensues. Other and more distant organs, however, shortly afterwards participate. The brain in particular exhibits marks of disorder, and a species of temporary delirium, or mental excitement follows, in addition to general physical disturbance. All of these symptoms indicate some peculiar influence, by which diffusive stimulants expand and operate over the whole of the animal functions. The organic medium by which this is effected, will subsequently be referred to.

For these reasons it will easily be perceived, how incomparably more dangerous are the class of diffusive stimulants, than those designated as "simple stimulants." The latter exercise their injurious powers on a limited scale only; while the former, possess the property of injuring one or more of the vital functions at the same time. The brain, for example may be silently undergoing destructive changes, while at the same period, the stomach and its functions may be so disordered as to hinder digestion and nutrition; and thus the two grand sources of life and energy, suffer either simultaneously or successively from the same pernicious cause.

The brain in this case, of course, is affected through the medium of the nervous system, which is essential to life, and supplies all the functions through their respective organs with their vital energy, consequently, an injury done to the nervous, necessarily extends its deleterious effects to all the operations of the system, and in proportion to the susceptibility and energy of the different parts, as regulated by their organic constitution.

The peculiar powers of the nervous system bear an important relation in regard to the present inquiry. In relation to diet, one of nature's sentinels consists in the *distinct sensation* which is experienced when the stomach is loaded with food, either improper in its quantity or injurious in its quality. The class of diffusive stimulants, however, when taken in moderate quantities, produce more or less injury without exciting *conscious sensation* in the stomach. General exhilaration usually follows moderate vinous indulgence, but the stomach itself, when in a state of health, may or may not display conscious gratification or dislike.

In this consists the great danger of moderate drinking. Individuals commonly do not feel any uneasy sensations consequent on moderate indulgence in wine. They cannot, therefore, for a moment suspect the slightest possibility of injurious consequences arising from a cause, apparently so innocent and devoid of danger. Experience and extended observation, however, lead us to a contrary conclusion. The healthy relations of the system may for some time be almost imperceptibly undermined, and its harmonious operations disturbed, and not the slightest suspicion be entertained that these changes have originated in some injurious though silent action on the digestive organs. "This circumstance," remarks Dr. Johnson, "leads us to divide into two great classes those symptomatic or sympathetic affections of various organs in the body, dependent on a morbid condition of the stomach and bowels, viz: into that which is accompanied by *conscious sensation*, irritation, pain, or obviously disordered functions of the organs of digestion—and into that which is not accompanied by *sensible disorder* of the said organs or their functions." Contrary to the general opinion, I venture to maintain, from very long and attentive observation of phenomena in others, as well as in my own person, that this latter class of human afflictions, is infinitely more prevalent, more distressing, and more obstinate than the former. It is a class of disorders, the source, seat, and nature of which are, in nine cases out of ten, overlooked, and for very obvious reasons, because the morbid phenomena present themselves anywhere and everywhere except in the spot where they have their origin—(Essay on Indigestion, page 8.)

Thousands and tens of thousands of individuals are in the present day martyrs to indigestion, and more or less suffer from organic disorders of various kinds, altogether attributable to the moderate and habitual use of intoxicating liquors.

Stimulants not only diminish the excitability of the system, they also diminish the vital power "that property possessed by the human frame which may be denominated the self preserving power of nature." The vital power is that mysterious influence which pervades all living matter, imparts life, vigour and animation, in addition to the power of sustaining existence for a limited period. It sustains man through extraordinary physical exertion, and endows his constitution with the power to resist, to a certain extent, the effects of excessive heat or cold, labour and fatigue. Man is peculiarly subject to the vicissitudes of climate and of seasons. Business or pleasure may direct him to countries, the climates of which are either in the extreme of heat or cold. In his own, or foreign lands, he may be exposed to sudden impressions, arising from the changes of the seasons. All of these vicissitudes the vital power enables him to sustain with comparative impunity, provided he has not exhausted its influence by intemperate habits. The same power, in a healthy condition, preserves him from the injurious influence of Marsh Miasmata, poisonous vegetable exhalations, and other noxious effluvia, to the dangers of which most persons are more or less subject.

The vital power is the same in all human beings; modified, it is true, by peculiar circumstances. It is possessed by the native of the torrid, as well as the frigid and temperate zones, and sustains him in all the physical exertions to which he is liable. The tenacity of this principle of nature displays itself in the wonderful exertions of travellers.

The Arab, with a very small proportion of sustenance, traverses scorching deserts for hundreds and even thousands of miles; the soldier, in the midst of the most trying physical circumstances, endures long and enervating marches. A light proportion of food a few hours rest, and the body is invigorated, and again capable of encountering labours of an astonishing character. Such is the sus-

pest, forced her way off from that rock bound shore on which she had been driven, and which threatened all on board with instant and inevitable death—When during that storm that intrepid engineer planted his foot on the lever of his safety valve and caused his fires to be plied with such inflammable combustible, would he have done this, think you, in the same assurance of hope, had his manner been, reckless of consequence, to subject his boilers and machinery on every trivial occasion, to the like extreme and frightful pressure; or had these been so subjected and weakened and rent thereby, would they have responded to the demand made upon them in this hour of danger? Ah no! it was because that engineer, prudent as well as intrepid, had hitherto spared his machinery and husbanded his resources, that when the crisis came, awful as it was, he was prepared to meet it.

There are crises in other voyages to which the crisis just alluded to is quite analogous, when unwonted energy of action is demanded, an energy which stimulants are availing to call forth. But even stimulants avail not where the

animating and life preserving influence of the vital power. How important, then, that mankind should minutely ascertain those circumstances which contribute to enervate and destroy this active principle.

It may be observed, that this power can only be secured in a healthy state by the regular and harmonious action of all the functions of the system. It is subject to, and a consequence of a due performance of the organic laws. Proper food, air, exercise, and rest, are essential to its continuance. Every circumstance, therefore, which tends to derange or enfeeble the animal functions, diminishes in a greater or lesser degree, the force of the vital power. Many circumstances contribute to this result, but among other causes none have so great a tendency to decrease the vitality of the system as that of intemperance. Intoxicating liquors for a time increase the excitability of the vital power. This effect, however, is quickly succeeded by languor and exhaustion. Intemperance thus shortens the duration of human life. Each act of intemperance decreases the energy and strength of the vital power, until at last the unhappy victim of strong drink, falls an unavoidable and premature victim to his untimely career.

To obtain a more familiar notion of the nature of the vital power, it may be interesting, by way of illustration, to compare the human frame to a machine of limited powers, in other words, one which by previous experiment, is calculated to undergo for a limited period a certain degree of labour. Produce more labor from this machine than it is calculated to perform, and in the same proportion will be the limit of its duration. There is an exact analogy in this case with respect to the human frame. The Creator has given to our physical constitution, a power sufficient for all nature's purposes. If by intemperance, of whatever character, or arising from whatever source, we excite irregular action in the system, the human machine becomes proportionally debilitated in its power, and limited in its duration. These general remarks will enable the reader to understand why it has been ascertained that the length of a man's life may be estimated by the pulsations he has strength to perform. An ingenious author, from this circumstance, makes the following calculations. If we allow 70 years for the usual age of man, and 60 pulsations in a minute for the common measure of pulses of a temperate person, the number of pulsations in his whole life would amount to 2,520,000. If by intemperance he force his blood into a more rapid motion, so as to give 75 pulses in a minute, the same number of pulses would be completed in 56 years. His life by this means would be reduced 14 years. The celebrated physician, Dr. Hucelani, appears to lay much stress on the circulation with respect to longevity. He remarks that "a slow uniform pulse is a strong sign of long life and a great means to promote it." And again, "a principal cause of our internal consumption or spontaneous wasting, lies in the continual circulation of the blood. He who has a hundred pulsations in a minute may be wasted far more quickly than he who has only 50. Those therefore whose pulse is always quick, and in whom every trifling agitation of the mind, or every additional drop of wine, increases the motion of the heart, are unfortunate candidates for longevity, since their whole life is a continual fever." Dr. Dod informs us that under the increased excitement of alcohol "the circulation is quickened and the diameter of the vessels through which the blood has to flow is diminished." More work is demanded at the very time that the capacity of these wonderful tubes for their labor is decreased. In the wise economy of nature "a given amount of blood, with a given force, in a given time," and through pipes of a given and proper "diameter" is to be circulated; by drinking intoxicating drinks, we increase the quantity of fluid which we have changed into fiery contaminated blood, we increase the force that propels it, we shorten the time in which it is to be done, and at the same moment decrease the diameter of the tubes through which it is to pass—and is it any wonder that blood vessels burst, sometimes on the brain, and cause instant death? sometimes in the lungs, and afflict for life that mysterious purifier of the blood? Is it wonderful that by the bursting of overworked, overheated and poisoned vessels, "diseased deposits" should be formed which may ulcerate the lungs, ossify the heart, produce cancers and cecum of various descriptions and kinds?

"Beeding at the nose, hemorrhoidal and other diseased fluxes and swellings occur from the same cause. As alcohol, especially, excites the heart, the seat of life, and propels it with a deadly velocity, and seeks the brain, the seat of thought, intelligence and moral judgment, and, by loading the blood vessels of that delicate organ, encumbers the head, is it to be wondered at, that palpitation of the heart ensues, or that the mind is too confused to think, or that the eye becomes dim, the ears deaf, and the tongue clammy? Persons that drink stimulating liquors have a swimming in their heads, a dimness before their vision, a ringing in their ears, a nervous sense of obstruction in the organs of speech, a supposed ball rising up in their throats, and a pained shake of the hand and tottering of the limbs. And nothing could be more natural than that it should be so."

