

expend large sums for benevolent purposes, are so neglectful of tee-totalism, which would prove a better auxiliary to them, in the promotion of their labours, than any other agency they could employ.

Will you, my dear Sir, again, with your wonted kindness, give circulation to these my thoughts, on a most important subject? To you, and some other editors of the press, the cause of morality and order in Ireland is much indebted. Without your assistance the spread of our glorious principles would drag heavily along—with it the tee-totalers of Ireland have become the wonder and admiration of the world. I wish my brother tee-totalers everywhere to be increasingly anxious for the promotion of their principles—increasingly anxious for the maintenance of that honourable name which the labours of the good Father Mathew have gained for us all over the world.—Your's, my dear Sir, faithfully,

JAMES HAUGHTON.

35, Eccles-street, Dublin, 21st April, 1845.

WEST INDIES.

To the cheering reports from this part of the world, furnished in several late numbers of the *Herald*, we have the gratification to lay before our readers the following interesting communication just received from a most devoted friend to our cause, whose recent visit to this country will long be remembered by those who were privileged with his acquaintance.

DOMINICA.—As you will be happy to hear of the progress of our good cause in these parts, I hasten to drop you a few lines.

For several months, we have been circulating tracts and books in this Island, and the truth is taking hold of the understanding and consciences of the people. In addition to the lecture which I delivered previous to my voyage to England, I have given several addresses on the subject since my return. Nor have we laboured in vain. We have three societies formed on the pledge of total abstinence from intoxicating drinks, and the number of members increasing weekly. Among our own flocks, from our facility of intercourse, and their willingness to hear arguments from our lips, on any subject designed to promote their welfare, and from the advocacy of the cause among them in years past by my predecessors—the principle has generally spread: and from time to time we hear of their abandonment of moderate drinking; so that I hope we shall ere long rejoice in its entire removal from our borders; and our members are over 1000

Among our converts to tee-totalism, are several young men of respectability, natives of the Island, and of England and Scotland; a respectable classical teacher and his lady, who have a large school under their charge, and a stipendiary magistrate, all of whom are endeavouring to awaken the attention of others. *The Chief Judge has also embraced the system, and has avowed his intention to make no more rum on his estate.* He zealously advocates the cause. The drinking customs of this Island were most excessive: but they are certainly diminishing, even among those who are not yet abstainers.

I sent a number of your valuable tracts, and some of those received from our mutual friend, R. D. Alexander, Esq., of Ipswich, to the Romish priests, and expressed my hope that they would originate a movement among their people. They have five-sixths of the Island under their charge. The whole population is about 18,000. You will rejoice to hear that a pledge-book was opened in their church a few days ago, and one of the priests has signed the pledge. The Chief Judge is a member of their communion, and as the work has commenced, we hope it will continue.

My colleagues are united with me in this good work; our leaders co-operate heartily and pray earnestly for the blessing of God, and some are already praising God for the physical and spiritual blessings of tee-totalism. One of the most devoted adherents and advocates of this benevolent cause, is a local preacher in our connexion, who is also in the Commission of the Peace, and clerk to the Honorable House of Assembly.

The Honorable Hay Macdonald Grant, of the neighbouring island of St. Vincent, has organized a society among the people on his estate in that island; his name is at the head of the list.—In Barbadoes, Demerara, and Jamaica, the principle is taking root.

In Montego Bay, Jamaica, the Rev. Edward Fraser of our connexion, in conjunction with the Presbyterian and Baptist ministers has organized a society.

JAMES COX.

DEMARARA.—Yesterday, being the ever memorable first of August, we had, as is usual on the anniversary of that day, a *holy-day*. But how different from the holy-days of former times among the people here! How different from the manner in which, even yesterday was spent by many who still continue the use of intoxicating liquors. On the previous days of the week many resorted to town—not to provide a supply of "meats and drinks," but to purchase some new articles of dress for "do sult August." We have two Chapels here, about three miles apart; and towards noon the people were to be seen flocking to "the old Chapel," some on foot, and some in small boats. After a short service there we proceeded to the new Chapel; there to hold a temperance meeting. The speakers, on the occasion were, with the exception of the minister, persons who had once been slaves to man, and to at least the moderate use of strong drink. They spoke as men who had felt in their own persons, the great difference between freedom and bondage to these masters. To attempt any thing like a report of their speeches is out of my power; but they were such as might shame into silence many who have been more highly favoured in regard to early advantages, and who still continue to follow in the "old way" in which the "old serpent" so often proves successful. These rational "festivities" concluded about sunset; and to witness so many happy people proceeding home, many of them in their own crafts, reminded one of what, in your number for July, is described as a "*Temperance Gala*." I could not but reflect that, next to the Gospel of Christ, the cause of total abstinence is fitted to promote "peace on earth, and good will towards men."

C. RATTRAY.

MISCELLANEOUS.

ANALOGY.—The three letters G. I. N., with which in England we spell *gin*, form in Arabic a word which signifies *devil*. It is singular, also, that another word of the same meaning as *jin* or *gin*, namely, *ghoul*, gives its name to a whole class of intoxicating liquors. *Al-kohol* is a corruption of *al-ghol*, the evil spirit.—(See Dr. Lees' *Illustrated History of Alcohol*.)

"BECAUSE I LIKE IT."—A correspondent suggests that it is uncharitable to infer that moderation-men drink alcoholic wine only *because they like it*. We agree that this cannot be affirmed universally; but, while we admit that many drink in ignorance, or delusion, fancying the thing to be good, we still think that generally the best reason they have is, *because they like it*. At the great Manchester meeting in honour of Father Mathew, this was frankly confessed by one of the speakers, who evidently disliked even self-delusion: "He would not say that drink was good for him, but he intended to take it, *because he liked it*."

DO NOT TOUCH IT!—Mr. Van Wagner, the reformed blacksmith, from Poughkeepsie, illustrates the deceptive influence of alcohol by the following fable:—A rattlesnake had got into the fire, so that it was in a fair way of being burnt up. "Please take me out," said the snake to a man who chanced to pass by. "Ah no," was the reply; "if I take you out, you'll bite me." "No, I won't," said the snake. The man, after some difficulty, got hold of it and placed it out of danger. "Now, look out!" continued the snake, putting itself in a position to spring; "I'm going to bite you." "Yes," said the man in surprise, "but you promised you wouldn't." "But don't you know it's my nature to bite?" quoth his snakeship. And so with alcohol. He will make fair promises, but it is his nature to bite, and ten to one but all who touch him find it out to their sorrow.—*Herald of Freedom*.

AN APPEAL TO DRUNKARDS.—BY THE LATE REV. DR. ADAM CLARKE.—If there is here a drinking husband, spendthrift father, can you love the wife of your bosom? You have sworn before the altar of God to cherish her through all the trials of life. She is the mother of your children; on her falls all the burden of your household toils; the wearying care of helpless infancy. And yet this wife, this mother, you can leave lonely, poor, or feeble, while you spend your children's and their mother's means of life, in rioting and drinking with the drunken—*shame on you! shame on you!* go home to your houses, and make those houses homes where love, and peace, and sobriety, and godliness, flourish; and where there may always be found, husbands, mothers, and children, who have kept the faith as becomes the disciples of Christ Jesus.—*Ibid*.

FRUITS OF TEE-TOTALISM.—The following interesting statement is given in the *Congregational Magazine*, under the title of *Home*