

ness, plunder to a greater or less extent is carried on, and from it no one scarcely is safe. Husbands, from a state of comfort and even affluence, have reduced their wives to beggary; and parents have deprived their offspring of the means of obtaining a proper education. It is really heartrending to contemplate the numerous cases in which families of respectability have been reduced, not merely to poverty, but to poverty in the midst of filth and degradation and vice of the lowest kind, by means of the habits acquired by him or her, who ought to have been their stay and support. The property formerly possessed has been squandered—the ordinary income has ceased—idleness succeeds to industry—the wife is now obliged to labour—by and by her earnings are wrested from her—articles of dress disappear one after another—the furniture is sold—the children are sent out to beg—the daughters become prostitutes—the sons become thieves; disease attacks them; the wife falls the victim to the husband's cruelty; he soon rots off; and the children, that might have been a blessing to the community, become its pest and a curse. Allow me to present to you some statements illustrative as well as confirmatory of these remarks:—A London police magistrate thus describes the state of a family which if it had not been seen could not have been believed. "I think there were four children; there was no bed, a few old rags in one corner, into which they huddled; all occasions of nature in both ways were done in the room, and it was quite clear, for the common purposes of nature, that they never went anywhere else. Upon information being given, they were all taken and brought before me, and I felt a good deal of interest, from the nature of the case, and went very minutely into the history of it from its origin, and I found that the man two years before had borne a most respectable character; he was a mechanic, and could earn, certainly, two guineas a week. His brother came before me, for I committed both the husband and the wife to prison for neglecting their family, and adjourned the case for further inquiry, and sent the children to the workhouse; and the brother came, with tears in his eyes, and was quite ashamed to appear, and said that this man had had a little property, and that he might have lived with great comfort; that from the property derived to himself and his wife from a common parent, he might have been in possession of an income of about £200 a year. I went further into the inquiry, by examining the boy, of ten years of age, and I found that the woman regularly rose from the rags on which she slept—the father, the wife, and the baby slept together on one batch of rags, and the others huddled up in a corner without any rags at all—and the father and mother went immediately into the gin shop, and the same gin-shop. I had the keeper of the gin-shop before me; it was kept by a woman, and she certainly seemed ashamed of it. And the boy described his mother as getting up and going into the gin-shop; and the biggest boy then went out into the market, and tried to get a few pence by holding horses, leaving the other children to wander about, and pick up cabbage leaves, and so on, to eat; they never were washed, they were never carried to a church; and the whole of this was brought on by drinking. He shook like an aspen leaf, and she was reduced to the greatest state of misery and wretchedness; she had scarcely a rag on; I believe she had not undressed herself for many months; and they had become addicted to these habits; and then when the money was all exhausted, he went to work; but there was no money expended on the education of the children, and they had never been washed. I think he was a cabinet-maker; but it was like a dog and whelps; they all lay down together and got up together; the children went out; and those children could be nothing, if left to themselves, but thieves; and that was brought on by habitual spirit-drinking first taking possession of the mother, for it appeared first to have taken her, then the husband got into it; and there was no breakfast ever had, and no tea; there was not one of the comforts or conveniences of civilised life."

(To be concluded in our next.)

REPORT OF THE SYDNEY TOTAL ABSTINENCE SOCIETY,

For the year ending 31st August, 1841,
read at the ANNUAL MEETING held in
the old Court-house, Castlereagh-street,
September 1st, 1841:—

"Your committee in appearing before you on the present occasion, do so with great pleasure. It is a satisfaction to those who are engaged in the propagation of great principles, that they have been enabled to do this uninterrupted; but when in addition they have the satisfaction of knowing, that those principles have been investigated, that they have been by the lapse of time more firmly established, the gratification is increased to its highest degree.

"Your committee feel justified in saying, that the increase in the number of members, and the increased zeal manifested so generally, has more than answered the expectations with which they commenced their labours.