Doct. Gordon of the London Hospital states that from actual observations on his own patients, he knew that seventy-five cases of disease out of every hundred could be traced to drinking. He also declared that most of the bodies of moderate drinkers which, when at Edinburgh, he had opened, were found diseased in the liver; and that these symptoms appeared also in the bodies of temperate people which he had examined in the West Indies. He more than once says "that the bodies whose livers he had found diseased, were those of moral and religious people." This same witness observed that "the voracity among the coal whippers who are brought to the London Hospital, is frightful." He also adds that "the moment these beer drinkers are attacked with any acute disease, they are unable to bear depletion and die directly."

organism itself, or the sensibility of the organism on which stimulants operate, has been impaired by stimulants. And hence the victim of disease often becomes prematurely the victim of death, because he has familiarized in health, and by familiarizing in health rendered impotent in sickness, those remedial agencies which God in mercy has provided for those seasons of affliction.

Know you not, drinker, that by the use in health of that which was provided for sickness, you are reversing the order of nature, and rendering health more precarious, sickness more speedy and more violent, and recovery therefrom more doubtful and more difficult?

Ask your physician, and he will tell you that even the moderate use of intoxicating liquors in health shortens its duration, and increases in sickness the chances of death.* And how should it be otherwise?

What are intoxicating liquors? They are liquors, containing poison not merely, but containing it in quantity, and intensity, sufficient to disturb the healthy action of the system when used as a beverage, and were they not so, they would not be intoxicating. And are such liquors fit for use?

The providence of God has answered this interrogation, which answer is conveyed in ruins stamped by his appointment from its first inception, to its final consummation, on the whole living human organism. I say human organism for all God's creatures having organs man alone is chargeable with the folly, I had almost said the madness, of making use of poison as a beverage. On man's whole organism, therefore, is the influence of that poison stamped—on the brain, the heart, the lungs, the stomach, the viscera, nay not on these only, but also on the intellect, the passions, the moral sense, on the whole man in both natures, corrupting the body in anticipation for the sepulchre, and effacing the image of God from the soul.

And can liquors which produce such ruins, be a beverage fit for man? fit to be placed on the sideboard, and on the table in private families, to be provided for guests in the retirements of friendship, and spread out before the eye and proffered to the taste of youth, at New Years salutations, on public occasions, and in promiscuous assemblies?

O that I could present before you the outer man, scathed and blasted, as it stands forth in real life, bearing on every fibre, and on every feature, that loathsome, leprous, vinous impress, of which those dark, dismal lines traced on canvass, about to be exhibited to night, are merely symbols.

O that I could present before you the inner man, still more scathed and blasted, bearing on every attribute and element of its immortal nature, that same loathsome, leprous, vinous impress, but in colouring so horrible, that no lines ever drawn on canvass, however dark, can become an appropriate symbol thereof.

* Those who have been accustomed to live freely, invariably fall an easy prey to the attacks of disease. With such persons the slightest injury is frequently attended with the most serious results. The vital functions are unable to perform their accustomed labors, and consequently the *natura* is incapable of resisting the effects either of internal or external injuries. Thus the slightest cold or comparatively trifling physical injury, is in general attended with danger and often with loss of life. In some malarial cases the principle of vitality is so small that it is suddenly extinguished by little more than ordinary exertion or exposure to unusual heat or cold; and even, as has not unfrequently happened, by simple indulgence in a glass of cold water. The substance of the following remarks not very long ago went the round of the public papers. Medical men of experience in the metropolis are familiar with the fact that confirmed beer drinkers in London can scarcely scratch their fingers without risk of their lives. A copious London beer drinker is all one vital part. He wears his heart upon his sleeve, bare to a death wound even from a rusty nail or the claw of a cat. The worst patients brought into the metropolitan Hospitals are those apparently fine models of health, strength and soundness, the London draymen. It appears that when one of these receives a serious injury, it is always necessary to amputate in order to give the patient the most distant chance of life. The draymen have the unlimited privilege of the brewer's cellar. Sir Astley Cooper on one occasion was called to a drayman, a powerful, fresh colored, healthy looking man, who had suffered an injury in his finger from a small splinter of a stove. Suppuration had taken place in the wound, which appeared but of a trifling description. This distinguished surgeon as usual opened the small abscess with his lancet. Upon returning however he ascertained that he had forgotten his lancet case. Returning to recover it, he found his patient in a dying state. In a few minutes, or at most in a few hours, the unfortunate man was a corpse. Every medical man in London, concludes the writer of this statement, above all things dreads a beer drinker for his patient in a surgical case.

Could I do this, I would not ask, nor attempt to return an answer to the question, whether such liquors, liquors which enervate and disease the body, degrade and defile the soul, were a beverage fit for immortal, heaven-descended heaven-aspiring man to drink of.

Nor would it be needful that I should do so. In that array of guilt and misery, with which these poisons have filled our world, there is a tongue that speaks, and speaks for God, and its language is (as I have before said) to you, to me, to all, touch not, taste not, handle not.

That voice not only speaks for God, but it is God's voice that speaks. Yes, throughout the whole of nature, God's voice is heard. It is heard in the ocean's roar, in the tempest's howl, and in the mutterings of thunder. Aye, it is heard too, in the murmur of the rill, the rustle of the leaf, the whispers of the breeze, and in that deeper stillness in which no breeze whispers, nor leaf rustles—the temple of nature, is God's temple, and throughout all its chambers he is present, is heard, is seen, is felt. He it is that "warms in the sun, refreshes in the breeze."

Think not that God is heard only in the book of revelation. The book of nature, as well as the book of revelation, is a book of God. Both were written by him, and hence David bound them up together, and in the 19th Psalm you will find a summary of both.

"The heavens," saith he, "the heavens declare the glory of God," and having said this, he adds in unbroken continuity, "the law of the Lord is perfect, converting the soul."

These two books, which David more than thirty centuries since bound up together, have not yet been separated, and are both, with reverence, now, as formerly, to be consulted, and both consulted on the question now at issue, return the same answer. It is the book of nature however with which chiefly we are now concerned. Let us examine its contents. Let us obey its teachings.

Whatever obscurity there may be elsewhere, here there is no obscurity; here there are no opposing phenomena to explain—no contradictory testimony to reconcile. After a lapse of six thousand years, the original law of God, concerning intoxicating poisons, with its awful and unchanged penalty, stands out to view, written on the living organism of those who drink it, in characters so broad and bold, and plain, that he who runs, may read.

In view of this recorded prohibition of those poisons, talk not of temperate use; such use belongs to authorized healthful beverage; to water, milk, and wine; I mean good refreshing wine; such as might have been drunk in Palestine, such as was drunk at Cana; even such wines, when used, are to be used temperately; and there may be times, and I think the present is such a time, when from motives of humanity as well as religion, their use should be dispensed with.

But poisonous beverage, even poisonous wine, wine that intoxicates, wine the mocker; that serpent's tooth, that adder's sting, against which the book of revelation warns, and to which warning the book of nature in accents long and loud responds; of such wine there is no temperate use. Such wine is poisonous, and is therefore to be everywhere, and at all times utterly rejected. The chalice that contains it, contains an element of death. It is not even to be received, or having been received, is to be rejected, and happy the youth—the man—who dashes it untasted from his hand.

This is not declamation—it is not the speaker, but thy Maker, hearer, that counsel's thus. That counsel as we have said, is made apparent in ruins stamped by the ordination of Jehovah in every age, in every clime, and on every organ of every human being who transgresses his published law in regard to poisons. Yes, in ruins, stamped from their first inception in the moderate drinker, to their final consummation.

mation in the death of the drunkard by delirium tremens.

The shadowing forth of these ruins, as seen in a single organ, transferred by the pencil from the dissecting-room of the surgeon* to the canvass of the painter, I shall now proceed to exhibit and very briefly to illustrate.

The organ in question is the human stomach, with its triple coatings, with its inlet for food, its outlet for chyme, its mysterious solvent for converting the former into the latter, and its contractile power for transmitting the same (when so converted,) through other viscera, to be absorbed in the repairing of the wastes of an ever-perishing and renovated organism.

Fig. I, represents the inner surface of this organ, exposed to view in its natural and healthy state—the state in which it was created, and in which it would ordinarily continue through life, but for those elements of ruin, with which, by the indiscretion of man, it is so early and often brought in contact.

Fig. II, represents the changed aspect of this same organ, as it appears in the person of the temperate drinker. You perceive how that delicate and beautiful net-work of blood-vessels, almost invisible in the healthy stomach, begins to be enlarged—How the whole interior surface, irritated and inflamed, exhibits the inception of that progressive work of death about to be accomplished.

This change is effected by a well-known law of nature, to wit, the rushing of the blood to any part of a sensitive texture, to which any irritant is applied. You know what is the effect produced by even diluted alcohol when applied to the eye. You know what the effect is, of holding even undiluted brandy in the mouth—What then, must be the effect of pouring such an exciting, and corrosive poison into that delicate and vital organ,—the human stomach?

Fig. III, represents the stomach of the habitual drunkard, with its thickened walls, its distended blood-vessels, and its livid blotches, visible at irregular intervals, to the eye, like the unsightly rum-blossoms that overspread the countenance, in token of the havock which disease, unseen, is making with the viscera within.

Fig. IV, exhibits the ulcerated stomach of the habitual drunkard—with its loathesome, corroding sores, eating their way through its triple lining, and gradually extending over the intervening spaces: all bespeaking the extent of the hidden desolation which has already been effected.

