

Assault on the Rev. Henry Gale.

It will, doubtless, be fresh in the recollection of our readers, that, a few months ago, a violent assault was committed on the above-named gentleman, at a large public meeting at Birmingham, by Mr. Beilby of that place. We learn, by the *Birmingham Mercury*, of the 26th March, that an action for damages was brought against Mr. Beilby by Mr. Gale, and that a verdict was given in favor of the latter gentleman; Mr. Beilby having to pay £100, for his outrageous attack on Mr. Gale.

In justification of Mr. Beilby, his counsel, Mr. Macaulay, observed, amongst other things, that "Mr. Beilby was an old man, and was very angry; he was a person of great respectability, and—like many an old man in social life is—jovial; and on this occasion—after enjoying a social glass or two of port wine, a cigar and a pinch of snuff—he goes to the meeting, where he is so disgusted at the interruptions of Mr. Gale, and the way in which he conducted himself, that he goes up to him, collars him, and shakes him off like a dog. He shook him, like an irascible old man would a child, and being utterly disgusted with Mr. Gale's conduct, he gave him a rap on the head, which was termed a violent blow."

Mr. Gale's object in addressing the meeting, it will be recollected, was to recommend that, in the choice of missionaries, care should be taken, as far as practicable, to select such as abstained from the use of strong drink; a subject which, after the explanation given by Mr. Beilby's professional advocate—we may readily suppose, would not be most palatable to that gentleman—*Bristol Herald*.

To Geo. Wright, Esq., M.P.

We, the undersigned members of the Bolton Division of the Sons of Temperance, beg leave to offer you our sincere thanks for the support you gave by your vote, in your place in Parliament, to the Hon. Malcolm Cameron's Prohibitory Liquor Bill.

We fully believe that the use of intoxicating drinks is the chief cause of the destitution, misery, immorality and crime, which prevails in this fertile Province; and we are satisfied that, could our Legislature be induced to enact a prohibitory law, it would be the means of promoting virtue, morality, and the prosperity of the country generally. Entertaining these views, we congratulate ourselves upon having a Representative who was not deterred by personal motives from recording a vote which, had it been successful, would eventually be the means of raising Canada to a high position, and upon whom will descend the blessings of thousands of his fellow countrymen.

A copy of the above Address has been sent to George Wright, Esq., M.P.P., signed by 45 members of the Bolton Division S. of T., No. 211, which you will oblige by publishing.

SAMUEL A. WOLFORD, R.S.

Bolton, May 20, 1853.

Drunkenness in Ancient Times.

To those who are fond of pondering on the page of classic lore, and comparing the antique past with the grotesque present, may not be uninterested in the revelations of historic fact presented in the pages of *Frazer's Magazine* for

June. The ancients needed a Maine Law as well as the people of modern times. But we ought to know better the true principles of natural law and spiritual duty, and therefore are more culpable in not restraining appetite and guarding society against evils which originate in the deep depravity of the human heart. The worthies of ancient Greece and Rome followed only the bent of their inclination, and had no written revelation from God, to guide their actions. We have the word of God, but how much better are we than they? Our "revellings, excesses," and such like have a modern air; but alas, in all, who can fail to see the sting of the old serpent, and the sad contortions of depravity. But let us hear Frazer on the classics of drunkenness.—He says:—

"The Topyri used wine internally, rubbing Bacchus into their system as we rub in Mercury. The Scythians, who never kept sober till the second course, used to saturate their garments after having soaked their insides with wine, and then rolled and revelled in the foam, like cats in a cupboard of valerian. Synagogues in Meander's day meant tipping clubs; and Rome in the time of the Cæsars was the wine shop of the world. Accounts are on record of Greek, Roman, and Barbarian drinking matches (all equally barbarian) which might pass belief, were there any known limits to human violence consigned to its own misguidance. 'Tiberius Nero, or *Hiberius Nero*, as he was jocosely called by his drinking friends, having assembled all the greatest drinkers of the day, proposed a prize for him who should swallow most wine at a standing; on which one of the Circian troop having despatched three gallons at a pull, so delighted the Emperor that he created him knight of the three gallons—*tricongarius*—on the spot. Alexander the Great, who died, not in the arms of Victory, but of Bacchus, had long before instituted similar rewards for the man who should carry away most liquor in hold.—The first prize, which was a talent, fell to the lot of one Pronachos, who drank off continuously four gallons of unmixed wine; the other prizes were not awarded, as thirty of the contenders died rhyton in hand, and six more afterwards in the tents—as both Elian and Athenæus relate. The loss of human life from hard drinking was no doubt fearfully great in ancient days, though, had society been differently constituted, the loss of such members would have been rather a gain, yet so wide was the baneful practice spread, that if all had sunk under strong drink who were addicted to it, the world would have been but thinly peopled. Amidst many other great names, famous for this vice, that of Cato of Utica, who passed whole nights *à la Poron*, not in emending Greek, but in fuddling his brain with Falernian, is particularly cited. Philosopher Xenocrates got a gold crown from Dionysius for drinking a whole gallon, before him, at a single draught; and Philosopher Anarcharsis, whilst entertained by Periander at Corinth, claimed the prize at a drinking match for being drunk the first, saying that was the end proposed in drinking, and he consequently, as foremost at the goal, ought in fairness to carry away the cup. Nay, even the excellent and moral Seneca thought there were some great griefs which nothing but deep drinking would drown; of course the removal of such sorrows would afford a pretext equally strong for flying to the wine-skin; a remarkable instance of which occurs in the *Antigone*, where the opening chorus, in a sublime address to the sun, as he is seen magnificently rising for the first time after the departure of an invading army from before the walls of Thebes, winds up its rhapsody by exhorting their fellow citizens to go the round of all the Temples in succession, but first to begin the day's festivities by getting drunk at six in the morning!"

Repository of Contemporary Opinions.

We experience great and increasing gratification every time our exchanges arrive from Britain, because we perceive a more decided style of argument among our *confreres*, in reference to the great reform movement of this nineteenth century. Our "British" namesake speaks out,