

# Sunter

# Banner.

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"God—and our Native Land."

TERMS—\$2 IN ADVANCE

VOL. VIII.

SUMTERVILLE, S. C., SEPT., 27, 1854.

NO. 48.

# THE SUMTER BANNER

Every Wednesday Morning

# Lewis & Richardson.

## TERNIS,

TWO DOLLARS in advance, Two Dollars and Fifty Cents at the expiration of six months or Three Dollars at the end of the year.

No paper discontinued until all arrearages are PAID, unless at the option of the Proprietor.

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### Philosophy and Cure of Intemperance.

We give below an essay on the interesting and absorbing topic of temperance reform. To many of our readers the views there entertained will be found moral and worthy of serious consideration:

For the present, I would discuss an evil which devastates the world at all times and seasons, and which it requires all the world's wisdom and philanthropy to meet, with all the legal power and scientific information which can be brought to bear. Intemperance, the almost universal scourge of humanity, sweeping annually to a dishonored grave thirty thou sand of our population, and probably a million of the earth's inhabitants, has never yet been rightly understood and thoroughly treated by the philanthropists who are engaged in arresting its march; and their labors, in consequence, have been productive of but imperfect results, in comparison with what might have been accomplished, had there been a correct understanding of the nature of this disorder, and the philosophy of its cure.

With all due deference for the previous investigations of physiologists, I must express my regret that they have failed to discover an enforce the only great and valuable practical truth which, upon this subject, physiology can contribute to philinthropy—to wit: the proposition that intemperane is strictly a curable disease, and that, by proper medical and moral reme dies, it may be entirely removed from the earth, if the necessary remedies are applied on a scale sufficiently extensive. I propose, then, to illustrate:

-which explains its production and

2. The medical cure and prophylaxis.

3. The moral cure and prevention. The extravagant consumption of alcoholie drinks, which is the leading form of intemperance in our own country, is based upon an appetite, which manifests itself in many other modes, none of which, however, have been so destructive as that of alcohol. Spices, condiments, and aromatics; coffee, tea, tobacco, opium, ether, chloroform, and other narcotics, are the common gratifications of the intemperance appetite. In all of these indulgences, it exhibits the same essential character, and love of pleasant stimulation. The universal presence of this appetite for stimulus, in human-race, especially in those where more nearly in a state of nature, proves be an inherent natural appetite for stimulation, that appetite must have enable us to regulate its manifesta tions. That the love of stimulation depends, like the love of food, upon a front of the cavity of the ear, at the posterior margin of the lower jaw, about half an inch below and behind its socket. Immediately anterior to the Love of Stimulus is located the organ of Alimentiveness, or the appetite for food.

The excitement of the organ of Love creates the true drunkard's thirst .-In its first degree of excitement there is merely a desire for the lig ter kinds of stimulation-for such drinks as eider, wine, and beer; but when the probability that other stimulants tions, and thus waste our substance, organ is more intensely excited, nothing but the strongest distilled li-quors will satisfy its desires. The producing a gradual deterioration in mum; and the constitution has the most delecate females, to whom a the constitutions of mankind.

disagreeable and loathsome dose, have | nal means for the cure of intemperance heen prompted, when the Love of Sumulus has been excited, to drink pure brandy and whiskey with pleasure, with as much comfort and as little exhilaration as would be experienced by an old toper.

As Alimentiveness produces a depressed condition, which we call hunger, and which is relieved by food, so the Love of Stimulus produces a different form of depression and appetite which is relieved by stimulants. If the organ of Love of Stimulus be largely developed, as we generally find it in the descendants of the intemperate, which may be counteracted, it is true, by heroic self denial, and a continual struggle, but which few have the fortitude to resist. The victim of this hereditary organization finds himself in a depressed melancholly, and craving condition, until his natural appetite is gratifiedwhen he finds himself restored to serenity and comfort, and, perceiving no evil effects from its indulgences, he is tempted to repeat it, with a strong conviction that he is doing a healthful act, and procuring an innocent pleasure. It is useless to tell such an individual that all alcoholic drinks are essencially poisonous, and that every drop which he takes is an injury to his constitution. He knows, experimentally, that such is not the fact. He knows that within reasonable limits ance. he enjoys the highest health and comfort, while indulging in his usual potations, and that abstinence is and debility, which predispose to disease. Hence, when he is summoned by the ultra advocate of temperance, in accordance with an erroneous physusual gratification, his reason revolts permanency, magnitude, and danger. at the demand, and instead of sympathizing with the cause of temperance, which has so many earnest claims upon his benevolence, he is driven, by the extravagance of its advocates, into a feeling of coolness, it is absolute hostility to this great and benevolent

