

Dr. KEY GREVILLE (of Edinburgh), in seconding the motion, dwelt much on the very general use of spirits in Scotland, and instanced some individual cases of the awful effects of habits of intoxication. One cause of the great objections raised to the establishment of Temperance Societies in that country was this—that toddy is the almost universal beverage of the clergy there, and of their wives and families. He did not mean to say that these parties used it to excess or got drunk, but it could not be denied that it was the general beverage amongst that as well as other classes. The people whom the agents and advocates of temperance Societies addressed in favour of the principle of those Societies looked upon them (the agents) as most unreasonable in asking them to abstain from the use of spirits, when it was a matter perfectly notorious, and not denied, that the ministers and their wives and children, and the elders and their wives and children, took whiskey toddy as their constant beverage. (Hear, hear.) However, notwithstanding this obstacle, it was satisfactory to know, that a considerable progress had been made in the establishment of Temperance Societies. One agent alone had been the means, in the course of two years, of bringing one thousand females to sign the temperance pledge. (Hear, hear.) Dr. Greville here adverted to some of the arguments urged by him in addressing public meetings in Scotland on this subject, one of which was a contrast between the small amount of subscriptions for Missionary Societies, with the immense sums paid for spirits. The whole amount of the former, whether voluntarily given or wrung from them, did not exceed £15,000 in all Scotland, while the amount paid voluntarily for spirits exceeded three millions. (Hear, hear.)

The Rev. J. GRANT, Honorary Secretary to the Irish Temperance Societies, supported the motion. He expressed his satisfaction at finding that two of Her Majesty's Cabinet Ministers were supporters of the principle of this Society, because the fact might lead to the consideration of the question—whether it was right that a large portion of the revenue of the State should be derived from a source which was the cause of so much misery, wretchedness, and crime throughout the country. On one occasion, not very long ago, a Minister of the Crown (Lord Morpeth) had admitted, in his place in Parliament, that most of the riots and disturbances which took place at fairs in Ireland, were occasioned by the too free use of spirits; and yet, in a month after that admission, another Minister (the Chancellor of the Exchequer) had congratulated the House of Commons on the fact, that though Lord Althorp had reduced the duty on spirits, there had been no falling off in the revenue in consequence; for that since then there had been an increased consumption of about three millions of gallons.

The LORD BISHOP OF NORWICH next addressed the meeting. He observed, it was said that the Temperance Society had no religion! Oh! they knew little of it, and less of human nature, who said so. He would use a familiar illustration of what he meant. Suppose a husbandman wished to cultivate a piece of land, which had long lain useless as a stagnant marsh. Would his first work be to take his seed and throw it into the stagnant marsh? Oh! no; or if it was, would not the result be that the seed would perish where it fell? The first step for the prudent husbandman would be to drain off the stagnant waters, and when the ground becomes firm and properly manured, he would then put in his seed, with the well-founded hope of a productive harvest. Now this comparison would apply to the Temperance Society. The drunken man was the stagnant marsh; he was dead and lost to every moral or religious feeling. The mention of religion would be lost on him; but make him sober—induce him to give up his vicious habit, and then you may give him religion. (Applause.) As an instance of the good produced by Temperance Societies, the Right Rev. Prelate mentioned the case of a woman, the mother of a numerous young family, who had been crushed and injured, past all hope of recovery, by the falling in of a chapel, in which she was, as one of five hundred or six hundred persons, holding a Temperance Meeting. On hearing of the event, which occurred not many miles from Manchester, near which he then resided, he went over and saw that poor woman, amongst other sufferers. He asked her what she thought of Temperance Societies? The woman, with much feeling, and evidently believing that her hours were numbered, and that she had not many to live, said, "Oh! Sir, if I could now be restored to health and to my family, and that I could foresee that a similar result would happen by my attending a

Temperance Meeting, I would still go and suffer all I now suffer, so much I have seen of the good effects which I have experienced from the Society." (Hear, hear.) Amongst the objections to the Society, it was said by some, "Oh! you have backsliders amongst you. Such a man was drunk last week, and broke his pledge." Oh! that they who were without sin would cast the first stone on these occasions. (Hear, hear.) Who was it, of any body, or sect, or community, who had consistently kept that most important of all pledges, his baptismal pledge? Let those who made the objection examine their own consciences, before they repeated them against this Society.

The LORD BISHOP OF LONDON, in returning thanks, said, that having on so many occasions addressed meetings of the Society, he would not detain them at present for more than a very short time. From the first he had been an attached member of the Society. He, no doubt, took time to consider whether he should join it; but the very first publication he saw on the subject convinced him of the advantage which the community would derive from it, and that was shown by the best of all tests, that of experience of what had been done by Temperance Societies in America.

TEMPERANCE SOCIETY.—The Anniversary Meeting of the Plymouth Temperance Society, was held on Tuesday evening, at the Mechanics' Institute; the Rev. J. Hatchard, Vicar of St. Andrew's, in the chair. The Meeting was addressed by Mr. Prauce, Mr. Rooker, the Rev. Mr. Morris, (Butter-street chapel,) Mr. John Prideaux, Mr. J. Miller, and the Rev. S. Nicholson, (Baptist minister,) the addresses of the respective speakers tending to show the many advantages of temperance. The meeting was numerously attended, and many fresh converts have been added to the society in the past year. March 20.

### Miscellaneous.

A TEMPERANCE MOVEMENT.—It is stated in the Cincinnati Gazette, that near two hundred voters of Harden county, (Ky.) have published a pledge that they will vote for no candidate who treats at elections, or suffers others to do it for him, directly or indirectly. A little more of such nerve would soon make election treats unfashionable.

DEATH OF A COW BY INTOXICATION.—Last week, Mr. Castle, farmer, of Northbourne, whilst brewing some strong ale, left a portion of it in what is called the well-lodge, to cool, when one of the cows got from the farm-yard into the place, and drunk so plentifully of the potent beverage that she was shortly taken ill. A farrier was sent for, who administered the proper remedies, but to no effect; for in a few hours the poor animal actually died in a state of intoxication, a warning to drunkards.

Judge Perrin recommends the magistrates to send drunkards to prison for not more than 24 hours, but to remain that period of time fasting upon their debauch, without any nutriment.

### Poetry.

#### COUNT CASCO' WHISKEY AND HIS THREE HOUSES.

A TEMPERANCE BALLAD.

From Bentley's Miscellany.

There is a demon in the land,  
A demon fierce and frisky,  
Who steals the souls of mortal men,  
His name is Casco' whiskey,  
Lo! mounted on a fiery steed,  
He rides through town and village,  
And calls the workman from his shop,  
The farmer from his tillage.  
Clutched in his lanky red right hand  
He holds a mighty bicker,  
Whose polished sides run daily o'er,  
With floods of burning liquor.