Fig. V, represents the frightful stomach of the habitual drunkard, rendered still more frightful by the aggravation of a recent debauch. Its previously inflamed surface, has become still more inflamed, and its livid blotches, still more livid. Grumous blood is issuing from its pores,

and its whole putrid aspect indicates that the work of death is nearly consummated.

Fig. VI, represents the cancerous stomach of the drunkard, or rather a cancerous ulcer, in such a stomach, the coats of which stomach, as the surgeon who performed the dissection affirms, were thickened, and schirrous, and its passages so obstructed, as to prevent for some time previous to death, the transmission of any nutriment to the system.

Fig. VII, represents a stomach in which this progressive desolation is completed—it is the stomach of the maniac—the drunken maniac—as seen after death by delirium tremens, than which there is no death more dreadful,—signalised as it ever is by unearthly spectres, hydras and demons dire.

It may have been the lot of some of you to have witnessed such a death scene—If it has, you will bear me out in saying that no language can express its horrors.

The following lines convey but a faint idea of the frightful ravings of a poor inebriate who died of delirium tremens in an asylum to which he had been removed;—and who, amazed at the situation in which he found himself placed, conceived the idea that, though sane himself, the friends who had placed him there, were deranged. Excited to phrenzy, and haunted by this illusion,

* Dr. Thomas Sewall

Why am I thus? the maniac cried,
Confined, 'mid crazy people? Why?
I am not mad—knave, stand aside!
I'll have my freedom, or I'll die—
It's not for cure that here I've come—
I tell thee—all I want is rum—
I must have rum

Sane? yes, and have been all the while;
Why then tormented thus? 'Tis sad—
Why chained? and held in duress vile?
The men who brought me here were mad—
I will not stay where spectres come—
Let me go home: I must have rum—
I must have rum.

'Tis he! 'tis he! my aged sire!
What has disturbed thee in thy grave?
Why bend on me that eye of fire?
Why torment, since thou canst not save?
Back to the church-yard whence you've come!
Return, return! but send me rum,
O! send me rum.

Why is my mother musing there,
On that same consecrated spot
Where once she taught me words of prayer?
But now she hears—she heeds me not—
Mute in her winding sheet she stands—
Cold, cold, I feel her icy hands—
Her icy hands!

She's vanished—but a dearer friend—
I know her by her angel smile—
Has come her partner to attend,
His hours of misery to beguile;
Haste! haste! loved one, and set me free;
'T were heaven to 'scape from hence to thee,
From hence to thee.

She does not hear—away she flies,
Regardless of the chain I wear,
Back to her mansion in the skies,
To dwell with kindred spirits there—

Why has she gone? Why did she come?
O God, I'm ruined! Give me rum,
O! give me rum.

Hark! hark! for bread my children cry—
A cry that drinks my spirits up—
But 'tis in vain, in vain to try—
O give me back the drunkard's cup—
My lips are parched, my heart is sad—
'Tis this cursed chain! 'twill make me mad!
'Twill make me mad!

It wont wash out, that crimson stain!
I've scoured those spots, and made them white—
Blood reappears again,
Soon as morning brings the light!
When from my sleepless couch I come,
To see—to feel—O give me rum,
I must have rum.

'Twas there I heard his piteous cry,
And saw his last imploring look,
But steeled my heart, and bade him die—
Then from him golden treasures took—
Accursed treasure—stinted sum—
Reward of guilt! Give—give me rum,
O! give me rum.

Hark! still I hear that piteous wail
Before my eye his spectre stands,
And when it frowns on me, I quail;
O! I would fly to other lands!
But that pursuing, there 'twould come—
There's no escape! O give me rum,
O give me rum.

Guard! guard those windows—bar that door—
Yonder I armed bandits see—
They've robbed my house of all its store,
And now return to murder me—
They're breaking in, dont let them come;
Drive—drive them hence—but give me rum!
O! give me rum.

I stake again? not I!—no more,
Heartless, accursed gamester! No!
I staked with thee my all, before,
And from thy den a beggar go—
Go where? A suicide to hell!

And leave my orphan children here,
In rags and wretchedness to dwell;
A doom their father cannot bear.
Will no one pity? no one come?—
Not thou. O come not; man of prayer!
Shut that dread volume in thy hand—
For me damnation's written there—
No drunkard can in judgment stand!

Talk not of pardon there revealed—
No, not to me—it is too late—
My sentence is already sealed;
Tears never blot the book of fate—
Too late! too late these tidings come;
There is no hope! O give me rum,
I must have rum.

Thou painted harlot come not here!
I know thee by that lecherous look,
I know that silvery voice I hear—
Go home, and read God's holy book.
For thee there's mercy—not for me;
I'm damned already—words cannot tell
What sounds I hear, what sights I see!
I'm sure it can't be worse in hell!

See how that rug, those reptiles soil!
They're crawling o'er me in my bed;
I feel their clammy, snaky coil
On every limb—around my head,
With forked tongue I see them play;
I hear them hiss—tear them away!
Tear them away!

A fiend! a fiend! with many a dart,
Glares on me with his blood-shot eye,
And aims his missiles at my heart—
O! whither! whither shall I fly!
Fly? no! it is no time for flight!
I know thy hellish purpose well—
Avaunt, avaunt, thou hated spright,
And hie thee to thy native hell!

"He's gone! he's gone! and I am free;
He's gone, the faithless braggart liar—
He said he'd come to summon me—
See there again—my bed's on fire!

Fire! water! help! O haste! I die!
The flames are kindling round my head!
This smoke! I'm strangling! cannot fly—
O! snatch me from this burning bed!

"There! there again—that demon's there,
Crouching to make a fresh attack—
See how his flaming eye-balls glare—
Thou fiend of fiends, what's bro't thee back
Back in thy car? For whom? for where?
He smiles—he beckons me to come—
What are those words thou'st written there?
IN HELL THEY NEVER WANT FOR RUM!"*
In hell they never want for rum.
Not want for rum! Read that again—
I feel the spell! haste, drive me down
Where rum is free! where revellers reign,
And I can wear the drunkard's crown.

Accept thy proffer, fiend? I will,
And to thy drunken banquet come;
Fill the great cauldron from thy still
With boiling, burning, fiery rum—
There will I quench this horrid thirst!
With boon companions drink and dwell
Nor plead for rum, as here I must—
There's liberty to drink in hell.

Thus raved that maniac rum had made—
Then starting from his haunted bed—
On, on, ye demons, on! he said,
Then silent sunk—his soul had fled.

Scoffer beware—he in that shroud,
Was once a temperate drinker too,
And felt as safe—declaimed as loud
Against extravagance, as you.

And yet ere long I saw him stand
Refusing, on the brink of hell,
A pardon from his Saviour's hand,
Then plunging down with fiends to dwell.

From thence, methinks I hear him say,
Dash, dash the chalice, break the spell,
Stop while you can, and where you may—
There's no ascending out of hell.

O God, thy gracious Spirit send,
That we, the mocker's snare may fly,
And thus escape that dreadful end,
That death eternal, drunkards die.

* The rum maniac varied.

LECTURE IX.

The injurious effect of abandoning the liquor trade considered—The expedient of total abstinence—the manner in which it should be enforced—an appeal to dealers.

But would not the abandonment of intoxicating liquors, could the community be induced to abandon them, throw many an industrious individual out of employment, and deprive many a needy family of bread? I admit for a short time, and to a considerable extent, this would be the case: and I also admit that this is a circumstance that deserves to be considered, and that where kindness dwells, cannot fail to be regretted.

Some indeed there are who seem to think and speak of those engaged in the manufacture and sale of intoxicating liquors as mere wretches, infamous alike in person and in occupation, whose feelings and whose wants were not deserving of regard: But I do not

so estimate character, nor have I thus learned Christ.

It is not ours to sit in judgment on our brethren. We see the outward appearance, God alone seeth the heart. I have known and still know men of talents and integrity, and so far as man can judge, of religion too, who have long been engaged, and who are still engaged in these (to me) abhorred occupations: But I know also and rejoice to know that as information reaches and light breaks in upon their minds, one after another of their number is led first to doubt, then to disbelieve the innocence of his occupation; and then forever to abjure it.

This change of opinion and of practice in relation to the manufacture and sale as well as use of intoxicating liquors, is still progressive, and it will continue to progress; others, and yet others, and yet others, instructed by the counsel and moved by the example of their

brethren, will be induced to practise the same self denials, and make the same sacrifices; until neither drunkard, nor vender of the drunkard's drink, shall remain within the limits of a purified and reclaimed city. Nor within its limits only. For the entire race are destined to experience a moral renovation, and the earth which man inhabits, to become covered with works of righteousness, as well as filled with the knowledge of God.

The doom of drunkenness, as well as of oppression and every other vice, is settled—settled in the councils of that God-head who has declared from his throne of mercy,—that virtue shall prevail, and crime of every name and nature cease from off a ransomed, disenthralled planet. Already from that throne of mercy a redeeming spirit has been sent abroad among the nations, which begins to be apparent in their quickened moral feeling and onward mo-

ral movement. The conscience of the world begins to be enlightened and turned towards the prevailing sin of drunkenness; the source and centre from which so many other sins are sent abroad over the face of the whole earth. If there be encouragement in the indications of Providence, or hope in the predictions of prophecy, this frightful abuse of the products of the harvest field and the vine yard, so wantonly manifested in the manufacture and sale and use of intoxicating liquors, must be corrected, and it will be corrected, or the glory of this republic will depart not only—but the progress of civilization be arrested also, and even the chariot wheels of the Son of God be rolled back.

Let us then, cheered by the successes of the past, and encouraged by the promise of the future, urge forward with renewed energy, our work of mercy.