"Amongst the causes which, during the past year, have given an impulse to the cause of Total Abstinence in Sydney, may be mentioned the following:—

"First—The procession which took place on St. Stephen's day. The members of the society, after having formed themselves on the Race Course, proceeded through the most public streets, preceded by the children walking two abreast; next, a band of music; next, the officers and committee of the society, with beautiful and appropriate banners. After having paraded the town for about three hours, resting at intervals, the members and friends of the society partook of a cold collation prepared in the Market-place. Several addresses were delivered on the occasion, which were listened to with deep attention by the numerous auditory.

"Second—The visit of the Venerable the Archdeacon of Bombay, the Rev. H. Jeffreys. This distinguished writer on the subject of Total Abstinence, of which he is also a zealous advocate, remained in Sydney about five weeks; and during that period, at public meetings and in private conversation, in the pulpit, or among the importers of beer barrels, he ceased not in a spirit becoming his divine Master—a spirit of love and charity, to make known the precept of the great Apostle of the Gentiles, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."—Rom. xiv. 21; and to declare its application to all men in the present age. Although his visit was not marked by any striking instances of persons in the same rank of life with himself embracing our principles, yet 'the common people heard him gladly'; and he told the deputation who waited on him with a Farewell Address, that no circumstance had given him so much pleasure, as observing the zeal which he had seen manifested by our society.

"Third—The appointment of the Rev. M. T. Adam by the American Seaman's Friend Society, as Seamen's Chaplain to this Port must be hailed as an auspicious event, one which has tended greatly to the increase of the society. He has proved himself an able and zealous advocate of the principle of entire abstinence from all that will intoxicate; and knowing the injurious effects of alcohol upon the human system, he has advocated the adoption of such measures as he thought likely to suppress the manufacture and sale of this poison; and has, in consequence been treated by some portion of the Colonial press in a manner unmerited by him and disgraceful to themselves.

"Our meetings during the past year have been always well attended. During the year, quarterly meetings have been held. The first of these was held in the Hall of Sydney College, on which occasion there were between 700 and 800 persons present, and we have reason to believe that great good resulted.

"Our usual weekly meetings on Thursday evening have been sustained in a surprising manner; the Theatre of the School of Arts has been always well filled, and on many occasions, crowded to excess. At these meetings the fol-

lowing propositions have been fully proved, and supported by a great variety of evidence.

"1. That intoxicating drinks of any kind are not necessary as a beverage to persons in health.

"2. That intoxicating drinks as an ordinary beverage, are injurious to the human constitution.

"3. That to make, or sell, or use these drinks is contrary to the great principles of the Bible, by which we are commanded to do ourselves no harm, and to love our neighbour as ourselves.

"4. That alcohol, the intoxicating ingredient in all intoxicating drinks, is the product of fermentation, and not of distillation, distillation being only one means of procuring it in a concentrated form.

"5. The intoxicating ingredient being the same in all, it is inconsistent to forbid this poison in one shape, and allow it in another.

"6. That the practice of drinking is carried to such lengths, and has attained to such dreadful heights in this colony, if prompt efforts are not made to stop its progress, the colony must be inevitably ruined.

"7. That the temperance principle is insufficient to reform the drunkard, or to prevent sober men from becoming such.

"8. That it having been proved, that nine-tenths of the crime committed, and nineteen-twentieths of the poverty now existing in this land is occasioned directly or indirectly by intemperance, it is the duty of all who desire to see this colony flourish, to adopt the principle of Total Abstinence.

"9. That it is the duty of the Government to interfere immediately, and endeavour to avert the impending evil, to save the country from the ruin which intemperance is calculated to bring upon it.

"10. That knowing the drunkard cannot inherit the kingdom of God, it is the duty of every Christian to do all in his power to check this sin.

"11. That public houses having been proved to be the nurseries of crime, misery, and wretchedness, a moral pestilence, in whatever neighbourhood they are found, it is the duty of every magistrate to refuse under the existing licensing acts, licenses for any given place, unless the individuals applying for them can prove that they are absolutely necessary in the place for which they require them.

