

A  
**SERMON**

ON

**M A L T :**

TO WHICH ARE ADDED,  
GRAVE CONSIDERATIONS ON  
THE USE OF THE  
**BARLEY BREE.**

**WITH A SONG,**  
BY A RECLAIMED DRUNKARD.

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Sac, for henceforth resolv'd I am  
To sink the Brute, exalt the Man ;  
An' close adhere to reason's plan,  
Adieu, for aye, to Whusky—oh.

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DUNFERMLINE :

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1831.

## SERMON ON MALT.

THE late Dr. Dodd, a very worthy minister who lived a few miles from Cambridge, had rendered himself obnoxious to many of the Cantabs,\* by his preaching against drunkenness. Several of whom meeting him on a journey, determined to make him preach in a hollow tree, that was near the road side. Accordingly addressing him with great apparent politeness, they asked him if he had not lately preached much upon DRUNKENNESS: On replying in the affirmative they insisted, that he should now preach from a text of their choosing. In vain did he remonstrate on the unreasonableness of expecting him to give them a discourse without study and in such a place; they were determined to take no denial, and the word *malt* was given by way of text; on which he immediately delivered himself as follows:—

“Beloved! Let me crave your attention; I am a little man, come at a short warning, to preach a short Sermon, from a small subject in an unworthy pulpit, to a small congregation. Beloved, my text is *malt*: I cannot divide it into words it being but one, nor into syllables, it being but one: I must therefore, of necessity divide it into letters, which I find to be these four; M, A, L, T.

M, my beloved, is Moral—A, is Allegorical—L, Literal,—T, Theological. The Moral is set forth to teach you Drunkards good

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\* Students of the University.

manners : Therefore, M, masters, A, all of you, L, listen, T, to my text. The Allegorical is, when one thing is spoken and another thing is meant. Take the thing spoken, *Malt* ; the thing meant is the juice of the malt ; which you Cantabs make M, your master, A, your apparel, L, your liberty, T, your trust. The literal is according to the letter : M, much, A, a little, L, little, T, trust. The Theological is according to the effects it produces ; and these I find to be of two kinds ; first, in this world ; secondly, in the world to come. The effects that it works in this world are :—In some, M, murder, in others A, adultery, in all, L, looseness of life, and in some, T, treason. The effects in the world to come are ;—M, misery, A, anguish, L, lamentation, and T, torment. And so much for this time and text.

“ I shall improve this first by way of exhortation : M, masters—A, all of you—L, leave—T, tippling ; or secondly, by way of excommunication ; M, masters—A, all of you—L, look for—T. torment. Thirdly, by way of censure, take this ;—a Drunkard is the annoyance of modesty—the spoil of civility—the destruction of reason—the brewer’s agent—the alehouse’s benefactor—his wife’s sorrow—his children’s trouble—his own shame—his neighbour’s scoff—a walking swill-bowl—the picture of a beast, and the monster of a man.

## IMPORTANCE OF **Temperance Societies.**

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INTEMPERANCE is so alarmingly on the increase in England as to have attracted the attention of the first magistrates. The use of distilled spirits is, frightfully extending. A gentleman who lately stood before the door of a dram-shop in Manchester, counted dram-drinkers entering at the rate of ten per minute, of whom six were females and two of these young girls. The results of observations made in Leeds by different gentlemen, at different dram-shops, are still more alarming. In Scotland, before Temperance Societies commenced their glorious career of reformation, each family was consuming, on an average, ten gallons of distilled spirits annually. It is acknowledged that three-fourths of all the pauperism in our country, four-fifths of all aggravated crime, one half of all madness, one half of all sudden deaths, and one fourth of all deaths in persons above twenty years of age are caused by spirituous liquors. Shall benevolence and patriotism sleep on, with such exterminating ruin around them? If an epidemic disease appears in a street of one of our large towns, or aboard a single vessel; if a single case of hydrophobia is recorded by any of our



public journals; what trepidation throughout the land, what horror of the evil, what multiplied proposals of remedy! And yet what is one or what are both these scourges, in their widest and most unsparing havoc, in comparison with intemperance? In one week distilled spirits fill more graves than all the cases of hydrophobia in the history of the disease. In the midst of this cruel destruction, the friends of Temperance have looked in vain for some prospect of deliverance. The devouring flood has burst over all the barriers which the pulpit, the press, and the voice of warning have raised in its way, and the year 1829 shows the abounding increase of four millions of gallons of ardent spirits above the preceding year. Something must be done, then, more than has been done already, for it is notoriously evident that the exertions which have been hitherto employed for the suppression of intemperance, have been to a melancholy extent unavailing.