There was a time when the whole christian church could be congregated in an inner chamber at Jerusalem. Now its numbers, reckoned by millions, are spread abroad over continents and islands. Within even our own recollection, the same inner chamber would have contained all the advocates of total abstinence in christendom. Now their number too is reckoned by millions, and their influence is felt by the inhabitants of many a kingdom, and the seamen that navigate the waters of many a sea.

During the ages gone by, the ruinous, loathsome and brutalizing effects of intemperance were extensively experienced and deplored and counteracted. Governments legislated, moralists reasoned, christians remonstrated; but to no purpose. In the face of all this array of influence, intemperance not only maintained its ground but constantly advanced; and advanced with constantly increasing rapidity. Death indeed came in aid of the cause of temperance, and swept away, especially during the prevalence of the cholera, crowds of inebriates, with a distinctive and exemplary vengeance. Suddenly the vacancies thus occasioned were filled up; and as if the source of life whence these supplies were furnished, was exhaustless, all the avenues of death were not only re-occupied but crowded with augmented numbers of fresh recruits. The hope even of reclaiming the world by any instrumentalities then in being, departed, and fear lest Christendom should be utterly despoiled by so detestable a practice, took possession of many a reflecting mind.

In that dark hour, the great discovery, THAT DRUNKENNESS IS CAUSED BY DRINKING; moderate, temperate, continuous drinking; and that entire sobriety can be restored and maintained BY ABSTINENCE:—in that dark hour, this GREAT DISCOVERY was made and promulgated to the world. A discovery which, simple and obvious as it seems to be, had remained hid for ages—during which no one dreamed that mere drinking, regular, reputable, temperate drinking, injured any one; much less that it produced, and by a necessity of nature produced, that utter shameless drunkenness which debased so many individuals, beggared so many families, and brought such indelible disgrace on community itself. This discovery, though not even yet generally known throughout community, has relieved more misery, conduced to more happiness, prompted to more virtue, and reclaimed from more guilt; in one word, it has already shed more blessings on the past, and lit up more hope for the future, than any other discovery, whether physical, political or moral, with which the land and the age in which we live has been signalized.

By this great discovery it has been made apparent that it is not drunkards, but moderate drinkers with whom the temperance reformation is chiefly concerned: For it is not on a change of habits in the former, but the latter, on which the destiny of the state and the nation hangs suspended.

Drinking, and the manufacture and sale of

that which makes drunkards, operates reciprocally as cause and effect on all the parties concerned.

The manufacturer and vender furnish the temptation to the drinker, and the drinker in return gives countenance and support both to the manufacturer and the vender.

All these classes must be reformed before the triumph of the temperance cause will be complete. And the reformation of either contributes to the reformation of all. Every dram shop that is closed narrows the sphere of temptation, and every teetotaler that is gained contributes to the shutting up of a dram shop. And they must all be shut up, the rum and the wine and the beer selling grocery, and temperate drinking relinquished, or drunkenness can never be prevented, society purified from crime, relieved from pauperism, freed from disease, and human life extended to its allowed limits.

But how can this be effected, how can the prejudices of whole classes of community be overcome, and the very habits of masses of men changed? How have those mighty changes, even national changes, elsewhere and in former ages, been brought about.* How? sometimes by appealing to physical force; sometimes to wrong, and sometimes to right principles of voluntary action.

To physical force in the present instance, it were vain for us to appeal. There are those, indeed, who have it in their power, to answer by force, arguments even that are unanswerable by argument, and who, though unable to gain the mind by persuasion, can crush the body by violence. But thus it is not with the friends of total abstinence. We have not, and it is well we have not, at our disposal either pains or penalties. We cannot even abridge the perfect freedom of the moral agents that surround us, perverse and erring, as in our opinion their conduct may be. We cannot inhibit access either to the side board or the rum jug; and thus render inebriation either to the man of fortune, or even the day laborer, physically impossible; for we can neither point the bayonet to the breast or apply the lash to the back of the refractory inebriate. Ours is a free country, and this an enlightened age. Here men will think and speak and act according to their own convictions of duty; and they ought to do so. Unconvinced, I would not relinquish the manufacture, or sale, or use of intoxicating liquor at the bidding of another; and I have no right to require that another should do this at my own bidding, and though I had, I could not by any pains or penalties at my command enforce that right. Compulsion then is out of the question.

To wrong principles of voluntary action we may, and alas! too often do appeal. But such appeal, by whomsoever made, is not in keeping with the benevolence of an enterprize, which has as its object the amelioration of the condition, and the elevation of the character of the beings, on whose destiny it is intended to bear.

Before the eye of the philanthropist, there is spread out one vast field of crime and misery, the admitted consequence of inebriation; deliberate, customary, I had almost said fashionable inebriation. Evils so appalling require the immediate universal application of that only remedy, TOTAL ABSTINENCE.

But be it remembered that they alone who can apply this remedy are free, untrammelled, intelligent moral agents; as such agents they must be addressed; addressed as agents, who in view of evidence and motives are to form their own opinions and decide for themselves their own characters, and course of conduct; and hence agents who can only be gained to abstinence by forming each for himself the high resolve and carrying out the same in action.

*Changes from barbarism to civilization—from bondage to liberty—and in the Emerald Isle, of late, from riot to order—from inebriety to temperance.—How have these changes been brought about?

The change in contemplation is a change on principle, a moral change—a voluntary change, a change to be effected by each individual on himself and by himself—a rightful change—a change in which appetite is denied, reason enthroned, and homage paid to the behests of duty and the authority of truth, so that in the advocacy of this cause its friends are estopped from appealing to physical force, not only, but also from appealing to all wrong principles of even voluntary action.

It is easy to rail at the rum and even the wine seller, as well as the rum and the wine drinker; to injure his business, to asperse his character, and to make him odious in community, and thus compel him, especially where our influence is controlling, to dissemble, while paying to our abhorred principles an external but reluctant homage.

It is easy, perhaps natural, convinced as we are of the goodness of our cause, to do this. But is it kind, is it fraternal; especially, is it christian? Have we then forgotten how much and how long God has borne with us? See we not how long He bears with others? How His sun shines and His showers fall even yet upon the wicked? O! it was the disciples and not their master who, when treated less urbanely than was befitting, by a village of Samaritans, it was the disciples who proposed to call down fire from Heaven and consume that village: to whom, rebuking their rashness, He said "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy mens' lives but to save them."

But though estopped from appealing to physical force; estopped from appealing to wrong principles, we are not estopped from appealing to right principles and voluntary action.

"I," said the Saviour of the world, "I, if I be lifted up, will draw all men unto me."

The event has verified the prediction. It is not the terrors of Sinai, that has driven, but the attractives of Calvary which have drawn so many souls to Jesus. Now as formerly, there is a charm in kindness, and to the powerless reformer, persuasion is still an arm of power. Let us then in place of offending by our rudeness and repelling by our censure, endeavor to convince by our arguments, and conciliate by our entreaties, both the manufacturer and the vender as well as the consumer of intoxicating liquors.

Abhorrent as the manufacture and sale, as a beverage, of intoxicating liquors may be, to the fully instructed and confirmed advocates of total abstinence, it is still to be considered that these are occupations, which at no distant period, the prevalent, I had almost said the universal, usages of society called for; which law sanctioned and even religion itself was believed and is still believed by many to sanction; occupations which even temperance men patronized and engaged in without compunction. Under these alleviating circumstances the capital of the manufacturer and vender has to a considerable extent been invested and his habits formed; and he cannot now transfer the one or change the other without inconvenience; perhaps not without sacrifice, perhaps not even without suffering. It is no easy thing for a man whose little all is thus invested, and who thereby obtains his daily bread, and who knows not how otherwise to obtain it; it is no easy thing for such a man to gird himself up to the performance of the painful duty to which our doctrines summon him. On the contrary, it requires great magnanimity, great decision of character, and great self-sacrifice to do this.

Think not, therefore, that those whose hard lot it is to breathe the air of the brewers vats, or to barrel the liquid that flows from the distillers still; or that those whose still harder lot it is, standing at the counter or the bar, to measure out by the gill to drinkers the drunkard's drink; think not that these men are from the

very nature of their profession greater sinners than other men. On the contrary, *they* are now *what many of us*, and without any change of moral character, once were. And *many of them* may, and doubtless will, without any change of moral character, become what *we* now are. Even now they have the same hopes and fears and sympathies, the same love of life and liberty and country and kindred and of man as other men have. Among them may be found those who would shrink from crime, with as instinctive a shuddering, look on misery with as tender an eye, and stretch forth for its relief as willing an arm, as any among ourselves; in one word, there may be found among them, as among us, men who fear God and in other respects work righteousness: But owing to their education or occupation; to their misapplied experience, to their ignorance of facts, to the influence of habit, to the force of prejudice, or perhaps to our own unchristian advocacy of the cause itself; our unwarranted assumptions, our insidious slanders, our want of charity, our want of candor or fidelity; owing to these or other similar causes they have not yet learned what we, though placed in more favorable circumstances, and enjoying greater light, were slow to learn (not that drunkenness is at once a crime, a curse and a dishonor, but) *that drunkenness by a necessity of nature, is produced by drinking; MODERATE, CUSTOMARY, REPUTABLE DRINKING; and that such is the settled, unchanging order of Providence: and hence the frequent, frightful, loathsome manifestation of this abhorred malady, among, and only among temperate drinkers, so called; that is, among those who have the rashness, the temerity, I had almost said impiety, in the face of this settled order of God's unchanging providence, to subject the living fibre of their own organism, to the corrosive action of intoxicating poisons; poisons furnished by the author of all good for medicine; not for aliment—and not intended, and declared by the effects they produce, not intended for habitual use.*

This discovery is not fancy but fact; an ascertained, palpable, indubitable fact, at the knowledge of which we have arrived by collating the data furnished during other ages and in other countries, and comparing the same with the state of things existing in our own. In the prosecution of which enquiry we have visited the localities where intoxicating liquors are manufactured, and sold, and drunk: We have marked their effect in the hut of ignorance, and the parlor of fashion; we have actually taken the dimension of the miseries they have occasioned and summed up the number of the dead which they have slain; and while doing this, we have been surprised to learn, that drunkenness was not, as we had once supposed, a calamity resulting from some single sudden overwhelming indiscretion, or at most from some few flagrant wanton cases of criminal indulgence; into which men of every class were liable to be surprised; but that it was a calamity confined to a single class, the moderate drinking class. That the victims were never "teetotalers," but always moderate drinkers; and the process always moderate drinking:—A process not sudden, but gradual, beginning when drinking began; continuing with its continuance, and making its silent, undiscovered, unsuspected advance, covertly and without sign of progress or note of warning; till suddenly friends and kindred are awakened to the knowledge of the alarming truth, that, seduced by moderate drinking into drunkenness, a father, a son, or brother, lies in rums.