"12. That the efforts of this Society to lessen intemperance in this land will never be crowned with success while the Government are continually importing, in every bounty immigrant ship, fresh drunkards, both male and female, to fill up the breach in the ranks occasioned by those who are fattening the grave yards of Australia.

"During the past year 842 persons have signed the pledge, making with those whose names were already on the books 1,842.

"It may be asked, do all those who sign the pledge keep it, and where are they? To this we answer,—Many do not keep the pledge, they are surrounded by temptations. Drinking customs, the jeers of their associates, and the call of appetite, induce them to break it, but not an instance has come to the knowledge of your committee, where any individual has broken the pledge because he was unable to keep it, but because he was unwilling to do so. Again, many who have signed the pledge are far away in distant lands, in England, America, New Zealand, and India, and different parts of the colony, where they are spreading the principles of the Society.

"On the 4th of January of the present year, an important society was formed in connexion with this society, which is called "The Sydney Total Abstinence Benefit Society," and demands your particular attention.

"The object of this institution is to provide by small monthly payments from the members a fund from which, in case of sickness, the member will receive a certain sum, to assist in maintaining himself and family. Medical assistance is provided, and medicine administered by an experienced surgeon. This society is composed entirely of teetotallers, and your committee regard it as an important auxiliary to our society. The number of members now on the books is 88, and the fund in hand £69 4s. 8d.

"A petition has been presented by the society during the past year to the Legislative Council.

praying them to take such measures on the whole subject as they might deem proper, with the view of ultimately suppressing the traffic altogether.

"A branch of this society has been established at Dapto, in the district of Illawarra, which numbers on its books 44 staunch members; and the sum of £3 2s. has been remitted from this branch to the Parent Society.

"At Maitland, also, a branch has been established, which numbers several staunch adherents to the pledge. Your committee regret they have not been able to procure a return from this place of the number of members; but as the president of this branch (the Rev. J. Innes) is known to be a man of great ability, your committee have no doubt that great good may be expected from the efforts of this society.

"In the Month of May last, several of the advocates of your society assisted at a public meeting at Parramatta, held to form a Total Abstinence Society in that place, on which occasion 12 persons signed the pledge, and a society was formed of which the Rev. J. McKenny, the respected Wesleyan minister, was elected president; and your committee hail with great pleasure the favorable omen of a minister so well known and so much respected becoming the president of this society.

"Your committee have great pleasure in recording the success that has attended the exertions of the Rev. J. Rigney, a Catholic clergyman in the district of Illawarra, where the principle of total abstinence has spread with amazing rapidity.—From a letter which your committee received from that gentleman, they learn that the society was formed in that district on the 3rd December, 1840, on which day 100 individuals signed the pledge; and, from that time, the society has been rapidly progressing: so that up to the 10th of last month 560 persons had joined it, and comfort and happiness was prevailing through the district.

"The good that has resulted from the operations of this society during the past year, is an encouragement to further efforts. Instances of success of the most gratifying character have been presented to the notice of your committee. The drunkard has been reformed: his wife and family, who once dreaded the approach of their natural guardian and protector, now hail his return with delight. Together are they found enjoying their comfortable fireside; together are they found repairing to the house of God; and thus preparing for that abode from whence their former practices must have excluded them. Even the man who previous to joining the society was remarkable for sobriety, has been improved: his circumstances are bettered, his health is improved and he is happier and more contented, whatever his situation in life may be. Animated by considering such numerous instances as can be produced of the reformation of the drunkard, your committee would encourage you to persevere.—We want to raise a fund to enable us to send an agent to visit the country towns and villages; we want a temperance-hall; we want a newspaper to advocate our principles; and, by united exertions we shall be able to accomplish each of these objects.

