

the *Herald* newspaper, that distilleries had increased the price of provisions. We apprehended at the time, that the writer of that article in the *Herald* was not aware of the extent of his admission, and it has since appeared that we were correct. The advocate of distillation and dram-drinking, afraid perhaps, of forfeiting the *ardent* regards of his friends, the distillers, would fain retract the unfortunate statement, when its true purport is shown to him; but seeing no honourable way of getting out of the dilemma, he has recourse, as usual, to a dishonourable one,—blustering scurrility, and dishonest and cowardly equivocation. He blames us grievously for putting words into his mouth, which he never used; but of this we are wholly innocent. We copied his words *verbatim*, from his own vile paper, and informed our readers that they were his. This was accompanied with our own explanation of their meaning. We now perceive, that, in perfect consistency with the character which we have already publicly ascribed to him, and as a farther evidence of its truth, if such evidence were needed—he will abide by his *words* but not their *meaning*. We considered his statement as intended to intimate that distilleries had raised the price of the markets, and we refer to any candid person if this is not its design. This is all that we held him accountable for before, and for this we hold him accountable still. The equivocation to which he resorts on the meaning of the term bread, is too contemptible to deserve notice.

The fact that distillation increases the price of provisions rests, however, on better evidence than can be supplied by the editor of the *Herald*. It is obvious to common sense, that it destroys, nay more, we would say, converts into a poison, the rain which God hath given for the support of man. It matters not that some of the kinds of grain destroyed by distillation are but little used as the food of man; they are still the food of his cattle, and whatever injures property, injures also the proprietor. And what right has the proprietor to deny this food to his cattle, and convert it into a substance for poisoning himself? What folly that such things should be done, and that they should be gravely defended by men "deeming themselves competent, &c."!!

But if distillation tends to keep up the markets, and opens up a way by which the farmer can easily dispose of his surplus produce, it may be asked, will not the farmer be a loser, if the objects of Temperance Societies were realized—the suppression of drinking and distilling. It is for the purpose of noticing this question that we have recurred to this subject at this time. The answer to it is short and easy—whatever is advantageous to the community will be advantageous to the farmer? It is ascertained from the most unexceptionable evidence that the custom of using intoxicating drinks is *ruinous* to the public; it is therefore absurd to suppose, that it can be advantageous to the farmer. Not to speak of the crimes which flow from it, it has been calculated by a Parliamentary Committee that intoxicating drinks cause a yearly loss to the British public of £50,000,000 sterling. If, then, the use of these drinks were entirely and universally abandoned, the public would gain to the same amount, that is, the people of Great Britain and Ireland would be £50,000,000 richer every year. Could this be injurious to the farmers? would they not, as a part of the public, have a share in this increase of prosperity? Or, do their interests stand in opposition to the interests of the community in general? The community of Great Britain would be better clad, which would lead to a larger consumption of the farmer's wool, and better fed, which would lead to a larger consumption of his flour, bee-, dairy produce, &c. In short, as all classes depend ultimately upon the "field," it is evident that whatever enriches the people in general is advantageous to the cultivator, for it enables them to purchase a larger quantity of the produce which he has to dispose of; and whatever impoverishes them is injurious to him.

We think it deserving of notice here that, in the United States, where Temperance Societies have prevailed so much as to stop a vast number of distilleries, some farmers have fed their stock on the grain which they used to sell at the distillery, and have found their account in doing so. No grain is so profitable for this purpose as barley, and no beef is so excellent and nutritious as that which has been fed on barley.

ANOTHER VICTIM.—A Correspondent, whose communication want of room compels us to abridge, informs us that, on the 14th July, as a batteau was proceeding up the Lachine Canal, one of the boatmen fell into the water. *Being in a state of inebriation*, he would infallibly have been drowned, had not some of his companions come to his assistance. He had not been long rescued, however, when he fell over a second time, and met the fate which he so lately and fortunately seemed to have escaped—a *drunkard's death*. Moderate and "scriptural" drinkers! are not you implicated in this man's death—did not you persuade him that "a little would do him good"—did he not follow your advice until he found a little would not do. It was, therefore, in following your advice he contracted the habit, which has ruined his body and soul. "Let no man put a stumbling block, or an occasion to fall, in a brother's way."

Earl Gosford, the Governor in Chief, permits us to say, that he is a warm friend to Temperance Societies; that the good which they have effected in the United States is, in his opinion, an unanswerable argument in their favor; and that he deeply regrets the extent and prevalence of habits of drinking in this country, and wishes the evil may be remedied.

We take the liberty of adding, that in the neighbourhood of his Lordship's property, in Ireland, he has been active in encouraging the establishment of Temperance public houses, where the poor working man may be supplied with broth, coffee or some wholesome and refreshing beverage, instead of that which now is so universally and destructively used, namely ardent spirits.

REMARKS on Mr. ABBOTT'S PAMPHLET, entitled "*Strictures on the Remarks of the Rev. J. Reed in his Pamphlet in favour of the Temperance Society,*" by the Rev. J. Abbott, A. M.

Philosophers have said that the human mind is a very wonderful thing; and its productions appear to be no less so—witness Mr. Abbott's pamphlet bearing the above title. That our readers may know some of the wonderful things which the Rev. Author has written, we beg to inform them that he commences his book with the following declaration: "The march of Intellect, by which it is to be understood the increase of Radicalism in politics, and of innovation and heresy in Religion, is making such rapid advancement in the world as to threaten with destruction every institution of antiquity that we have been habituated from our cradle, (precocious piety!) to regard as the air we breathe and as the bread we eat." This horrible "march" the author has doubtless long contemplated with honest and virtuous indignation; the feeling, however, has been suppressed hitherto it would seem, though "intellect" in its calamitous progress has given birth to such monstrous abominations as the following:—First, "the London University," we give them in the order in which the author has