And having discovered this truth, to wit: that drinking, I mean temperate drinking, is what makes drunkards; a truth momentous indeed, and big with everlasting consequence—but a truth hid for ages—and still hid from numbers; having discovered this truth, we hasten to announce it both to the vender and the drinker; to announce it, not in the language of

rebuke and crimination, but in that of Heaven's own mercy—saying, as an Apostle said, "Brethren I wot that through ignorance, ye have done this, as did also your rulers," who have licensed and by licensing sanctioned the doing. And full well we know that even God winketh at those by gone days of ignorance, though now, and far as the light shineth, *commandeth all men every where to repent.*

That self-denials and sacrifices will be required in effecting that change in our social habits, which is called for by this discovery of the deleterious effects of even the moderate use of intoxicating liquors, on the human constitution, must be admitted. And it must also be admitted, that so far as sacrifices are concerned, manufacturers and venders will be the chief, I had almost said the only, sufferers. Still it must be recollected that these are sacrifices that patriotism as well as religion sanctions; and such too as are elsewhere called for, whenever in this onward movement of society any new and valuable improvement is introduced. Not a canal can be excavated, a rail-road constructed, a steam-boat started, or even a spinning jenny or a power loom put in motion, without impairing the fortune of some and taking away the means of procuring bread from others.

And yet these partial temporary evils are submitted to, and often without a murmur, even by the sufferers, cheered as they are by the prospect of public, enduring, superabounding good.

But never was the endurance of private temporary evils, encouraged by the promise of requital in the bestowment of such public enduring and superabounding good, as in the case before us.

O! could the employment of capital, and the consumption of provisions, and the waste of labor, in the manufacture of intoxicating liquors, be prevented; and could the moral and physical energy now paralyzed by their use, be directed to the production of comforts, how different would be the condition of all classes—especially of the laboring poor, who now, small as their earnings are, eagerly purchase and unheedingly press to their lips, that cup, which is ever to those who taste of it the cup of affliction—often even the cup of death?

Brethren, inn-keepers, grocers, whose business it has been to sell to drinkers the drunkard's drink, has it never occurred to your minds, that the liquors dispensed were destined, though unseen by you, to blanch some glow of health, to wither some blossom of hope, to disturb some asylum of peace, to pollute some sanctuary of innocence, or plant gratuitous, perhaps enduring misery, in some bosom of joy? Have you never in imagination followed the wretched inebriate whose glass you have poured out, or whose jug or bottle you have filled; have you never in imagination followed him to his unblest and comfortless abode? Have you never mentally witnessed the faded cheek and tearful eye of his broken hearted wife; never witnessed the wistful look and stifled cry of his terror stricken children, waiting at night-fall his dreaded return; and marked the thrill of horror which the approaching sound of his foot-steps sent across their bosoms? Have you never in thought marked his rude entrance, his ferocious look, his savage yell, and that demoniac phrenzy, under the influence of which, father, husband as he was, he drove both wife and children forth, exposed to the wintry blast and the peltings of the pitiless storm; or denying them even this refuge, how he has smitten them both to the earth beneath his murderous arm?

If you have never heretofore considered these things, will you not now consider them, and give up an occupation so subversive of virtue, so conducive to crime, so productive of misery? You would not willingly, even though it were desired, you would not directly furnish your customers with pauperism, insanity, crime,

disease and death; why then supply them with what produces these, and more than these; more of misery than eye hath seen, or ear heard, or than it hath entered into the heart of man to conceive?

But the sale of liquors is your employment, and it furnishes you and yours, subsistence. Be it so; still, is it a desirable employment? Are you willing to live, and that your family should live on the miseries endured, and the crimes committed by others, in consequence of poisons by you dispensed? Are you willing to receive and treasure up the profits, which arise from the widow's tears, the orphan's cries, the maniac's loss of reason, the convict's loss of liberty, and the suicides of life? Are you willing that death should find you still corrupting youth, dishonoring age, and sending waste and want and battle into the families of the poor; and disgrace, disease and death into those of the rich; and subverting in both, the course of nature, so that in the habitations of paternal virtue, in place of wise and good and useful men, debauchees, and paupers, and criminals, are reared up? Are you willing death should find you still preparing victims for the poor-house, and prison-house and grave-yard?

And ye men of fortune, manufacturers, importers, wholesale dealers, will you not for the sake of the young, the old, the rich, the poor, the happy, the miserable, in one word, for the sake of our common humanity, in all the states and forms in which it is presented, will you not shut up your distilleries, countermand your orders, and announce the heaven approved resolution, never hereafter to do aught to swell the issue of these waters of woe and death, with which this young republic is already flooded?

Have you never thought, as you rolled out and delivered to the purchaser his cask, have you never thought how many mothers must mourn, how many wives suffer, how many children must supplicate; how many men of virtue must be corrupted, men of honour debased, and of intelligence demented, by partaking of that fatal poison, dispensed from you, seller, and to be paid for as per invoice?

Have you never thought what a moral blight there was to be sent abroad over that hamlet or village, where the vile disease and crime producing contents of that cask, drained to its dregs, was to be palmed, under the guise of a healthful beverage, on the orderly, uninformed and unsuspecting inhabitants thereof? In your own poor houses and prison houses and grave-yards, in the beggars that frequent the city, in the loafers that invest the suburbs, and in the shop-lifters and incendiaries so common in both, you see something indeed, but not a tithe of the whole evils, which the traffic in these accursed liquors produce, sent forth in quantities as they are, along those extended channels that connect the far off lakes with the ocean—along the no less extended seaboard and up the great valley of the west to every islet and glen, over every railroad or other avenue, to every inland village or shantee or cabin, inflicting every where the same miseries inflicted in the city from whence this element of evil was sent abroad—impairing the health, diminishing the vigor, and sowing the seeds of death in the constitution of the hardy laborer in the field, the ruddy housewife in the family, and the pale infant in the cradle—sharpening the avarice of the trader, inflaming the vengeance of the natives, raising the war cry amid the the hunting grounds of the wilderness, and rendering savage life itself less secure and more comfortless, to the foot of the Rocky mountains, and even the regions that lie beyond them.

But it were vain to attempt to portray the severity or take the dimensions of the evils produced by a single cask of intoxicating liquors, inconsiderately sent forth from the warehouse of the sober, moral, and often religious

dealer, to the far off west, or perhaps to some other continent, or to the islands of some distant sea, there to execute unseen, and on beings unknown, its work of death—there to sadden the missionary, to “demonize” the savage and cause the hopeful convert to apostatize from the faith he had professed. These are evils however which God registers in the book of his remembrance, and which the day of judgment will bring to light; as well as those other evils nearer home of which we have already spoken; and would time permit, might still farther speak; for at home and abroad, in the city and country, in the solitude and by the way side, it is not blessings but curses, that the venders of intoxicating liquors dispense to their customers.

Said a venerable grocer, looking along a street in which in early life he had planted himself—“That street has twice changed most of its inhabitants since I commenced business in it; and the present occupants, untaught by the fate of their predecessors, are drinking themselves to death as speedily as practicable.” “I admit,” said another grocer, “that what you say is true; we know we sell poison; all the world know this, mankind have acquired a taste for poison and will have it; we merely administer to that taste, and if people will kill themselves, it is their own and not our fault.”

A wine dealer's wife, in the commercial capital of the state, whose conscience was ill at ease in relation to the traffic in intoxicating liquors, availing herself of an auspicious moment, said to her husband, “I do not like your selling liquor, it seems to me to be a bad business; you do not I suppose make more than one or two hundred dollars a year by it, and I should be very much rejoiced if you would give it up.” “I know,” answered her husband, “as well as you do that it is a bad business, I should be as glad to give it up as you would be to have me, and if I did not make more than one or two or even five hundred dollars a year by it I would give it up.” “How much then,” enquired his wife, “do you make?”—“Why,” replied her husband, “I make from two to three thousand dollars a year, an amount quite too large to be relinquished.” “What you say,” she rejoined, “brings to my mind the remarks of a lecturer I once heard, who having repeated what Walpole said in relation to every man having his price in politics, added that it was much the same in religion. Satan, continued he, is a broker—Not a wheat or cotton or money broker, but a soul broker: Some can be procured to labour in his service for a hundred, some for a thousand and some for ten thousand dollars a year. The price at which you estimate your soul, I see, is three thousand dollars a year. My dear husband look you well to it—to me it seems that even three thousand dollars a year is a paltry price for that which is truly priceless.”