"To encourage you in your efforts to disseminate the principle of the society, your committee would bring before your notice the progress of Total Abstinence throughout the world, and also some testimonials in its favour from distinguished individuals.

"In England the cause is making rapid progress. Throughout the kingdom societies are formed. There are two societies in London, one which has adopted the *long pledge*, by which the person who signs it, is prevented from either giving or taking; the other, with a pledge similar to that of our own society. Of the latter, Earl Stanhope is President: and the following are the Vice-Presidents:—G. W. Alexander, Esq., J. S. Buckingham, Esq., Rev. T. Clowes, A. M., Rev. Theodore Dury, A. M., Rev. G. Evans, Julius Jeffreys, Esq., F.R.S., Rev. Theobald Mathew, Benjamin Rotch, Esq., Sir Culling E. Smith, Bart., J. Pye Smith, D.D., F.R.S., James Spence, Esq., Rev. C. Stovel, and Rev. J. F. Witty, Secretary—Rev. W. Ball, 12, Paternoster Row.

"It is computed that the number of teeto-

tallers in England is two million five hundred thousand.

"In Ireland, the latest accounts give the numbers of teetotalers enrolled by Father Mathew at 8 Catholic prelates, 700 priests, and 4,800,000 of the laity.

"Temperance Societies exist in Russia, Sweden, and Prussia. The Russian Government is decidedly favourable to the object.

"The United States have been still pushing forward in the glorious enterprise. 'The past year,' observes the last report of the American Temperance Union, 'has witnessed, it is believed, no diminution of that ordinary temperance action, whose object is to convince the understanding of the useless and noxious qualities of intoxicating drinks, and to form in men those habits of entire abstinence which are the only safety for the temperate—the only hope for the intemperate. Fifteen local Temperance Newspapers, ably conducted, and advocating the *comprehensive* pledge, have been well sustained in the United States and the Canadas; while the Journal of the Union has been scattered over the whole land. Twenty-four State Temperance Societies or Unions, with numerous country and town auxiliaries, are in a state of healthful action. State societies have been organized during the year in South Carolina and Missouri, and a Territorial Society in Wisconsin. The New York State Society embraces 160,000 members, of whom 27,839 have been gathered in during the year. In Massachusetts, from 15 to 20,000 have, the last year, signed the *comprehensive* pledge. In New York City, more than 10,000. In Philadelphia, more than 4000. Seamen's Temperance Societies are well sustained in the principal ports. The New York Society reports 200 captains, and 2000 seamen as regular and consistent members; and seamen's boarding-houses on temperance principles, like so many light-houses, are planted all along the coast, inviting the sons of the ocean to places of safety—houses of refuge, from the great destroyer. Few families of character and respectability now offer to their guests the more virulent intoxicating drinks; and to a very wide extent, the use of the milder, and comparatively harmless, is now, at the dinner table or the social circle, unknown, where, but a short time since, they were viewed as indispensable to health and reputable standing. But few churches of an evangelical character have, for a considerable period, admitted those to their communion who manufacture, vend, or use habitually, spirituous liquors; so that if they have not expelled such from their number, yet, the rolling of time, and the general progress of the cause, have effected a great deliverance. While many a miserable drunkard has been reformed, and restored to his family and to God, at least 100,000 of the population are now sober men, who, without the temperance effort, would have been common drunkards! Of 1200 distilleries once driving the work of death, in the State of New York, not 200 now remain. In Massachusetts, in 1834, there were 118 distilleries, but in 1837 there were 46. In New England, New York, and New Jersey, cider distillation, once vast, is now becoming a rare thing. Pennsylvania, which once boasted of her 5000 distilleries, now points with honest pride, to her old still-houses crumbled in ruins."