our countrymen who are addicted to vinous and alcoholic potations, not that region of the appetites, which produces they are consuming essential poison, and perpetrating moral or physiologi-cal sins in every consumption of their usual beverage, but rather that they are gratitying and cultivating an appetite which, however apparently innocent in its present form, is still an evil, and is ever liable to increase until it becomes destructive to body holic appetite tends to the destruction difficulty. 1. The philosophy of intemperance of all that is noble and manty, even its alcoholic exhilaration, against the

It is not the vinous indulgence which hemorrhage and profuse discharges, potent stimulants, what is the physic-Is it the use of brandy and amonia which prevent him from sinking still all countries, and in all ages of the further-or is it the prostration and man, as a savage, is supposed to be stimulants necessary! It is evident that in his present condition he cannot that the love of stimulus is an inhe- live long; but in what manner is he to rent appetite, or organic tendency of be relieved? Is it by removing at life; and death by starvation is the the human constitution, and not the once the stimulants upon which he mere production of artificial custom, depends, or by restoring the healthy the vital power becomes completely imitation, and disease. If, then, there action of his constitution, so as to exhausted, depends partly upon the debility or the stimulation the evil ?--its organic locality, and its laws of the question answers itself. In like development and decline, which will manner should we regard all who are particular portion of the brain, was long as the debility exists, and the septic qualities of temperament, abone of my earliest discoveries in seve craving for stimulus is perpetuated, stinence may be borne for several ral cerebral physiology. The organ no legislation to annihilate the alcohol-upon which the appetite for stimulus ic trade, and no amount of virtuous depends, is located immediately in self denial, that we can reasonably been told, in reference to abstinence expect, will accomplish what the case drinks were banished from society, rance of abstinence. the constitution of man, gifted as it is with immense powers of adaptation, a temperate constitution, and that the organ of the Love of Stimulus, abso lutely starved into atrophy, would of Stimulus, in an impressible subject, gradually cease to be an influential element of the human constitution .-But in this tedious process a great deal In other words, where the muscles are be produced, and there is a strong

which have heretofore been adoptedthe moral sussion, the legal coercion. and the immense power of public sentiment and juvenile education-are out superficial and imperfect modes of treating a constitutional disorder; -methods which aim too much at effects, and too little at causes.

Those causes lie in the universal constitution of man-in his natural or inherent tendency to nervous depression, with a consequent desire for a stimulus which shall lift him out of that sphere of misery toward which he naturally gravitates. It is not merely by snatching from the poor victim the devil's nostrum, alcohol, which allevia tes his symptoms, but prolongs and aggravates his constitutional disorder, that the cure is to be wrought. The disorder must be cured by revolutionizing the constitution of the patient, and annihilating that craving infirmity which constitutes the esse ce of the disease. Two allpotent cures have been offered us by the Creator, plain ly and palpably indicated in the constitution of man and of nature, and it is mervellous, indeed, that a world so full of learning, so full of benevolence

paying millions to two professions for the cure of body and of soul—has not yet understood and applied the two great remedies-the physiological and the moral cure of intemper

In my next, I shail develope the curability of intemperance by medicinal and hygienic means-hoping to immediately followed by depression satisfy the reader that intemperance may be medically treated, by safe, simple, and wholesome measures, with at least as great certainty of success as we generally experience in the iological doctrine, to abandon his treatment of any disorder of equal

### II. - PHYSIOLOGICAL AND MEDICAL CURE OF INTEMPERANCE.

Having shown in my last that intemperance is not merely an affair of external circumstances, but a constitu-tional peculiarity or temperament, de-We should say to this large class of pendent upon an organic developement at the base of the brain, in the a nervous exhaustion and depression, with a desire for stimulation, the

practical question before us is this: In what manner can we efficiently and permanently remove the constitutional infirmity which demands stimu-

The modus operandi of the cure will be best understood by examining and soul. If, in its excess, the alco farther the physiological nature of the