Temperance Societies offer to public consideration no utopian project, but a simple, easily applied system, which has been in operation with such unparalleled success for three years in the United States of America, that though it commenced on a population drinking on an average eight gallons a man, annually, the consumption of ardent spirits has been diminished three-fourths even in some of the largest towns, and 1,200 drunkards have been reformed. I have before me private letters from different parts of the

United States, describing in the strongest terms the reformation which Temperance Societies have produced. I have before me also reports of the American Sunday School Union, Home Mission Society, Seaman's Friend Society, with the minutes of the General Assembly of the Presbyterian Church, and a number of sermons and other publications; and in every one of these Temperance Societies are spoken of as deservedly ranking among the best blessings which a kind providence ever conferred upon the new world. Though little inclined to place implicit confidence in any man or body of men, I should find it hard to believe that the General Assembly of the United States, consisting of 1,600 ministers, were blinded by Anti-Christian delusion, when at their meetings in two successive years they recommended to all the people under their charge entire abstinence from distilled spirits, and pledged themselves to set the example; and I should find it still harder to believe that God would so bless a work of the devil, as to make Temperance Societies for three years productive of a reformation which in many respects stands unparalleled in the history of the world. The abolition of the slave-trade is deservedly considered the glory of modern times; yet neither in the evils to be removed, in the opposition and difficulties to be encountered, nor in the amount of good done, is the abolition of the slave trade to be once named in comparison with the temperance reformation. I ask, then, in

the name of common sense, is there any thing in the disposition or constitution of Englishmen to prevent their following the noble example of their sons and brethren across the Atlantic, in shaking off the vilest slavery that ever degraded body and soul? I was in company not long since with a gentleman who, a few weeks previous, had dined on board an American steamboat with eighty passengers (a fit representation of an American population,) and not an individual of all these used one drop of spirituous liquors. Why should it not be so in England too? What *ought* to be done *can* be done in England as well as in America.

Distilled spirits have been proved, not only by the judgement of the best authorities living and dead, but by the experience of tens of thousands on both sides the Atlantic, to be for all common purposes completely useless. More work can be done, more hardship and fatigue of body and mind endured for a week, or month, or year, in all climates and under all circumstances, without any assistance from spirituous liquors. A man in health has no more need of ardent spirits than of prussic acid or laudanum. No man in health who enters on a conscientious enquiry can find any other apology for the ordinary use of distilled spirits than the momentary gratification of appetite, without any permanent advantage either to body or mind; and therefore every temperate man is shut up to this enquiry with his conscience before his God; will

my use of ardent spirits as a common beverage contribute to bring them out of their province as a medicine, and place them in a situation which they cannot occupy with safety? will my example give a sanction to a merely useless luxury which neither does me nor any man in health good, and which spreads over the face of my country wretchedness and ruin that mock all calculation? Distilled spirits are in their own nature and character tempting; they lead onward to excess: the moderate use of them is, in its own nature, calculated to produce the drunken appetite. While in the continued use of ardent spirits I could not conscientiously pray, "Lead us not into temptation." The state of the body and mind which constitutes drunkenness is formed by what has been falsely called "the moderate use of ardent spirits."

Distilled spirits are in their own nature and character injurious to the healthy human frame: they possess similar properties and produce similar effects with henbane, deadly nightshade, laudanum, and other substances, which all allow to be poisonous; and they should therefore be removed by all men in health as noxious. These statements of the properties of distilled spirits are not mine, for I have no right to pronounce a judgement upon the subject: they are the unanimous judgement of medical authorities, whose names do honour both to the old and new world. Now if there are men of information and character who know this judgement to be



false, they are imperatively called upon to give it a public contradiction. If those eminent medical practitioners in Dublin, Manchester, and Warrington, who have published to the world that "no cause would be calculated so much to improve the health of the community as an entire disuse of ardent spirits;" if they are deceiving the world, or are themselves deceived, then, in the name of the public whom they have abused, I call upon every man who knows their ignorance or falsehood to stand forth and convict them.

But if they are not deceived themselves, nor wish to deceive others, then I put to the conscience of every moderate drinker who expects to stand at the last judgement seat of his God, how, with the information before him, which has been extended by means of Temperance Societies, he can continue to use, as a common beverage, a substance with respect to which the first authorities in the world have declared, in opposition to their own interest, "that its continued use cannot be persevered in without the certainty of injury, and that it should be renounced by all persons in health as a most noxious superfluity." If the judgment of the first physicians in America, in Germany, in Britain, is not sufficient to stamp distilled spirits as completely useless for all common purposes; as calculated in their own nature to form the drunken appetite; and as being in their own properties most decidedly noxious; then through

you I call on the public press to provoke discussion and elicit truth on this most important subject—a subject intimately connected with health and morals, and with all that gives bliss or entails misery in the world to come.

