

*Anti-T.*—But if you were to drink as much of that vile liquor as I have wine, you would soon be laid on the floor. I tell you your safety depends on your quitting any thing stronger than water, drink wine.

*Drunkard.*—I tell you I like the taste of my drink best, and there shall be no difference in point of strength between my whiskey and your wine; for I'll put water enough to it; so here's to you. (Filling up his tumbler with water and drinking it off.) I'll be as temperate as you.

### JOHN HOCKINGS.

DUBLIN.—Sir,—Seeing a communication in the last number of your interesting paper, that the Hibernian Temperance Society, based on the old temperance pledge, had sent for that able advocate of teetotalism, John Hockings, during his late visit to Belfast, to come to the metropolis, and also a notice of his arrival here, from our valued friend, T. B. Clowston, I beg leave to remove any wrong impression, that the Hibernian Society was the means of his coming here and of providing meetings for him. True, an invitation was given by them, that he would come to Dublin, but under certain restrictions; with which John Hockings, with the manly spirit of a teetotaler, would have nothing to do—thanks to that far spreading spirit which you so ably advocate. A society established in this city on the total abstinence principle exclusively, though but young in its operations, nearly singular in its character, and stamped with the name of *juvenile*, threw itself into the van, sent an unrestricted invitation to John Hockings, and thereby planted the standard of total abstinence more firmly than ever in this city. During his short stay, pleasing features of a marked change of public sentiment on this subject manifested themselves, not only by the increasing crowds who attended the meetings, but by the forced (I may say) impression that was made on the public press, and also by the pleasing fruits of an unprecedented increase of members to the society. Three successive meetings were held in the Adelphi Theatre, Great Brunswick-street, each being crowded to overflowing, inasmuch that the fourth meeting, though announced for the same place, had to be held in the large round room, Rotunda, which was filled to the doors, moderately calculated at 2000 being assembled; every part of the room whereon a person could stand was covered; a large meeting having also been held in the extreme west end of the town, for the benefit of the numerous factories and foundries established there. He occupied one week by visiting various adjoining towns, Mountmellick, Portarlington, Tullamore, and from which very cheering accounts have arrived. On his return a farewell meeting was held, which exceeded for interest created even all that preceded. The numbers that crowded the large place of meeting (and, be it remembered, each meeting on charge for admission), amazed and gratified the operators in this good work. The evening before his leaving, a meeting was privately summoned, that he might address the Wesleyan Methodist body in one of their large chapels, which, without the public entrance being opened, was crowded to excess; the effect of which, it was conceived, would be productive of much good. So far, Sir, have I given you but a mere detail of the number of meetings; upon the character and excellence of his addresses it would be needless to dwell, they being already faithfully told by accounts from the many scenes of his previous labours. Suffice it to mention—his speeches were full of appropriate anecdotes, applied in the most forcible and happy manner, as illustrative of the principles he advocated, delivered in a strain of bold, unstudied eloquence, at one time argumentative, then pathetic, and occasionally enlivened by a broad but not coarse strain of humour, to which his native idiom gave peculiar zest. In the words of a leading metropolitan paper, "If pure natural elocution, sound common sense argument, a thorough understanding of his subject, with a talent of no ordinary character for extemporaneous speaking, evinced by the most judicious reference to what preceding speakers had said, or instantaneous application to passing incidents, give an advocate any claim on public attention, most certainly John Hockings possesses such in a high degree. But that which above all gives value to his advocacy is the Christian foundation upon which he bases his appeals. He sets forth the claims of benevolence upon the self-denial of the sober-drinking community, and does this with such a meek, yet solicitous spirit, that the language and manner of the man persuade you the Lord has not only changed him from drunkenness to sobriety, but has more-

over transformed him from darkness to light, and from the power of Satan unto God." On the departure of John Hockings, an address was presented to him by the Dublin Juvenile Temperance Society. Many pleasing and ripening fruits have, since his leaving us, appeared as the result of his but transitory labours here: one is worth mentioning. Lately, at one of our Savings' Banks, an unprecedented number of new accounts were opened on one day; and the cause of the increase was found, on some enquiries by the clerks, to be owing to the late appeals of John Hockings. Some facts, besides, which have come to our knowledge, containing even clearer proofs of the substantial good effected by his advocacy, convince the supporters of total abstinence here that they are not, as insinuated in a late number of the *Irish Temperance Gazette*, published March 17th, "pushing the argument too far to produce any substantial effects, and that, by too eagerly grasping at what is unattainable, we may, as in the fable of the dog and the shadow, lose the substance already in our power." The Juvenile Society, so far from being discouraged by whatever emanates from the organ of the Hibernian Society, is only roused to fresh exertion.—*Isle of Man Temperance Guardian.*

### EXTRACT from Speech of Dr. Garman, at the Annual Meeting of the East London Auxiliary, Dec. 21, 1837.

"Some person might say, 'How is it that I know those who have been accustomed to take strong drink for years, and enjoy good health?' He replied, if they took the population collectively they would find that those persons were the exceptions and not the general rule. (Hear, hear.) Others might say, 'How is it that we have been taught that in beer and wine there is a great deal of real nourishment?' He replied, they had been instructed erroneously, for although he admitted that both wine and beer possessed real nourishment, yet they contained not half so much as most persons imagined; and as they could get more nourishment at a cheaper rate from things that did not possess the alcoholic poison, such as bread, meat, &c. &c., why would they take that which contained but little good, when at the same time that good was more than counterbalanced by positive evil, which consisted in the alcohol it contained? (Cheers.) If the audience would bear with him, he would proceed a little further in substantiating the original proposition with which he set out. (Hear, hear.) When it was duly considered that the heart began to beat before they were born into the world; and that night and day it must continue to palpitate until they ceased to exist in that state of being, how very important was it that whatever tended to disturb its functions should be avoided; and yet the alcoholic poison, which persons were in the daily habit of taking in the form of fermented liquors, was that which in its very nature was calculated to interfere with healthy and proper action. (Hear, hear.) He would ask, Was there not enough in errors of diet, in local causes, in mental anxieties, to interfere with the due action of the heart, but men must have recourse to alcohol? Away with it! Away with it! in all its forms; and place it where it was found nine hundred years ago, namely, in the doctor's shop, and the laboratory of the chemist.—(Cheers.) Some took intoxicating drinks from custom, some from prejudice, some because they thought they would do them good, but all those motives were, in his opinion, founded in error; for whatever were the circumstances in which they were placed, they could not prove that they needed such things, if they were in the enjoyment of health. (Hear.) Let them go into the harvest-field and see a labourer toiling beneath a sultry summer's sun; in such a situation, and under such circumstances, the man would be perspiring at every pore, and the watery particles of his blood rapidly exhaling. What ought, in common sense, to be done! not to say, what would science dictate? Why, if water was thrown off, water should be thrown in; by so doing, they would at once supply the blood with what the blood had lost, taking care at the same time to give the man plenty of good sound nourishment, such as meat, and bread, and vegetables! Nature, they might rest assured, would do the rest, such as digestion, assimilation, &c. &c. Did any start, and say, Would you supply the harvest-man with a large quantity of cold water? No! and certainly not when he was over-heated; but if they were wise they would put the water-jug beneath the same glorious sun that warmed the man, and then they would both be adapted to each other, for the water would become not disagreeably warm, but just