Why is it than man grasps at extermilder indulgences must be, to some nal objects and continually seeks a extent, an evil, although less palpable supply of nourishing and stimulating in their effects. Hence, we are justifood? Why cannot his living organs fied in warning ev n the temperate continue to act, and maintain their in consumer of wines, who never rises to tegrity of substance, like a tree in mid winter, independent of tood? Or. error of his course. But in what does like the frogs which we sometimes see error consist? Mark the distinction! encased in the solid stone?

the necessity for food arises from we should denounce as a physiological the fact that his constitution is a disinsin, but the organic depravity or tegrating, or self wasting apparatus .debility which demands it, and weich From six to ten ounces of carbon, is perpetuated by indulgence. When with a propotionate quantity of nitro a miserable patient, exhausted by gen, and a large but indefinite quantity (several pounds) of oxygen and requires to be sustained from hour to hydrogen, are daily thrown off and sephour by brandy, amonia, and other arated from the substance of his body, and discharged into the atmosphere by logical disorder which we are to mourn? various routes. Not only are the solid tissues thus consumed, but the blood upon which every process of life de pends, is still more rapidly wasted exhaustion which rendered these and unless this waste be supplied by directed materials, the blood and solid tissues are reduced in eight or ten days, to an extent incompatible with consequence. The rapidity with which render them unnecessary? Is the rich abundance of the blood and tissues, and partly upon the vital tonicity and firmness of structure, which resist manner should we regard all who are the tendency to decomposition and addicted to alcoholic stimulation as waste. In constitutions remarkable victims of an organic evil or infirmity for firmness of fibre, and a great quanwhich requires to be rectified. So tity of rich blood, with certain antiweeks. Indeed, so many marvellous ic trade, and no amount of virtuous stories, of apparent authenticity, have from food, that it would be impossible requires. It may be, that, if alcoholic to set any definite limits to the endu

The important hygienic point to be understood is this: that, other things being equal, the constitution is more independent of external support, in propotion to its firmness of fibre, and the predeminance of the tonic over the relaxing elements of the constitution. of moral evil and anhappiness would well developed and firm, while the viscera which form the various secre would be introduced, destructive to are of but moderate developement, the mum; and the constitution has the least necessity for incessant supplies

the contrary, when the vital tonicity tive of his experience, with sufficient Let us, then, analyse more thoroughly is moderate, the tissues relaxed, the viscera active, and decomposition rapid, life becomes speedily exhausted, and an incessant supply of nourishment and stimulation becemes neces-

In these remarks upon tonic and itonic constitutions, I have spoken of nourishment and stimulation without distinction, as they are demands of a similar nature, associated together, and belonging to adjacent portions of the brain. Hence, in the management of these demands, similar principles are to be observed. By increasing the tone and firmness of the constitution, it becomes more buoyant or selfsustaining, less inclined to dissolution, and more independent of external sup-

The tonicity which is needed in these cases is not merely that which sustains he muscular strength, but that also which sustains the pleasurable activity of the brain, giving one full possession of his intellectual and moral faculties. Whenever these decline—whenever hope, energy, enthusiasm, and the more pleasant sentiments decline in activity, leaving us a prey to despondent melancholy—we seel the need of stimulation, and eagerly resort to coffee, tobacco or wine.

The question, then, arises, whether it is possible, by any medicinal agencies, to check the more exhausting processes of life, and to maintain that buoyant energy of the brain and muscular system which may render the mind cheerful, happy, brilliant, encrgetic, and altogether above the necessity for material stimulants-being a condition, in fact, to which stimulants are unpleasant.

I have long been convinced that a tonic regimen might be devised, which would gradually lift the constitution above the necessity or the desire for any species of stimulation; and that those articles of the Materia Medica, belonging to the class of toucs, would furnish valuable remedies in a relaiming the drunkard, and fortiving his constitution against a relapse into in-temperate habits. Other more immeliate and engrossing subjects of attention and thought, have prevented me from following up this suggestion as its importance demanded, and subjecting it to the test of an experiment .-Meantime, however, the principle has

been tested by others, and my highest anticpations have been fully verified. Of all our vegetable tonics, I know of none more valuable than our favorite article, the Hydrastis Canadensis, or Golden Seal. The officinal tineture of Hydrastis, in doses of from five to my drops, is one the most valuable and sanative tonies known, and has an extensive range in our Materia Medica. This article, which upon generalsprinciples, I had recommended as one of the best agents in the treatment of intemperance, I have since learned from my colleague, Professor N., had been successfully used by him, in the treatment of a patient of intem perate habits.