"The good effects produced by these societies will be seen in the following extracts from the Report of the British and Foreign Society, for 1840:—

"At the last Annual Festival of the Penance Teetotal Circuit, the Rev. H. E. Graham, Rector of Ludyvan, preached to the society. He observed, it was impossible for any person to witness the thousands going to the house of God that morning, without their minds being impressed with the sight. That day they had seen many in the house of God who were once bad fathers, bad husbands, and of whose moral improvement we could not have cherished the slightest hope; but who are reclaimed, who have had the courage to give up what, twelve months ago, they believed to be necessary, although it was destroying their bodies and souls, and are now able to stand forward and testify to their improvement in health, and mind, and domestic circumstances."

"In Cerwall, the revival and spread of

religion have kept pace with the success of teetotalism. The number of members enrolled in two years, is upwards of 40,000. There are added to the Christian churches, 5,000; of reclaimed drunkards, not less than 2,000."

"The Rev. R. G. Mason, in a private letter, dated from Aberdeen, says, 'By the blessing of God on our prudent and persevering exertions, we are really achieving wonders on every hand. Moral and mental reform seems to be all in all in the neighbourhood; and the benefits that thousands are deriving from the same cause, is truly astonishing. The bakers are selling more bread, the butchers are killing more meat, and tailors are making more clothes.'

"Lord Morpeth, in his place in the legislature of his country, has declared that an extraordinary improvement has taken place in the moral habits of the Irish, and has attributed the gratifying change to the fact of immense multitudes of them having taken the pledge of "unqualified temperance."

"The Right Hon. Earl Stanhope—'I adopted the practice of total abstinence from all intoxicating liquors towards the close of the year 1831, when I suffered, as I had done occasionally, from a weakness of the stomach and want of appetite. Since that time, I have steadily adhered to that habit, and I find that my general health has in consequence very much improved. From the numerous advantages I have received, notwithstanding my advancing years, I cannot too much recommend water-drinking for the health and strength of mind and body, and consequently for the enjoyment of life and performance of its duties.'

"J. Brotherton, Esq., M.P. for Salford—'I have now abstained from all kind of intoxicating liquor more than thirty years, and am happy in being able to state that I have enjoyed better health during that period, and it is well known that my life has not been an inactive one, either as regards physical and moral exertion. I can bear testimony to the good effects of abstinence in a number of instances which have come under my own personal observation.'

"We might proceed to add hundreds of testimonials from labouring men, of their being able to perform their accustomed labour much better without using any intoxicating drink; from women nursing, who declare that their infants are healthier and themselves much more comfortable than when using ale and porter; of physicians, that water is the most wholesome and the best beverage which can be used to allay thirst; that alcoholic drinks of all kinds is injurious even in small quantities, to persons in health. But we will only add one from an eminent minister of the gospel—the Rev. W. Jay, of Bath. He says: 'The subject of teetotalism I have examined physically, morally and christianly, and after all my reading, reflection, observation and experience, I have reached a very firm and powerful conviction; I believe that next to the glorious gospel, God could not bless the human race so much as by the abolition of all intoxicating liquors.'

The following have been elected as the Officers and Committee for the ensuing year:—

G. ALLEN, Esq., *President*.

Messrs. ROWE & ETHERINGTON, *Vice-Presidents*.

Mr. JOHN NEALE, *Treasurer*.

Mr. JOHN C. WHITE, *Secretary*.

Committee:—

Messrs. WALTON,	Messrs. JACKSON,
MORING,	HOWITT,
CARGOE,	KELLY,
CURREY,	WILLIAMS,
DUNN,	ALLEN,
HOLLOWELL,	PAULSER.

TOBACCO.—The amount of duty paid last year on this article, amounted to nearly £2,839,000. Of the three kingdoms, the respective proportions of duty are—England, £1,973,000; Ireland, £318,000; Scotland, £278,000.

ANOTHER CHRISTMAS BALLAD,

About Father Mathew and the Temperance Societies.

Since Erin from the ocean rose,
Throughout her mighty highlands,
Her healthy bogs, her valleys green,
Her wild and rugged Islands,
So many hearts, so light so gay,
Ne'er hail'd before a Christmas day!

