

strong, so they could work, and helped them to bear fatigue and exposure much better.

F.—Yes, it does a great deal of hurt. A great many men who use it become drunkards. You know what a drunkard is?

C.—Yes, Father. It is a man who drinks so much rum as to make him stagger and fall down in the street. I saw one to-day when I was coming home from school, lying on the ground, and he muttered to himself, and talked very silly and bad. But do all men who drink rum become drunkards?

F.—No, not all. Yet it has been found by men who have taken a great deal of pains to inquire, that one out of every forty who use ardent spirit becomes intemperate.

C.—How many drunkards are there, father, in the United States?

F.—O, a great many; probably three hundred thousand; perhaps more.

C.—And don't drunkards die? I should think they would fall down in the road, and the waggons run over them and kill them.

F.—A great many intemperate men die every year; one out of every ten, or thirty thousand in all. Some are killed by waggons; some fall into the river and drown; and some fall into the fire and are burned to death.

C.—But, father, what becomes of his family when the drunkard dies?

F.—O they become paupers.

C.—What is a pauper?

F.—It is any body that is unable to procure food and clothing for themselves, and therefore, they are maintained by the public. Many cities, and counties, and towns, have houses built on purpose for the paupers, where they all are sent and clothed at the public expense.

C.—All paupers are not drunkards, are they?

F.—No. But many of those in the United States are the wives and children of drunkards.

C.—Will father tell me how many paupers there are in the United States?

F.—Not far from two hundred thousand, it is supposed; and one hundred and fifty thousand of these are relatives of men whose intemperance has reduced their families to poverty.

C.—But is this all the hurt ardent spirit does?

F.—No, my son. Many men, when they are drunk, lie, and cheat, and gamble and swear; and some steal, and rob, and murder. A great many men are in state prison, who stole when they were drunk, or committed some other crime.

C.—Does father know how many are in the state prison who were once drunkards?

F.—Not exactly. A great many thousands, though.

C.—Who first thought of a temperance society? I wonder if it was a minister?

F.—No, my son. I believe it was a doctor, in the state of New York. The Temperance Magazine says it was.

C.—How long ago was it?

F.—It was in the year 1808, that is twenty-five years ago. That doctor lived in the town of Moreau, in Saratoga county.

C.—What made him think of a temperance society?

F.—He says, it was because he knew that ardent spirit did no one any good, and he saw so much of it used, that he thought it his duty to try to do something to prevent the practice. You may read his letter on the subject, in the 2d number of the Temperance Magazine.

C.—But, father, I don't see why folks need sign a paper. Cannot they leave off drinking without that?

F.—I suppose they could. But they all sign a paper to show the world they are all agreed in one thing, and to encourage and support each other in the resolution not to use ardent spirit. You have read about the declaration of independence, and you remember that Washington and Jefferson, and a great many others, signed it. Do you not suppose they could have resisted the King of England, and gained their independence without signing that paper?

C.—Do children join temperance societies?

F.—Yes. I know of a great many little boys and girls who have joined; and in some places they have societies of their own. Some school teachers recommend all their scholars to join a society, and they form one in the school.

C.—I recollect now, when cousin James was here, he told me that they had a temperance society in the school district where uncle lives, and that all the men and women and children in the district had joined it. And he said, too, that the town he lived in was a temperance town, for there was no tavern or store that kept liquor.

F.—There are a great many school district societies now in the United States. I think it a very excellent plan, and wish every district had one.

C.—Do people have to pay any thing who join a temperance society? I heard Giles Johnson say, that it was all a speculation, a scheme of some leading men to get money.

F.—No, my child; no one pays a cent who joins a society. & Giles Johnson is a

man who loves and uses ardent spirit, and is therefore opposed to total abstinence.

C.—Father, may I join the temperance society at the next meeting?

F.—Yes, if you think you understand the subject, and will always refrain from drinking spirit.

C.—But I cannot write my name. Will father write it for me?

F.—Certainly, if you wish it; or you can ask the secretary, Mr. Mills, and he will write it.—*Temperance Almanac.*

ON DRINKING HEALTHS.

Abridged from a publication by John Dwyer, Esq., of Greenock.

The practice of drinking healths at dinner, may appear at first sight very innocent, though manifestly a most unmeaning practice, (for what connexion can there be between drinking wine and wishing "good health" to an individual?) but when it is considered that the customs and practices of gentlemen are copied with various modifications by all ranks of society, it will no longer appear so innocent.

We are convinced that if a miracle could cure the intemperance of the lower classes in one day, it would soon be as formidable as ever, if the upper ranks continued to use wine as the symbol of courtesy and good will.

It is exceedingly dangerous to cloak a bad thing with good motives, for it becomes almost impossible to destroy the evil, without appearing to attack the good. Men do not admit that they drink for the love of drinking, oh no, they drink, to show courtesy, to beget or improve friendship, to keep up hospitality, to remember their country, or to honor some great man. In fact, their drinking is to serve a great many good purposes, now when we attack the depraved appetite for intoxicating drinks, the common sense of mankind goes along with us; but when we attack the modes in which it is indulged, they appear to have such good objects in view, that it is very difficult to shew their tendency in true colours. Now, we venture to affirm, that if intoxicating liquors had been left to make their way alone, and only had man's appetite for unnatural excitement to work upon, they would have made very trifling inroads on the well-being of society. But they have unfortunately been aided, and their evil nature in a measure concealed by the good motives to which we have adverted, and thereby gained the greater part of their victories under false colours.

If we look through society, from the highest to the lowest rank, we will find that some intoxicating liquor is the universal instrument of courtesy and compli-