I have also been informed by a graduate of our last medical class, that he had accidentally verified the principle in himself, in taking tineture of Quassia, which he found to be incompatible with the use of alcoholic Irinks.

The thorough and decisive demonstration, however, of the efficacy of the tonic system has been made by a physician of Texas. A Dr. Urban, while practising in that State some years since, finding his supply of Quinine exhausted, was compilled to resort to other tonics; and having a good supply of Quassia, made it a substitute, and prepared a medicine which answered his purpose. In using this preparation, he discovered accidentally that it possesed a marked antagonism to intemperate habits; and not only tended to destroy the desire for alcoholic drinks, but rendered the stomach repugnant to them, to such an extent as to cause a frequent ejection by vomiting. Being himself accustomed to a very liberal use of spirituous limors, the discovery was first made apon his own person. Having satisned himself of the fact, he tried another experiment upon his friend and associate, Mr. Harney, with the same results. Ardent spirits could not be retained on the stomach, which had previously been fortified by his tonic remedy. Satisfied by this experience, he tested the new remedy thoroughly among his friends fand patients, until he obtained sufficient evidence of its value and power in curing confirmed habits of intemperance. Having thus established the reputation of his remedy in Texas, he has since located in Louisville, and is endeavoring to pre-'Urban's Anti-Bacchanalian Remedy.'

When I first saw his startling announcement, I took the earliest opportunity to call and obtain some information upon the subject—and received

testimony to convince me of the value of his remedy. Satisfied that it must be essentially a preparation of some efficient tonic, I mentioned my conviction-and he informed me that the principal ingredient in his nostrum was Quassia, from which, with the assistance of Sulphuric Acid, he had extracted the active principle.

Whether Quassia is entitled to any

special preeminence over our other tonics, I think there can be no doubt that it is a most excellent and efficient remedy. I am confident, however, that in various forms and conditions of intemperance several other tonics might be advantageously brought to bear, their use and combination being varied according to circumstances. Among these, I would mention the Hydrastis Canadensis, or Golden Seal -- Leonurus Cardiaca, or Motherworth -- Euonymus Atropurpureus, or Wahoo-and the Lycopus, Virginicus, or Bugle-weed. The Leonurus is especially valuable in cases of delirium tremens, and general disorder of the nervous system .- (See Eclectic Dispensa.

To the medical profession, and es pecially to medical friends of temperance, I would most urgently recom mend the use of Quassia, in the treatment of cases of intemperance, and an occasional trial of the tonics which I have recommended, or such others as they may find useful (Liriodendron, Iron, Inula, Chamomile, Columbo, Gentian, Orange Peel, etc.;) and as the establishment of the successful cure of intemperance, by measures so sure and safe, is a matter of such importance, I hope that no one who has any success will keep it to himself. I would, therefore, most earnestly request physicians who take hold of this matter to send me a report of the results of their trials, in order that a sufficient mass of information may be collected upon the subject to establish, beyond all doubt, the durability of intemperance, and not only enable physicians to combat this disorder but to arouse the attention of our National and State Temperance Societies, and enable them, by the distribution and application of a medical remedy, to arrest this terrible disorder. When I have witnessed the immense moral power exerted by an eloquent temperance agent, in arousing the enthusiasm of the community, and procuring the adoption of the temperance pledge, how deeply have I regretted that he was not able, at the same time, to carry with him an antidote to the drunkard's thirst-which would enable cal energies, may not be known to him to arrest the progress of the sot, and to relieve the intemperate from every difficulty in fulfilling the temperance pledge.

To those who do not belong to the medical profession, I would recommend the use of the tincture or Quassia, in doses of a teaspoonful, of of the extract in doses of three grains, from two to five times a day, until the desired impression has been produced; and, for further information, would refer them to any intelligent physician, or to the United States Dispensatory; or if it be necessary to obtain a remedy completely prepared for use, with the necessary directions, I would refer them to the Anti-Baechanalian remedy of Dr. Urban, of Louisville, which, I presume, will soon be for sale in the principal citles of the Union, if it is not at present. 1 presume that the nostrum of Dr. Urban contains but little of importance, except the Quassia. Though it is contrary to the fashionable ethics of medicine to recommend any nostrum, even if its principal ingredients are known, it would be altogether too punctilious to be influenced by such scruples, when the salvation of a single

drunkard is concerned. The discovery of a satisfactory medical remedy for the eradication of intemperance will rank in importance with the discovery of vaccination; and although there may be various formuulæ adopted for this purpose, which may be susceptible of continual improvement, the principles which I have thus briefly laid down will be sufficient to guide a philosophic physician to the discovery and use of the true rem-

In my next, I shall present the moral cure and prophylaxis of imtemperance.