As "drunken Irish" we no more
Are scorned by other nations;
Amongst the people of the earth
We take our proper stations;
And who more honour can command
Than the sober sons of Paddyland?

Let joybells from the steeples tell
How Christian swords and bullets,
Heap'd Christians on the battle field,
On high, "as dead as mullets;"
Let them sing forth their merriest notes,
In praise of cutting Christians throats.

Let other nations seek a name
By mowing human bodies—
To us, poor simple Irishmen,
Such glory very odd is.
We scorn the warrior's murderous fame,
That's bought by rapine, sword, and flame.

How doth our Father Mathew call
The thronging people round him!
How at his word, like ropes of sand,
They burst the bonds that bound them!
At length breaks forth to Erin's eyes
The bow of promise in the skies.

They come! they come! in hosts they come!
The young, the strong, the hoary!
They band together to the fight
For Ireland's moral glory;
The apostle speaks; the silent crowd
In rapt attentiveness are bow'd.

Who ever heard his mighty voice
The silent thousands cover,
But wished its healing strength might spread
Where'er the free winds hover;
O'er the wide earth, from end to end,
Its blessed influence to extend!

But we no more by thou ands count,
For millions round him rally;
So quickly grows the vast amount,
'Tis vain to keep the tally.
There's joy in heaven from day to day,
As swells the beautiful array.

The judges, travel through the land,
Like newly married ladies,
With snow white glove on either hand;
A sinecure their trade is.
Since Father Mathew's special orders
Expell'd the liquor from our borders.

The gentry in the lurch are left,
The people march before them;
As patterns of sobriety,
Good order and decorum.
The temperate poor are nobler far
Than roaring roystering grandees are.

The big distilleries that filled
The land with desolation,
Are turned to mills, to keep our jaws
In constant operation.
The brewers too give up the game,
While Father Mathew bears the blame.

As stars retire within the skies,
When peeps the morning early,
So disappear the whiskey shops;
And soon they'll banish fairly;
And plenty, peace, and health abound
Where Sickness pined and Famine frowned.

The puddings and the portly pigs,
Now doomed to utter ruin.

Must lay at Father Mathew's door
The sin of their undoing;
And fine fat geese and turkeys, too
May sing *ockone!* and *wirgasthu!*

The man that liv'd throughout the year
On salt and dry potatoes,
Has poultry chirping round his door,
And pigs that grunt, "come eat us."
He walks in his own cabbage garden,
Stands straight, and asks nobody's pardon.

The stately turf-clamp rises high
Above the cabin gable,
The cow sends forth her perfum'd sigh,
The horse traumps in the stable.
At dinner time if you pass near,
The screeching rasher greets your ear.

The poor man in his cosy bed,
Beneath thick blankets snoring,
No longer startles at the cries
Of hungry children roaring;
And he that begged for cast-off clothes,
In his own hard-earn'd broad-cloth goes.

And since James Haughton wields his pen
To war against tobacco,
We hope all sober Irishmen,
Will strengthen the attack,—Oh!
Let us, from whiskey's fetters freed,
Reject the slave-grown, blood-bought weed.

The money that we lately used
To pay for noxious doses,
To make our wind-pipes chimney flues,
And dust-holes of our nose,
Will buy good shoes, for books will pay,
Or help us on a rainy day.

Oh! no wonder that gay Billy Martin should smile
For he knows Father Mathew's a temperance
son of his;
Or that when he looks over the Emerald Isle,
Joy mantles abroad o'er his pleasant and
sunny phiz,
To see that the bakers are winning the day,
And the publicans scudding like rabbits away.

But my song is too long, so too come to an end—
Father Mathew, we wish you long life and
prosperity;
Every one in this nation esteems you his friend,
And your name will go down to the latest
posterity,
Though brave George Carr, that Man of Ross,
First reared the Temperance standard,
You are the man, whose giant hand
Victorious bears it onward.

