

I used to smoke, and clung to that contemptable, stupid, and dirty habit for three years after I had left off wine and beer and stopped my grog. I had been reasoning with myself for years against this silly and injurious habit of smoking; but at last I laid down my meerschaum pipe, and said, lie you there! and I will never take you up again,—and I never have—nor never will; as I had been an inveterate smoker for upwards of thirty years, it shows that this habit may be broken as well as the pipe. But I returned again to my object, merely expressing a hope that what I have penned may lead others to reflect upon the subject also, and to follow my example, assuring all persons that they may leave off the use of these drinks all at once with perfect safety to themselves, and that they will enjoy better health without them, and enjoy altogether a higher relish of life; and let one thing never be forgotten, whatever may be said to the contrary, that strength comes from the food—stimulants excite unnaturally—hasten on the system—and thereby, in general, shorten life.

We only wish we could give the "cuts" appended to the first of the above extracts—the one showing the old toper, with a brutally-comfortable face, smoking his pipe at the table; the other representing the same old sinner presiding as a skeleton, at a tombstone, around which are congregated a number of social villagers, in the form of perpendicular tombstones, pots of beer and pipes of tobacco figuring upon the recumbent memento of defunct sociality.

The following quotation records a fact which will be new to many of our readers:—

THE BOTTLE AND THE FONT.

The Teetotalers have formed, and are forming, all over the world, "Juvenile Temperance societies," which they have designated "Bands of Hope;" and these associations have been formed and fostered in the hope that all the children who join them may one and all be saved from the chance of peril or suffering, as some of their forefathers have done, from the use of strong drinks, I cannot conceive a more proper or more beautiful act of Christian love and forethought than these institutions present, and they are, in my opinion, the best "guarantee societies" that society can possibly have to ensure a sober and honest population; and I would ask any man of common sense if he can see anything objectionable in such an innocent and harmless system of training. I think not; but we shall find that some of the clergy are of a different opinion, as will appear by the following extract from a little temperance publication, called "The Adviser," under the auspices of the "Scottish Temperance League," (No. 59, sept., 18, 1852:—

"PERSECUTION OF YOUNG TEETOTALERS.

"We have been requested to insert the subjoined:—Teetotalism and St. Mary Magdalen Church School, Osnaburg-street, Regent's-park. The following letter has been addressed to the Fitzroy Teetotal Association Committee:—

"Gentlemen,—I consider myself in duty bound, as a parent, to make known to you the tyranny practised over children that will not conform to their rules. The governors and teachers of the St. Mary Magdalen School held out a threat of intimidation to the children, a month ago, that if they did not break their pledge they should be expelled from the school. Yesterday three of them going with the excursion (of juvenile abstainers) to Willesden, were this morning expelled from the school by the Rev. Mr. Molyneux, and told they had committed a very great sin in doing what they were commanded not to do; and that, at the expiration of two months, if they still persisted doing as they had done, they should leave the school altogether. The children's names are Louisa Ann Taylor, Eliza M'Conne, and Anne Ball.—Yours, &c.

"A. TAYLOR, Upper Fitzroy-place, July 15, 1852."

"Having called on the curate, we find he admits the

expulsion, and states they shall discountenance Teetotalism and the pledge at their school. They consider the pledge given in the children's baptismal vows sufficient to keep them from all appearance of evil, without giving other pledges to men. Teetotalism may be a very good thing for drunkards, but the good creatures of God are sent for our use.

"J. P. DRAPER, Hon. Sec., Fitzroy Teetotal Association.

"G. WARREN VEITCH, Hon. Sec., Regent's-park Teetotal Society."

I am not going to obtrude my opinion upon the ordinance of baptism, which is a vexed question even amongst the clergy themselves; but I must ask our clerical opponents how it is that the multitudes of men and women who have been baptised, have nevertheless fallen into misery and sin, and have "died the death of the drunkard," from the use of those things which they are pleased to call "God's good creatures"—not only of the lay part of the population, but also ministers of the Gospel, members of their own church, who have fallen by the use of strong drinks to a deeper degree of degradation than it is possible to conceive of the foulest animals of creation!—yet they, too—were baptised!

I remember once seeing, in the vicinity of Smithfield, some policemen carrying upon a stretcher to St. Bartholomew's Hospital what looked, at first sight, like a mass of blood, and mud, and rags; but the lower part of a face, which appeared from under a torn bonnet pressed down upon the head, and some dishevelled hair which hung loose over the edge of the stretcher, showed that it was the body of a female. They carried this miserable and horrible-looking load to the hospital, and placed it down at the door of the accident ward; but this poor, wretched, crushed, and inanimate creature was past all hospital relief—she was dead! She had been made drunk, turned out of a public-house, knocked down and run over in the public streets of the City of London, at ten o'clock in the morning!—but she, too—had been baptised!

How, then, is it that the pledges given in her "baptismal vows" were not sufficient to keep her "from all appearance of evil?" I feel this to be a most solemn question, and would gladly receive some explanation from those gentlemen.

The desecration of the Sunday by the "traffic in strong drinks" will ere long be discussed in places of authority. Meanwhile here are some home thrusts relating thereto. After sketching the aspect of the metropolitan suburbs on a summer Sunday, Mr. Cruickshank says:—

But the moderate-drinking public call no meetings—the moderate-drinking clergy preach no sermons, nor go about from house to house to get the moderate-drinking ladies to sign petitions to the moderate-drinking Parliament against this sort of thing. There is no interference on the part of the moderate-drinking legislatures of either House of Parliament, nor moderate-drinking minister of the Government attempting to bring forward any measure to put a final stop to a system which places every one's safety or life constantly in danger.

And here is a paragraph for the Primate of England:—

Another case, in my opinion, of great inconsistency may be laid to the charge even of the Archbishop of Canterbury himself; for the first moment it was hinted at, or supposed, that this New Crystal Palace was to be opened on the Sunday, he immediately steps forward to protest, and prevent such a desecration of the Sabbath; whilst, within a few paces of his own garden wall of the Palace of Lambeth, there is open every Sunday afternoon and evening a gin-palace-play-house, the resort of the lowest and most vicious characters; and so near is this place to his own grounds, that from them, should he walk there on the Sabbath evening, he may hear the sounds of drunken, youthful, and mature debauchery, that disgrace the neighbourhood and desecrate the day.