III .- MORAL CURE OF INTEMPERANCE. Having shown in the last number that intemperance, as a physical disorder, consists of a peculiar craving appetite, conected with debility or depression, which may be removed by an efficient tonic regimen, let us now proceed to take a more comprehensive | indulge in spirituous drinks at all, are pagate its use, under the title of the entire constitution of man, involv. lighter wines. On the other hand, ing his moral nature, as well as his physical organism. Intemperance should be eradicated from the mental as well as the physical constitution; and other forms of vice, we may be and a perfect cure requires the use of confident that a fierce appetite for

the nature of intemperance.

Why is it that men resort to alcohol ic drinks, or to coffee, opium, and tobacco? Is it not for the exhibaration or elevation demanded? Simply be. chuse it is not spontaneous-because the constitution of those individuals naturally sinks below the elevation which is necessary to happiness; and, to rouse the slugglish energy of their opplessed functions, they resort to a transient physiological stimulation, which produces no permanently good effects, instead of resorting to the more natural and wiser processes, which would restore their debilitated facul-The brain which is still dull from

fatigue, from unintellectual habits,

from sensual excesses, or from excess: ive manual labor, is but poorly qualified to contribute to the joy or pleasures of a social evening; and the deficiency which is felt is so promptly relieved by the exhilarating influence of strong coffee or tea that the tempta. tion to their use becomes irrosistible. The selfish cares of business, the anxities and irritations of life, the fatigue and depression of labor, and the moroseness which settles upon us when, for days in succession, we have scarcely an hour of happy emotionsthese, and similar influences combined, depress the moral nature to an extent which becomes gloomy, it not painful. Agreeable society may not be within reach-books may possess but little interest to shose who have not been familiar with their use-and there seems to be no refuge but in some narcotic stimulus, which may deaden the sense of mental or physical pain, much in the way of refining the coarand stimulate the torpid organs of the brain to vigorous action and joyous emotion. Coffee, perhaps, gives a partial relief, but it does not meet the demand. Wine and brandy are then called in to rouse the slugglish faculties, and restore the lost emotions of pleasure. But perhaps the voice of prudence is heard, warning to escape from the iutoxicating bowl, and a safer substitute is sought and found in tobacco; and the smoke of the cigar, or the pungent atimulus of the leaf, spreads an anodyne influence over mind and body, whilst it rouses blistful and social feelings, and happily removes the depressing effects of a long chain of vicious influences. That tobacco, opium and wine have these delightful influences, in stimulating the intellect, rousing the affections and hopes, the genial impulses and practisubject an incorrect view of physiology has become widely prevalent. But, in truth, the real charms of

these articles consist in the fact that, for the time being, they rouse our faculties to a temporary energy, and thus lift us up out of the purgatory of mental depression into which we necessarily sink when we violate the higher laws of our being. Hence, the demand for narcotic stimulus is always most prevalent among those who have departed most widely from the nobler attributes of humanity. Woman, in all the bloom and brilliance, of her beauty, with roses upon her cheek and celestial softuess in her eye, seeming in our presence as a ministering angel, presents the highest type of lovable humanity; and in her constitution there is no demand for artificial stimulation. Rum and tobacco are horribly discordant with her delicate and refined organization-and the incessant flow of her energy, hope, love, and intuition. need no artificial impetus. But in proportion as she degenerates from her beauty and loveliness-in proportion as she becomes coarse, animaized, and vicious-in proportion as she sinks into that purgatorial sphere of existence in which the brutal, criminal and unfortunate are found -- she loses her repugnance to alcohol, and clutches at whiskey and tobacco, to obtain, by their anodyne power, a faint temporary conciousness of the bright hopes and oftly emotions which belonged to her earlier years of innocence and bilss .-Her genial emotions are aroused not so much by their direct stimulation as by benuming or paralyzing her painful sensibilities, and producing a torpid tranquility of the lower animal facul-