CENTRAL ANTI-DRINKING-USAGE ASSOCIATION.

DEAR SIR,—I am directed to inform the Teetotal public, through the medium of the 'Journal' that the labours of J. Dunlop, Esq., and self, have had the desired effect of arousing the attention of the working classes to the species of oppression which they have long mutually inflicted and suffered from, by the compulsory and artificial drinking usages, in almost every trade and workshop.

The result of forty meetings in London has been the formation of eighteen committees, pledged to unite their efforts in abolishing the Drinking Usages, (hitherto almost unnoticed) which form a most powerful under current of intemperance among the working classes.

From delegates appointed by these Committees, a Central Anti-Drinking Usage Association under the auspices of the New British and Foreign Temperance Society, has been formed. The following are the officers and Committee chosen for one year, for conducting the affairs of the Association.

J. Dunlop, Esq., (Author of the Compulsory Drinking Usages of Great Britain,) president, Messrs. F. Grosjean and R. Baron, vice-presidents, Mr. Joseph Glass, Treasurer.

COMMITTEE.—Messrs. Gunn, Porter, Brown, Ashby, Upcott, Trower, Goddard, Hill, Fox, Green, Draper Marvett. You're respectfully,
J. BALFOUR, Sec. pro. tem.

THE TWO FUNERALS.

MR. EDITOR.—Some few years ago, two soldiers obtained their discharge, and a handsome pension each, which if properly applied, with a little industry might have enabled them to live in comfort. In 1835 these two men, then occupying one cottage in a provincial town, in which they resided without a house-keeper, attracted my notice. They were then, what is considered generally, irreclaimable drunkards. Their money was drawn at quarter day, by the publican, whose house they frequented, and who had the major part of it mortgaged to him for beer. Their habitation has been spoken of as "indescribably" wretched.

In the spring of 1836, they were observed, by their neighbours, to totter on the brink of the grave, more from wasted constitutions than old age. For a few days they were missed by the neighbours, in their usual walks to the public-house or beer-shop, each of which they had alternately patronized. An enquiry was set on foot, when it was found that one of the men was dead, and the other so ill as to be unable to give the alarm, or admit any hope of recovery; and he followed his companion into a world of spirits, in about twenty-four hours afterwards.

Did their drinking companions in this last extremity show any sympathy for these victims of strong drink? Oh no, they were no where to be found! But the landlord:—he, you would naturally expect, who so kindly took care at the quarter day, that the collector of excise had paid them their pension:—he could not do less than see them decently interred. Not he! Not even the pot-boy was to be seen. The strength and value of drinking friendships were never more correctly tested than on the occasion of the burial of these two poor slaves of intemperance. The parish afforded coffins, and they were removed in a hired cart by the sexton and the carter only, and by them carried into the church-yard; and unpitied and unwept, buried in one grave!

DRUNKARDS and MODERATE DRINKERS, ponder on these poor men's fate *here*, and compare it with the case of our friend BARNES.

BARNES was a repairer of boots and shoes, in the neighbourhood of *Bethnal Green*. He was a Teetotaler of the right kind; one who having been blessed and benefitted by the practice of our principles, was not content to enjoy the good alone, but earnestly sought to persuade others to abstain, fear God, and be happy. Wherever good could be done, in public or in private, there our friend Barnes was to be found, and many a once wretched family has cause to bless God for his exertions. Sunday, the 29th November, was the day appointed for consigning all that was earthly of poor Barnes to its kindred earth. Did the Teetotalers in this case imitate the drunkards and publicans in the case of the two pensioners? Quite the reverse. They assembled in hundreds, and accompanied his mortal remains in procession to the grave. The number of spectators was so great, as almost to impede the progress of the funeral; and if the day had been fine there would have been 100,000 persons in the line of march. The Treasurer of the Parent Society, Dr. OXLEY, testified his respect for the worth of our departed friend, by acting as one of the pall-bearers.