On the mind of that husband sudden conviction flashed; and liberal as was his portion in those rewards of unrighteousness which Satan proffered, he resolved, and avowed the resolution, to receive it no longer.

Dealer in these disguised poisons, how stands this profit and loss account with you? Have you summed up the items and ascertained the total to be by you received in exchange for that which “angels dare not bid for, and worlds want wealth to buy?”

Not without reason did the poet say in reference to the debasing influence of sinful mercenary pursuits—

“How low the wretches stoop! how deep they plunge,
In mite and dirt: they drudge and sweat and creep
Through every fen, for vile contaminating trash.
Since prone in thought their nature is their shame;
And they should blush, their forehead meets the skies.”

In an address at a late temperance anniversary, said a speaker—“During the cholera season there came into my office in New York one forenoon, a grocer with whom I had been acquainted, and said with much agitation, I am

going to give up selling spiritous liquors.—Why? said I, because, rejoined he, there came into my store this morning at a very early hour a young man, who looking up to the brandy bottle which stood upon the shelf, exclaimed with a fearful oath, come down! come down! You killed my grandfather—you killed my father; come down now and kill me. What that young man said, continued the grocer, was but too true. His grandfather died a drunkard and with liquor obtained at my store. His father died a drunkard, and with liquor obtained at my store. Both drank from the same bottle and both were dead; both the grandfather and the father; and now the son had come to claim the sad privilege of drinking from the same bottle and dying as his grandfather and father had died. I looked at that young man—I thought of the past, and it seemed as if the way to hell from my store was very short—that I could from behind the counter where I stood, look quite into it; I felt that the business of selling liquor was a bad business, and I made up my mind to quit it.”

And, true to his purpose, he did so—and before the sun went down, every keg and decanter was removed from his premises to return to it no more. A blessing followed that decisive act; and having refused any longer to receive the wages of unrighteousness, he has enjoyed the visitation of the Spirit, and been made, and his family have been made, partakers in the purer, higher, holier, pleasures of religion. Innkeepers, grocers, dispensers, from the counter or the bar-room, of the same disguised poison, you have heard this brief but affecting narrative; and having heard it, I ask, how does your experience tally with the proclaimed experience of your fellow labourer, in that common occupation, in which you have been engaged? Have your brandy bottles, or beer casks, or rum jugs, been more or less effective than his, in this work of death? Can you recall the names or sum up the number of those customers of yours, who reel in one by one in succession from your dispensaries of sin and suffering, have disappeared and sunk down to the abodes of death? Is the way longer from your counter or your bar-room to the grave-yard, or even to that hell beyond it, than it was from his? Could you in fact look into the latter as he did in fancy—what think you would be the discoveries such a vision would unfold? Could you see the horror stricken countenances, could you hear the unceasing wail of those to whom, standing at your counter or your bar, you have meted out by measure and for pay this well known element of death—even of the second death—Could you do this, what would your emotions be as your eye met theirs who are now suffering in hell the torments brought upon them by indulging in those appetites to which on earth it was your unworthy and cruel office to have ministered?

And are you willing that death should find you to the last thus occupied? Are you willing to go direct from the rum or beer selling bar to the bar of God's righteous retribution? Having posted your books and made out your bills for all the poisons you have ever dispensed—the families you have made wretched—the individuals you have brutalized, and the criminals you have sent prematurely and uncalled for to meet their eternal doom: Having posted your books and made out your bills for all these services, which in your day and generation you have rendered mankind, are you willing to present this summary to your final judge and abide the issue? Think you that He who bestowed your talents and fixed the bounds of your habitation, saying “Creature of my beneficence and my power, occupy till I come,” think you that he, having examined these doings of yours, the motives from which they sprung and the results to which they led, will add “Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler

over many things, enter thou into the joy of thy Lord?”

If not, then change your position while you may, and like that repentant grocer of whom you have heard, form the high resolve to quit at once, and at whatever sacrifice, a servitude so debasing, and to spend the remainder of your stay on earth in some blameless, if not higher and holier occupation.

LECTURE X.

Appeal to Parents—to Youth—to Women.

In the preceding Lectures, we have shown that a kind of wine has existed from great antiquity, which was injurious to health and subversive of morals; that these evils, since the introduction of distillation, have been greatly increased; that half the lunacy, three-fourths of the pauperism, and five-sixths of the crime with which the nation is visited, is owing to intemperance; that there are believed to be five hundred thousand drunkards in the republic, and that thousands die of drunkenness annually: We have also shown that drunkenness results from moderate drinking, and that drunkenness must continue, by a necessity of nature, as long as habitual temperate drinking is continued; that it is not the drinking of water or milk, or any other necessary or nutritive beverage, but of intoxicating liquors only, that produces drunkenness; that as the existing system of moderate drinking occasions all the drunkenness that exists, so that system must be abandoned, or its expense in muscle and sinew and mind, provided for by this, and all future generations; that even moderate drinking is now more dangerous than formerly, because intoxicating drinks are more deadly—to the poison of alcohol, generated by fermentation, other poison having been added by drugging, and that alike to intoxicating liquors, whether fermented or distilled: We have enumerated the kinds of poison made use of in the products of the still, and of the brew-house, and met the objection that the use of wine was sanctioned by the Bible, by showing that there were different kinds of wine, some of which were good, and some bad, and that the former only, were commended in the Bible; that though it were allowable to use pure wines in Palestine, it would not follow that it was allowable to use mixed wines here, where intenser poisons exist, and where the use of wine leads to the use of brandy, and the use of brandy to drunkenness: We have shown that even in Palestine, it was good not to drink wine, when it caused a brother to offend, and therefore not good elsewhere, and especially here, and at the present time, when the tremendous evils of intemperance in some classes of community, render total abstinence befitting in all classes, in conformity to that great law of love which Jesus Christ promulgated, and in conformity to which the apostles of Jesus Christ acted, and the disciples of Jesus Christ are bound to act.

We have shown that the books of Nature and Revelation both proceeded from God, and both contain, though with unequal degrees of clearness, an expression of his will; that the import of the one is discovered by reading and meditation, of the other by observation and experiment; that in this latter oracle mankind are distinctly taught, that ailments restore the waste of the human organism, but that stimulants impair the sensibility on which they operate, and hence that the latter are not intended for habitual use, that they who so use intoxicating liquors violate an established law of nature, and that the drunkenness, disease and death which result from such use, are the penalty which follows, by the appointment of God, the violation of that law; that God wills the happiness

of his creatures, and when the authority of the Bible is plead in behalf of any usage that leads to misery, it may be known that the Bible is plead in error in behalf of such usage; that in the present instance, and so far as the wines of commerce are concerned, to appeal to the Bible as authority, is absurd; that the Bible knows nothing and teaches nothing directly, in relation to these wines of commerce—the same being either a brandied or drugged article never in use in Palestine; that in relation to these spurious articles the book of nature must alone be consulted, and that being consulted, their condemnation will be found on many a page, inscribed in characters of wrath.

In the view of these and other truths, we have addressed ourselves to the manufacturer and vender of these legalized poisons; and there are yet others, to whom in the view of the same truths, we would in conclusion address ourselves.

Fathers, Mothers, heads of families, if not prepared at this late hour to change your mode of life, are you not prepared to encourage the young, particularly your children, to change theirs? Act as you may yourselves, do you not desire that they should act the part of safety? Can you not tell them, and truly tell them, that our manner of life is attended with less peril than your own? Can you not tell them, and truly tell them, that however innocent the use even of pure wine may be, in the estimation of those who use it, that its use in health is never necessary; that excess is always injurious, and that in the habitual use of even such wine, there is always danger of excess; that of the brandied and otherwise adulterated wines in use, it cannot be said, in whatever quantity, that they are innocent; that the temptation to adulterate is very great, detection very difficult, and that entire safety is to be found only in total abstinence? Can you not truly tell them this? Will you not tell them this? And having told them, should they, in obedience to your counsel, relinquish at once the use of all intoxicating liquors, would their present condition, you yourselves being judges, would their present condition be less secure, or their future prospects less full of promise, on that account? Or would the remembrance that the stand they took, was taken at your bidding, either awaken in your bosoms misgivings now, or regrets hereafter? Especially, would it do this as life declines, and you approach your final dissolution and last account. Then, when standing on the verge of that narrow isthmus, which separates the future from the past, and connects eternity with time; then, when casting the last lingering look back upon that world to which you are about to bid adieu forever, will the thought that you are to leave behind you a family trained to temperance not only, but pledged also to total abstinence, will that thought then, think you, plant one thorn in the pillow of sickness, or add one pang to the agonies of death? O! no, it is not this thought, but the thought of dying and leaving behind a family of profligate children, to nurture other children no less profligate, in their turn to nurture others, thus transmitting guilt and misery to a remote posterity; it is this thought, and thoughts like this, in connection with another thought, suggested by those awful words, "For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, to the third and fourth generation of them that hate me,"—it is thoughts like these, and not the thought of leaving behind a family pledged to total abstinence, that will give to life's last act a sadder colouring, and man's last hour a denser darkness: Between these two conditions of the dying, if held within our offer, who of us would hesitate?

Ye children of moderate drinking parents; children of so many hopes, and solitudes and prayers; the sin of drunkenness apart, the innocence of abstinence apart, here are two

classes of men, and two plans of life, each proffered for your approbation, and submitted for your choice: The one class use intoxicating liquor, moderately indeed, still they use intoxicating liquor in some, or many of its forms; the other class use it in none of them: The one class, in consequence of such use of intoxicating liquor, furnish all the drunkenness, three-fourths of all the pauperism, and five-sixths of all the crime, under the accumulating, and accumulated weight of which, our country already groans. Yes, in consequence of such restricted use of intoxicating liquors, the one class pays an annual tribute in muscle and sinew, in intellect and virtue, eye, and in the souls of men; a mighty tribute, embodied in the persons of inebriates, taken from the ranks of temperate drinkers and delivered over to the jail, the mad-house, the house of correction, and even the house of silence!