As with women, so with men and with nations: Men of a lofty intellectual and moral nature-the highest type of masculine humanity, are above the necessity for alcoholic stimulation, and recoil from every form of intemperance; or, if the view of intemperance, as a disorder of content with the milder beverages, and wherever we find course and brutal humanity, accustomed to quarreling, tighting, gaming, bloodshed, profanity, spoonful of ardent spirits would be a lind, therefore, that all the exter- of nourishment and stimulation. On from Dr. Urban the personal narra- moral as well as physical medicine. alcoholic drinks provails, and that I Can nothing be done for the indus-

nothing will prevent their use but the mpossibility of procuring their. Sav. age races are invariably drunkards when they have free access to ardent spirits; and whiskey has done more han the sword of the white man, in depopulating our continent of its aborignes. Wherever, we find a nation characterized by indifference to ardent spirits, we may be sure that they abound in the refining and humantarian sentiments. Indeed! most persons can realize these truths in them selves, by a little observation. When our moral and intellectual faculties are most elevated, or when perusing the most brilliant works of genius or in enjoying the society of those whom we love best, we feel no desire for ardent spirits. But when depres ed by a succession of difficulties, and maddened by wrongs and injuries, which energize every fierce animal passion, we are enabled to enjoy the unadulterated brandy, rum, or whiskey which in our better moments, would be harsh and disgusting,

In short, without dwelling farther on this prolific theme, which is not yet half illustrated, it is obvious that the consumption of alcoholic drinks, and other narcotic stimulants, is an instinctive effort of the depressed and degraded constitution, for the violent restoration of its higher powers; its energies, hopes, loves, intellect, and moral sentiment—an effort producing transient success but a perminent

If then, we would relieve intemperance, we must keep man from sinking into the purgatorial regions of human dispair, where he is tempted to grasp at these temporary artificial mitiga-tions of his sufferings. In other words, we must keep up the energy of the moral and intellectual nature of man, and give to his higher powers that permanent and steady vigor, which will keep them sustained through life. The tonic recommended as the medical remedy, will do a great deal to prevent that exhaustation and depression which benumb the higher organs of the brain, and will thus contribute to the moral as well as the physical cure of intemperance. But our higher powers need something more than a mere tonic support. They need to be strengthened by a systematic exertion

and gratification A considerable amount of this desirable gratification, is already accomplished by the processes of education; especially, where that education is accomplished chiefly by oral instruction, from the lips of able and eloquent men. And, it is well known that those who are most zealously engaged intellectual education accomplishes ser appetites, and checking the ten-

dencies to vice. But education will never perform even half its duty, in reforming man from vice, until it has become not merely intellectual, but emotional and industrial. . The unfortunate scholar, who has merely a dry, lifeless, intellectual education, is turned adrift upon the world, with a feebleness in his emotions, and fan gour in all the energies which go to make a man, with but little self sus taining energy and spontaneous hap. piness, and with no refuge from the melancholy which settles upon him, but in those pleasures which he has learned to derive from literature, and the activity of his own intellect. On the other hand, an education that embraces the industrial and emotional elements of our nature, which keeps the pupil under the incessant influence. of action, enterprize, social enjoyment. eloquence, music, and contagious enthusiasm, sends him forth fully equipped, with an energy of character, and internal resources for nappiness, which defy the depressing influences, and scorn the aid of stimulants.

But as it is not my purpose now, to discuss the education of the young, would refer to the lamentable defect which our society exhibits in reference to the moral means of counteracting intemperance.

As the world is now going on, and has been going on for thousands of years, adult men must and will have stimulants. The laboring mass of mankind are doomed to an aurount of toil which withdraws the vital power from the brain, to accumulate in the muscles, thus deteriorating the moral and intellectual nature, and giving the predominance to mere animal life. A purely animal existence, deprived of emotional and intellectual pleasures, is barren and dreary, if not absolutely miserable. A partial rejief from monotony and misery, is found in the family circle,-but the many unfavorrable circumstances and cares which belong to that, render it but an imperfect solace, and the over-taxed laborer has but the alternative of prodding on, through his life of dreary duliness, or snatching the imprisoned powers of alcohol, which lift him up a lew brief moments, to a somewhat higher sphere of existence, and bring him back to a still gloomier reality.