If no hereafter were involved in the question,—if man had not an immortal soul,—and if it was not declared in the words of eternal truth,—"that no drunkard shall inherit the kingdom of God;"—surely the comforts of this life, and the respect of our fellow-men even after death, point out Total Abstinence as an object worthy to be chosen by every one. May the contrast between the latter end of the two poor drunken pensioners and friend Barnes, sink deep into the minds of thousands, and bring them to choose that path, which will ensure to them the death of the righteous, "that their last end may be like his."
—*Temperance Intelligencer.* R.

"Talk of flat feet indeed!" there was once an itinerant musician in Ohio, whose feet had got so very flat from constant walking, that utterly he could not play any tune that had more than two *chords* in it.—*American paper.*

FESTIVAL OF ST. PATRICK—GRAND PROCESSION OF TETOTALLERS IN DUBLIN.

(From the Temperance Journal.)

THE great procession of Teetotalers which had been announced several days back, took place yesterday, (April 2nd) and never in the memory of man was such a scene witnessed in the metropolis on the anniversary festival of our island Saint. Indeed, it was truly "a great day for Ireland," and one that cannot fail to become mixed up with the historical records of this country. Those who beheld the imposing spectacle, which was witnessed in our city yesterday, can never forget it. "Patrick's Day" was formerly a bye-word for dissipation and crime, and was looked forward to as a season when all sorts of debauchery might be indulged in to excess; but now, thank God, the scene is changed, and "Patrick's Day" has become the watch-word for sobriety, peace, good order, and kindly feeling, amongst all sects, creeds, and parties, in this heretofore distracted country. Two years ago, who would have dreamed of beholding such a sight as the streets of Dublin presented yesterday? The most sanguine friend of temperance and morality could not, even in his enthusiastic moments, have anticipated such a change in so short a period. We remember Patrick's Day two years since, when about 200 Teetotalers marched in procession through some of the streets of our city, and how were they met? They were hooted, scoffed at, and even pelted with mud. Yesterday, when there were at least 300 for every one that walked that day two years, how were they received? Why they were hailed with unbounded applause in every street through which they passed. The scene was calculated to inspire feelings of pride and thankfulness, and the philanthropist must have beheld it with delight and admiration—indeed, it is little short of miraculous to contemplate the happy change visible in the appearance of the countless multitudes of Teetotalers who filled the streets of the metropolis yesterday. Their extremely neat and respectable appearance, the glow of health on the face, the happy and contented smile, the order and regularity, the kindly feeling and benevolence displayed by all towards each other, which were exhibited, in an eminent degree, were calculated to awaken every feeling capable of swaying man's better nature, and to make one exclaim with our national bard—

"Though slavery's gloom round thy morning hath hung,

The full noon of freedom shall beam on thee yet." for what country in the world, except Ireland, can or ever could boast of such a glorious reformation, achieved in so short a period of time, and that, too, from a vice which had almost "grown with the growth, and strengthened with the strength," of all Irishmen?

The morning wore rather a gloomy and very threatening appearance, yet, notwithstanding, the town began to be "alive" at rather an early hour. The different Total Abstinence Societies collected early at their several society houses previous to joining the grand body at the Fifteen Acres, in the Park, from which the procession was to take its departure. The day was, in point of fact, what is called "a close holiday," as far as regarded business, for the greater portion of the shops in the metropolis were closed, especially in the streets through which the almost endless procession passed. Many of the shopkeepers closed their windows through fear of having them broken from the pressure of the crowd, but such fears were quite groundless, for never did a disciplined army march in more admirable order than did the 70,000, (the numbers were estimated at 70,000) Teetotalers of Dublin. The greatest order and harmony prevailed throughout the day, and notwithstanding the immense concourse of persons congregated in each street, we have not heard of the slightest possible accident having occurred.

We remember once meeting a young lady in company, who had a mouth so small as to be incapable of admitting any thing larger than a pea without the aid of a magnifying glass.—*Amer. pa.*

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