The other class pays no such tribute; no, nor even a portion of it. The other burthens of community they share indeed, in common with their brethren; a portion of their earnings goes even to provide and furnish those abodes of woe and death, which intoxicating liquors crowd with inmates; but the inmates themselves are all, all trained in the society, instructed in the maxims, moulded by the customs, and finally delivered up from the ranks of the opposite party; the moderate drinking party.

Now, beloved youth, which of these two modes of life will you adopt? To which of these two classes will you attach yourselves? Which think you is safest, which most noble, patriotic, christian? In one word, which will ensure the purest bliss on earth, and afford the fairest prospect of admission into heaven?

For the mere privilege of using intoxicating liquors moderately, are you willing to contribute your proportion annually to people the poor-house, the prison-house, and the graveyard? For such a privilege, are you willing to give up to death, or even to delirium tremens, a parent this year, a wife, a child, or brother, or sister the next, and the year thereafter a friend or neighbour? Are you willing to do this, and having done it, are you further willing, as a consequence, to hear the mothers', the wives', the widows', and the orphans' wailings, on account of miseries inflicted by a system deliberately adopted by your choice, sustained by your example, and perpetuated by your influence;—nor to hear alone; are you willing to see also the beggars' rags, the convicts fetters, and those other and more hideous forms of guilt and misery, the product of intemperance, which liken men to demons, and earth to hell!

That frightful outward desolation apparent in the person and the home of the inebriate, is but an emblem of a still more frightful inward desolation. The comfortless abode, the sorrow-stricken family, the tattered garments, the palsied head, the ghastly countenance, and loathsome aspect of the habitual brutal drunkard, fills us with abhorrence. We shun his presence, and shrink instinctively from his polluting touch. But what are all these sad items, which affect the outer man only, in comparison with the blighted hopes, the withered intellect, the debased propensities, the brutal appetites, the demoniac passions, the defiled conscience; in one word, in comparison with the sadder moral items which complete the frightful spectacle of a soul in ruins; a soul deserted of God, possessed by demons, and from which the last lineaments of its Maker's image have been utterly effaced; a soul scathed and riven, and standing forth already, as it will hereafter stand forth, frightful amid its ruins, a monument of wrath, and a warning to the universe.

Be not deceived, nor fear to take the dimensions of the evils that threaten, or to look that destroyer in the face which you are about to

arm against yourselves. Not the solid rock withstands forever the touch of water even, much less the living fibre that of alcohol, or those other and intenser poisons mingled with it, in those inebriating liquors of which a moiety of the nation drinks. The habitual use of such liquors in small quantities, prepares the way for their use in larger quantities; and yet larger quantities progressively, till inebriation is produced. Such is the constitution of nature; it is preposterous therefore to calculate upon exemption. Exceptions indeed there may be; but they are exceptions merely. The rule is otherwise. If you live an habitual drinker of such liquors, you ought to calculate to die a confirmed drunkard; and that your children, and your children's children, should they follow your example, will die confirmed drunkards also. And if life shall be prolonged to them, and they so live, they will so die, unless the course of nature shall be changed.

In the view of these facts and arguments which the subject before you presents, make up your minds, make up your minds deliberately, and having done so, say whether you are willing to take along with the habitual moderate use of intoxicating liquors, as bought and sold, and drank among us, the appalling consequences that must result therefrom. Are you willing to do this? and if you are not, stop—stop while you may, and where you can. In this descent to Hades there is no half-way house, no central resting place. The movement once commenced, is ever onward, and downward. The thirst created is quenchless, the appetite induced insatiable. You may not live to complete the process—but this know, that it is naturally progressive, and that with every successive sip from the fatal chalice, it advances, imperceptibly indeed, still it advances towards completion. You demented sot, once a moderate drinker, occupied the ground you now occupy, and looked down on former sots, as you, a moderate drinker, now look down on him, and as future moderate drinkers may yet look down on you, and wonder.

"Facilis descensus avari."

Let it never be forgotten that we are social beings. No man liveth to himself, on the contrary, grouped together in various ways, each acts, and is acted on by others. Though living at the distance of so many generations, we feel even yet, and in its strength, the effect of the first transgression. Now, as formerly, it is the nature of vice, as well as virtue, to extend and perpetuate itself. Now, as formerly, the existing generation is giving the impress of its character to the generation which is to follow it—and now, as formerly, parents are by their conduct, and their counsel, either weaving crowns to signalize their offspring in the heavens, or forging chains to be worn by them in hell.

Hearer, time is on the wing, death is at hand: Act now, therefore, the part that you will in that hour approve, and reprobate the conduct you will then condemn.

It has not been usual for the speaker, as it has for some others, to bespeak the influence of those who constitute the most numerous, as well as most efficient part of almost every assembly, where self-denials are called for, or questions of practical duty discussed. And yet, no one is more indebted than myself, to the kind of influence in question.

Under God, I owe my early education, nay, all that I have been, or am, to the counsel and tutelage of a pious mother. It was, peace to her sainted spirit, it was her monitory voice, that first taught my young heart to feel that there was danger in the intoxicating cup, and that safety lay in abstinence.

And as no one is more indebted than myself, to the kind of influence in question, so no one more fully realizes how decisively it bears upon the destinies of others.

Full well I know, that by woman came the

apostacy of Adam, and by woman, the recovery through Jesus. It was a woman that imbued the mind, and formed the character of Moses, Israel's deliverer—It was a woman that led the choir, and gave back the response of that triumphal procession, which went forth to celebrate with timbrels, on the banks of the Red Sea, the overthrow of Pharaoh—It was a woman that put Sisera to flight, that composed the song of Deborah and Barak, the son of Abinam, and judged in righteousness, for years, the tribes of Israel—It was a woman that defeated the wicked counsels of Haman, delivered righteous Mordecai, and saved a whole people from utter desolation.

And not now to speak of Semiramis at Babylon, of Catharine of Russia, or of those Queens of England, whose joyous reigns constitute the brightest periods of British history, or of her, the young and lovely, the patron of learning and morals, who now adorns the throne of the sea-girt Isles; not now to speak of these, there are others of more sacred character, of whom it were admissible even now to speak.

The sceptre of empire is not the sceptre that best befits the hand of woman; nor is the field of carnage her field of glory. Home, sweet home, is her theatre of action, her pedestal of beauty, and throne of power. Or if seen abroad, she is seen to the best advantage when on errands of love, and wearing her robe of mercy.

It was not woman who slept during the agonies of Gethsemane; it was not woman who denied her Lord at the palace of Caiaphas; it was not woman who deserted his cross on the hill of Calvary. But it was woman that dared to testify her respect for his corpse, that procured spices for embalming it, and that was found last at night, and first in the morning, at his sepulchre. Time has neither impaired her kindness, shaken her constancy, or changed her character.

Now, as formerly, she is most ready to enter, and most reluctant to leave, the abode of misery. Now, as formerly, it is her office, and well it has been sustained, to stay the fainting head, wipe from the dim eye the tear of anguish, and from the cold forehead the dew of death.

This is not unmerited praise. I have too much respect for the character of woman, to use, even elsewhere, the language of adulation, and too much self-respect to use such language here. I would not, if I could, persuade those of the sex who hear me, to become the public, clamorous advocates, of even temperance. It is the influence of their declared approbation; of their open, willing, visible example, enforced by that soft, persuasive, colloquial eloquence, which, in some hallowed retirement, and chosen moments, exerts such controlling influence over the hard, cold heart of man; especially over a husband's, a son's, or a brother's heart; it is this influence, which we need; an influence, chiefly known by the gradual, kindly transformation of character it produces, and which, in its benign effects, may be compared to the noiseless, balmy influence of Spring, shedding, as it silently advances, renovation over every hill, and dale, and glen, and islet, and changing throughout the whole region of animated na-

ture, winter's rugged and unsightly forms, into the forms of vernal loveliness and beauty.

No, I repeat it, I would not, if I could, persuade those of the sex who hear me, to become the public, clamorous advocates of temperance. It is not yours, to wield the club of Hercules, or bend Achilles' bow. But, though it is not, still you have a heaven-appointed armour, as well as a heaven-approved theatre of action. The look of tenderness, the eye of compassion, the lip of entreaty, are yours; and yours too, are the decisions of taste, and yours, the omnipotence of fashion. You can therefore, I speak of those who have been the favorites of fortune, and who occupy the high places of society; you can change the terms of social intercourse, and alter the current opinions of community. You can remove, at once and forever, temptation from the saloon, the drawing-room, and the dining-table. This is your empire, the empire over which God and the usages of mankind have given you dominion. Here, within these limits, and without transgressing that modesty, which is heaven's own gift, and woman's brightest ornament, you may exert a benign and kindly, but mighty influence. Here you have but to speak the word, and one chief source of the mothers,' the wives,' and the widows' sorrows, will, throughout the circle in which you move, be dried up forever. Nor, throughout that circle only. The families around you, and beneath you, will feel the influence of your example, descending on them in blessings, like the dews of heaven that descend on the mountains of Zion; and drunkenness, loathsome, brutal drunkenness, driven by the moral power of your decision, from all the abodes of reputable society, will be compelled to exist, if it exist at all, only among those vulgar and ragged wretches, who, shunning the society of woman, herd together in the bar-room, the oyster cellar, and the groggery.

