

We have practical experience of the poor labouring man, in the most disagreeable parts of his labours, both by night and by day, at all seasons of the year, suffering painful sensations from wet and cold in winter, and extreme exertions in the heat of summer. We have laboured both under the influence of beer and without it. We have been affected with the popular delusion that beer or other intoxicating drinks might be used as a beverage with some benefit. We have found, by experiment, that one gallon of beer contains nine ounces of barley nutriment—it follows, to get this barley nutriment, in your way, we must drink about seven pints of water, besides, we must suffer the effects of alcoholic poison contained in it, if not previously separated; and for this nine ounces of barley nutriment, in the form you recommend, in seven pints of water, mixed with poison, we must pay one shilling and fourpence, if bought in small quantities suited to the poor labouring man.

Now, sir, we reject your unnatural stimulant of nine ounces of barley for one shilling and fourpence, besides, we object to drinking the seven pints of water as a second condition to obtain the benefit of the nine ounces of barley nutriment. The unnatural stimulant contained in beer unavoidably leads to unnatural ends. We have good ground for saying that it “bieth like a serpent, and stingeth like an adder.”

“Whatsoever a man soweth, that shall he also reap.” is true, and cannot be set aside. If we sow intoxicating drink, we shall reap a plentiful harvest of drunkards. Not all the wisdom of the world can prevent this effect. We have our choice. Shall I, as a parent, by example make my children drunkards? No, by God’s help, I never will. Shall my children rise up in the day of judgment, before the great tribunal, and say, they are lost, through my example in the use of the intoxicating cup; that I, their father, was the means of their eternal destruction?

Reflecting on a scene of this kind, where is the man that is not ready to start, as a lion roused from his slumbers, to defend and rescue from destruction those whom he loves as his own soul.

We tell you, sir, that the drinking usages of society derive their existence from the greatest delusion that ever appeared in the world, from the day of creation, till the day you wrote your barley and beer paragraph. Witness their effects in the sufferings of men, women, and children in our prisons, hospitals, and low, filthy, miserable abodes of human beings, destitute of every comfort of life, where the language, in many of them, show that parents are training up their children for the abodes of misery in life, and eternal death hereafter.

This state of things is not confined only to the lowest dens of misery and crime, but all grades of society, in some degree, are affected with it, with a few honourable exceptions. The man who has assumed the Christian name, ought to be as the salt of the earth, or as a fountain from whence flows a stream of pure waters; but by the use of his favourite stimulant, the fountain is poisoned; the salt loses its savour; his family become drunkards; his acquaintance are affected by his example. If he be a minister of the gospel, his influence becomes extended in making drunkards, and, in place of converting the sinner from the error of his ways, conversions to drunkenness are the fruits of his example—perhaps in his family and the flock of which he has the charge. These are truths that cannot be questioned, confirmed by thousands of living victims groaning in the iron grasp of the destroyer, seen and known by all that have not closed their eyes against the light of day.

We agree with you that agriculture is the most important branch of employment in the world. It is the foundation of civilized society; but we differ with you in relation to promoting its extension, in one particular at least. We have laid it down, as a general rule, that industry and

economy are the bases of all prosperity in cultivating the soil, and a chief ingredient in the advancing of every other business of life. If a family or nation can live by one half of its productions, and sell the remainder, that family or nation must soon become powerful in extending the objects of its pursuits. Or, if a family or nation consume all its productions, without extending or increasing in any thing that is valuable, that family or nation must be comparatively stationary. Again, if a family or nation live, so that the outgoings are greater than the income, poverty must be the result.

It seems quite plain to us, if the sums of money spent, as you propose, in beer drinking, were spent in clearing our extensive forests, draining of lands, building farm houses, with all other buildings required; raising hundreds of thousands of barrels of flour, oatmeal, butter, cheese, beef, and pork, and selling them to the manufacturers in England, receiving their productions, gold or silver in return, drawn by them from all parts of the civilized world by the productions of their skill and industry, it would turn to better results than consuming the whole in beer or any other unnatural and poisonous stimulant.

We think that, upon due reflection, you must see that the total abstinence principle from all unnatural stimulants must work out a better result in promoting agriculture than any other principle, as a foundation, than has yet ever been laid down. Train the labouring man to beer drinking, you cut off the right arm of his strength, and sap the foundation of all prosperity in every department of life; and the mind, the capacity of which ought to grasp the world, and penetrate worlds unknown, is led into captivity by it to struggle with pain in the warfare of his own propensities, till the scene closes in death. Yours respectfully,

A BROTHER CULTIVATOR.

## CORRESPONDENCE.

PORT COLBORNE, HUMBERSTON, December 19, 1848.—

Though I have not that amount of entertaining matter I could desire, I am still inclined to give a brief account of our progress during the past year. Our meetings have not been kept up so regularly as they should have been; still, we have had an increase of about forty. We held a Soiree on the 23d of June last, which told well for the cause. It was held at the memorable Sugar-loaf Hill; and a sumptuous dinner was prepared by our president, John Graybiel, Esq., and others, of which about four hundred partook. Our present member of parliament, Duncan McFarlane, Esq., presided. A good choir was in attendance. Several very able addresses were delivered by the following gentlemen, namely: Rev. Mr. Hutcheson, Rev. Wm. Freeman, Elder Way, Mr. Dubois, the Hon. Thomas Parke, and Squire Scofield—whose speeches were all highly entertaining. General satisfaction prevailed; and all parted from the memorable spot (not as did the occupiers of the same place, centuries before, who left, near this consecrated spot, 800 or 1000 of their red brethren weltering in their gore) but, to all appearance, mid peace and quietness. Tradition goes to say, that somewhere about two hundred and forty or fifty years ago, this ground was occupied by a tribe of savages, whose names are extinct or unknown. But, suffice it to say, vast graves filled with human bones, and various implements, have been found, which put the matter beyond a doubt. Now, contrasting these scenes with those of which I have spoken at the Soiree, whose