

number of instances of drunkenness that have come out to public view, and were of so glaring a character as to require the interference of the police. But who can doubt, that for every drunkard apprehended by the police, there were two, who were either not discovered, or were permitted to escape? The number must, therefore, be trebled, so that instead of 226 acts of intemperance to charge against the taverns, within the period of thirty-one days, we have *six hundred and seventy-eight* ! ! But to this there must still be added a large proportion of some of the other offences specified in the report. We have no doubt that every crime here mentioned has been connected more or less with taverns, which are always the well-known haunts of the vicious. But to avoid debateable ground, let us include only the following, and in the following proportions:

Vagrancy, §.....	16
Assault and Battery, §.....	25
Disturbing the Peace, §.....	16
Keeping disorderly Houses, §.....	13
Riot and Assault—whole number.....	3
Stabbing and Maiming.....	1
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If we add to this the former number of 678, we have a grand total of 752, which, divided by 31, gives 24 cases of crime, as the *daily* result of our taverns, groceries, hotels, &c. ! !

In view of this result, we ask the reader whether it is right or wrong to open these houses throughout the community; and that too, in such numbers, that *every* inhabitant shall have one *easily* within his reach, where he may meet with drunkards and learn their ways! Will it be maintained that the system which produces these results is still to be persevered in, at whatever hazard, and that the Christian religion absolutely requires it! This cannot be pretended;—on the contrary, it appears most evident, from these incontrovertible *data*, that the whole organisation for making, and selling, and using intoxicating drinks, is not of God, but of his enemies; for it daily leads to enormities by which God is greatly displeased, and men irreparably ruined; and that the Christian religion *commands* every one who desires to befriend it, to exert himself in every possible way, to bring the soul-destroying system to an end.

Governors, Magistrates, Judges, **MINISTERS, AND PROFESSORS OF THE CHRISTIAN RELIGION**, can you support this system, and be guiltless? or can you remain neutral, according to that most detestable hypocrisy, which some have the effrontery to call prudence, and be guiltless? "He that is not with me, is against me." He that befriends the system makes himself responsible for all its ordinary and legitimate effects.

One word to tavern-keepers. Supposing the whole number of taverns to be 250, which is a low estimate, then each tavern, or grocery, &c., yields 10 of those offences daily! a rather startling announcement we should think, to those who must soon give an account to Him, who "will bring every work into judgment, with every secret thing, whether it be good or bad." *

A WORD TO THOSE WHO APPROVE OF THE MODERATION PLEDGE.—We had almost said, 'those who *advocate* this pledge,' but alas! it has no advocates; and recollecting this we drew our pen through the word, and substituted *approve*. But why do not the friends of this pledge make a public appearance on its behalf? They cannot be ignorant that alcohol has been riding in triumph

* Since writing the above, we have seen the Police Report for last month, from which it appears 401 offences have been committed in 28 days. Following the same rule of calculation, as has been adopted above, we will find that there is a grand total of 633 crimes to be charged against the dealers in strong drink, produced in the period of 28 days, which is at the rate of 22 daily! These reports show the practical working of the system; let them be continued.

throughout both town and country during the last winter, and like Juggernaut, his path has been marked by the blood of slaughtered victims, yet they have never said a word on the matter; except perhaps to gratify the *fashionables* with a sneer at the *Tee-totalers*, as a set of ultraists, whose indiscreet zeal has injured a good cause. Will these wise men tell us why they have done nothing to urge their views of Temperance, since there has been such a loud call that *something* should be done? Are we to ascribe their silence to a secret distrust of their principles? or are we to regard it as another proof of a fact which experience is every day confirming, namely, that whenever the professed friends of temperance *really do any thing* to promote the cause, they come over to the side of *tee-totalism*; and where they do not, they oppose it as *ultra*. We entreat these gentlemen to *do something*, begin to act; we shall not oppose you. On the contrary, we shall rejoice, being well convinced that if you go to work, in good earnest, to reclaim the drunken, and preserve the moderate in a state of sobriety, you will be all *tee-totalers* in a few months. Nothing is more unfavourable to our cause than inaction.

KEEP IT IN MODERATION.—This is the cuckoo-song of a certain class of men. A young man keeps his brandy bottle, or wine bottle in his lodging, to treat the friends that call upon him with a glass. *Oh! it is very right*, says his spiritual adviser, *if it is kept in moderation*. Which is thus responded to by multitudes, both clerical and lay, *It is very right that the public should continue to use the good creature, let them just keep it in moderation*. We have first a demand to make of those men, and then a question to propose to them.

Our demand is this, and we have a right to make it. What plan is the public to follow, in order to keep it in moderation? For some hundreds of years, the public has been trying to find out a way of using it, and at the same time *keeping it in moderation*, but they are so far from having discovered it, that intemperance has been constantly increasing, and at this day, it produces a long catalogue of Police offences every month. What, then, is to be done? If you put a dangerous weapon into the hands of another, are you not bound to put him upon an effectual plan of avoiding the danger? But if, instead of doing this, you launch out in praise of the weapon, and leave him to find out the way of escaping the danger himself, do you not render yourself responsible for the consequences.

Our question is this, What is *moderation*? We had always thought that it was a virtue, but it appears that it is something which is to be *watched*—to be kept under checks and restraints, like a wild beast, lest it should break forth and commit depredation. Can this be a virtue? Impossible. It is true we must watch over our virtues, to see that they do not *decrease*; but we are to watch this moderation to see that it does not *increase*. With true virtue, the danger lies in growing weaker, with this, in growing stronger! Oh! what inconsistencies will not 'the wise and the prudent' swallow, while they blame others, whose gullet is not so large, for refusing them! How simply and completely are all these avoided, by taking the definition of moderation which is given on the title-page of this periodical, and recommending it to all, as the rule which ought to regulate the use of intoxicating drinks.

LET THE PUBLIC BEWARE. THE DISTILLERS HAVE FORMED A COALITION! and there can be little doubt, that no good to the public is intended by it. They have published a series of Resolu-