This, indeed, were a mighty triumph, and this, at least, you can achieve. Why, then, should less than this be achieved? To purify the conscience, to bind up the broken-hearted, to remove temptation from the young, to minister consolation to the aged, and kindle joy in every bosom, throughout her appointed theatre of action, befits alike a woman's, and a mother's agency,—and, since God has put it in your power to do so much, are you willing to be responsible for the consequences of leaving it undone?

Are you willing to see this tide of woe, and death, whose flow you might arrest, roll onward by you to posterity, increasing as it rolls forever?

O! no, you are not, I am sure you are not; and if not, then, ere you leave these altars, lift up your heart to God, and in his strength, form the high resolve, to purify from drunkenness this city. And, however elsewhere, others may hesitate, and waver, and defer, and temporize, take you the open, noble stand, of ABSTINENCE; and having taken it, cause it by your words, and by your deeds, to be known on earth and told in Heaven, that mothers have dared to do their duty, their whole duty; and that, within the precincts of that consecrated spot, over which their balmy, hallowed influ-

ence extends, the doom of drunkenness is sealed.

Nor mothers only; in this benign and holy enterprise, the daughter and the mother, alike are interested.

Ye young, might the speaker be permitted to address you, as well as your honored parents, and those teachers, their assistants, whose delightful task it is to bring forward the unfolding germs of thought, and teach the young idea how to shoot,—might the speaker, whose chief concernment hitherto has been the education of the young, be permitted to address you, he would bespeak your influence, your urgent, persevering influence, in behalf of a cause so pure, so full of mercy, and so every way befitting your age, your sex, your character.

O! could the speaker make a lodgment, an effectual lodgment, in behalf of temperance, within those young, warm, generous, active hearts within his hearing, or rather within the city, where it is his privilege to speak, who this side heaven could calculate the blessed, mighty, enduring consequence? Could this be done, then might the eye of angels rest with increased complacency on this commercial metropolis, already signalized by christian charity, as well as radiant with intellectual glory:—but then lit up anew with fire, from off virtue's own altar, and thus caused to become, amid the surrounding desolation which intemperance has occasioned, more conspicuously than ever, an asylum of mercy to the wretched, and a beacon light of promise to the wanderer.

Then from this favored spot, as from some great central source of power, encouragement might be given, and confidence imparted to the whole sister-hood of virtue, and a redeeming influence sent forth through many a distant town and hamlet, to mingle with other and kindred influences, in effecting throughout the land, among the youth of both sexes, that moral renovation called for, and which, when realized, will be at once the earnest and the anticipation of millennial glory.

O! could we gain the young, the young who have no inveterate prejudices to combat, no established habits to overcome; could we gain the young, we might, after a single generation had passed away, shut up the dram-shop, the bar-room, and the rum-selling grocery, and by shutting these up, shut up also the poor-house, the prison-house, and one of the broadest and most frequented avenues to the charnel-house.

More than this, could we shut up these licensed dispensaries of crime, disease, and death, we might abate the severity of maternal anguish, restore departed joys to conjugal affection, silence the cry of deserted orphanage, and procure for the poor demented suicide, a respite from self-inflicted vengeance.

This, the gaining of the young to abstinence, would constitute the mighty fulcrum, on which to plant that moral lever of power, to raise a world from degradation.

O! how the clouds would scatter, the prospect brighten, and the firmament of hope clear up, could the young be gained, intoxicating liquors be banished, and abstinence with its train of blessings introduced throughout the earth.

FINIS.

TO TRUTH-SEEKERS.

And does that blessed Book of books, which none
But bold bad men despise, its sanction give
To *poisonous* alcoholic wines? And
Can the Christian plead a Bible charter
For the use of that which history, science,
Reason, and experience, all combined
On amplest scale, have fairly, fully proved
To be inimical to man? Hath God
By inspiration taught frail, erring men,
To venture on an awful precipice,
Where danger lurks at every step? Hath He
Whose workmanship we are, no more regard
Or care paternal for his creature man,
Than thus to jeopardize, on ruin's brink,
The fair and beauteous fabric of his hand,
Whence shine creative wisdom, power and skill,
In lines of brighter hue than all the vast
Of nature's splendid scenery can boast?
Can it be thought that He, whose boundless love
Evolved Redemption's scheme of grace immense,
And laid upon his own all-potent arm
The mighty undertaking—can it be
That He approves the use of that which tends
With constant, uniform, and powerful sway,
To mar, pervert and frustrate all his work?
Did that same Jesus, from Heaven sent
On God-like mission of eternal love,
To spoil the powers of darkness, death, and hell,
And lift from ruin's vortex of despair,
A prostrate, helpless, dying, rebel world—
Did He, by precept or example, stamp
A signature divine upon that cup
Which, as 'a mocker,' sparkles to deceive?
Did He, the famous Galilean King,
When first he showed his wonder-working arm,
And poured the glory of his Father forth
At Cana's holy, blest, connubial feast—
Did He the copious water plenished jars

Defile with *poisonous adder-stinging wine*,
And palm upon that unsuspecting group
A *serpent*, sparkling in a raging cup?
And did the holy, harmless, spotless Lamb
Who gave his life for all, a ransom vast,
And seal'd with blood the cov'nant of his grace—
Did He the parting 'cup of blessing' fill
With *lust-inspiring wine*? Did He command
His loved and loving ones to shadow forth
His dying passion and undying love,
By drinking at his sacred board of that
Which, as a second curse, since the old flood,
Has spread a tide of moral pestilence
O'er all the earth; 'neath whose corrupting stream
PROPHET and PRIEST and SAINT have sunk o'er-
whelm'd,
And with unnumbered millions found, alas!
Perdition's deepest, darkest, direst hell?
Nay, Christian! startle not; no sceptic's sneer;
Or scowl of infidel, or jest profane,
Is couch'd beneath the queries now proposed.
We take with firm confiding trust and love
The sacred volume, and revere the page
Whose hallowed verities unfold to man
His nature, origin and destiny.
We joyously adore and venerate
The God of Heaven and earth, and lowly bow
Before his throne, as suppliants for his grace;
With faith unfeigned we take salvation's cup,
And call upon the name of Him by whom
Redemption's price was paid for all our race.
It is because we thus revere God's word,
And venerate our Father's holy name,
And cling with faith and love to Jesus' cross,
That we would seek to *wipe away*
The stain, which infidels would be well pleased to
view
Upon the mirror of Eternal Truth.

SEE TITLE PAGE FOR TERMS.

SCHOHARIE OYER AND TERMINER : TRIAL OF JOHN BURNETT

FOR THE MURDER OF

GEORGE SORNBERGER.

HON. AMASA J. PARKER, CIRCUIT JUDGE.

Solomon Pratt sworn—I keep a tavern; the prisoner was there on the 24th of March last; George Sornberger was there also.

They drank together at my house; they left my house together; I saw the body of Sornberger next when they were holding the inquest; Sornberger staggered some when he left.

Jacob Sanford. I saw Sornberger fall near Franklinton, and he pulled Burnett over with him. Michel Sanford, the counsel for the defence, remarked—

“I harbor no enmity against Solomon Pratt, neither would I utter a word of reproach to wound his feelings or injure his character. I have been personally acquainted with him for a number of years, and believe him to be a good citizen and a worthy neighbour, as he is esteemed to be in his own community. But when, hereafter, he deals out to his fellows, *RUM*, let him remember that his traffic produced this unhappy result; hastened Sornberger, unwarned, to the tribunal of his Maker—deprived his wife of her chosen companion, her children of their earthly protector, and brought this prisoner, if he be executed, to his untimely doom.”

“It is an unrighteous law that commissions one class of men to deal out to another class an agent to produce crime, while at the same time it provides prisons, and affixes penalties to punish all such offences committed. I hate this law, and its miserable effects have led me for twenty years past to raise my voice in behalf of temperance. THESE LANDLORDS THAT DEAL OUT THE LIQUID POISON, ARE THEMSELVES RESPONSIBLE FOR THE CRIMES OF THEIR VICTIMS, AND IF THEIR LITTLE BURNING HELLS WERE SHUT UP, MAN MIGHT GO TO HEAVEN. Yes; the lawyers might plough, the clerks hoe, and the judges preach, if rum was banished from the land. The murderer is drunk—his victim is drunk; and oftentimes the jury and those assigned to try the prisoner are drunk. This mighty source of misery and evil is ghastly apparent every where, and notwithstanding the scene before us, and all that is daily and constantly experienced, there will still be found those disposed to continue its traffic.”

Verdict, Guilty; Sentence, to be hung by the neck in the jail at Schenectady, on Tuesday, the 14th July next,—AND WAS SO HUNG.

Some eighteen years since, R. Hyde Walworth, then and now Chancellor of the State of New-York, remarked in substance, “THAT THE TIME WOULD COME WHEN MEN WOULD AS SOON BE FOUND ENGAGED IN POISONING THEIR NEIGHBOURS WELLS, AS TO BE FOUND ENGAGED IN MAKING OR VENDING IN FOXCATING LIQUORS, TO BE USED AS A BEVERAGE IN HEALTH.”

And will not the time also come, SHOULD THAT CRIME CONTINUE TO BE COMMITTED, when the community will feel bound, by penal sanctions, to defend themselves and their children, from the mischiefs of the one as well as the other? When farmers will not furnish *fruits* and *grains* which God has given for the sustenance of man and beast, to be *rotted* in order to generate alcoholic poison, to be used as a beverage; when men of wealth will not suffer their vessels to be used in importing or exporting it for that purpose; or their buildings to be rented for the sale of it; and when no enlightened and patriotic citizen will, in any way, direct or indirect, willingly aid or abet in perpetuating the use of it, or the traffic in it as a beverage among his fellow men?

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