The fundamental principles of Temperance Societies are however completely independent of mere human opinion. Their foundations are laid broadly and deeply in Christian charity and self preservation. If Temperance Societies do not furnish a practical comment on the 14th chapter of the Epistle to the Romans, I profess myself completely ignorant of its meaning, and shall feel myself much indebted to any one who shall furnish a just explanation of the passage;—“It is good neither to drink wine nor any thing whereby thy brother stumbleth or is made weak.” The most cursory observation is sufficient to convince any man that the argument drawn from Christian charity for abstaining *now* from the drink of Englishmen, is incalculably stronger than that for abstaining from the drink of the Jews in the time of the Apostle Paul. But I grant too much to the opponents of Temperance Societies by allowing wine to have been the common drink of the Jews. Every one acquainted with their history knows that water was their customary beverage; and that though there were drunkards of Ephraim and of Manasseh, too, yet the Jews as a nation were temperate; that wine may be used as a common beverage, as in France and Italy, and

yet the people continue, like the French and Italians, temperate; and drunkenness may be a rare crime—even among men whose business is pleasure, and who set at defiance all laws human and divine. On the contrary the whole history of distilled spirits proves to a demonstration, that even under the shackles of heavy duties and high prices, distilled spirits stamp every country interperate, where they are commonly used—that they cannot be moderately used as a common beverage by the population of any country, even though, like the Scotch, they are educated and religious; and that in proportion to the quantity of distilled spirits used, will be the amount of pauperism, and crime, and madness, and disease, and premature mortality. No friend of Temperance Societies, so far as I know, has attempted to argue that wine in its pure state is different now from what it was eighteen centuries ago, or different in England from what it is in Judea: but I, among others, have maintained that the wines in common use in these countries are mixed with considerable portions of distilled spirits, and therefore must be widely different from those spoken of in the bible, which were only “the pure blood of the grape,” the simple product of fermentation. The wines in common use now are three times stronger than those used in 1750. Our ales, also, in various places, are becoming frightfully strong; and the general use of ardent spirits has led to the establishment of a standard of

strength, which, however dangerous and to be deprecated, all makers of fermented liquors, influenced by the public taste, seem emulous of approaching. Banish ardent spirits, and with them the vitiated appetite for high stimulants which they have created, and you contribute powerfully to bring fermented liquors to their natural state.

As I have not heard any one yet in sober earnest advance the objection that, since date-wine and medicated wine of the grape are referred to in the Scripture phrase "Strong drink," therefore the sacred writers spoke prophetically of distilled spirit, and give permission for its use when in after ages it should be discovered; as I have only heard this objection advanced in banter, I shall not, by endeavouring to answer it, employ myself in raising ghosts for the purpose of laying them. Those who argue for the use of wine, "touch not" the principles of Temperance Societies, for Temperance Societies have neither pronounced the use of wines to be sinful, nor have they passed any judgement respecting the expediency or in expediency of its use under present circumstances. Against distilled spirits, the fell destroyer of their race, they wage an exterminating warfare—against distilled spirits as a common beverage, respecting which, in addition to all that has been already published, the following document has been signed by four professors of the medical faculty of the Edinburgh University, eleven members



of the Royal College of Physicians, the president and twenty-seven fellows of the Royal College of Surgeons, and thirty-four other Edinburgh medical practitioners.

“ We, the undersigned, do hereby declare our conviction that ardent spirits are not to be regarded as a nourishing article of diet; that the habitual use of them is a principal cause of disease, poverty, and misery in this place, and that the entire disuse of them would powerfully contribute to improve the health and comfort of the community.”

Let the opponents of Temperance Societies come forward boldly before the public, and prove, as they are bound to do by their opposition, the following false and absurd propositions, and I for one will withdraw my name from the list of Temperance Societies and commence drinking spirits once more:—

1st. Distilled spirits and wine are the same substances in different degrees and strength.

2nd. The danger to a community is not increased, whatever additional strength be communicated to the liquor commonly in use. Small beer is as dangerous a common drink as brandy, and the power of producing a habit is not in the proportion to the strength of the stimulus.

3rd. Because the use of wine is permitted in scripture, therefore it is right and commendable to use daily, or as a common beverage, any other intoxicating substance which shall ever

be invented, whatever be its strength, or its insidions and destructive properties, provided it has the power of making a man drunk. Because alcohol is a constituent part of wine, therefore it is safe and proper to drink alcohol diluted with water (which is distilled spirits) though water cannot change its properties; just upon the same principle as a man who has taken as a febrifuge, Fowler's drops—a solution of arsenic and potash—could not in conscience refuse to eat arsenic, a good creature of God, and a constituent of an excellent medicine.

4th. Provided it be ascertained that any newly invented substance possesses the power of causing drunkenness, then it would be preposterous and unscriptural, and assuming greater strictness than Christianity warrants, to institute an enquiry whether or not it is either poisonous or unwholesome; for Christ who drank wine, and the prophets who spoke of strong drink have already warranted its use, and let no man, on pain of being nick-named an “abstinence man,” dare to propose an enquiry into its properties and effects.

5th. Christ, by using wine, gave a sanction to the use of distilled spirits at markets and fairs, and wakes and funerals, and all treatings; he put himself on the same circumstance with the moderates of the present day, who, by treating with an insidious and violently intoxicating, not to say poisonous production of art, and by giving their sanction to a vast catalogue of fic-

titious excellencies attached to it, and supporting by their example and influence an endless train of tempting ceremonies, customs, and practices, have constituted themselves head-masters in the school of drunkenness, and he threw the shield of his protection over all parents, who, by associating the use of distilled spirits with hospitality and kindness, and love, and manhood, and a thousand fascinations, train, for coming generations, degraded pestilential drunkards.

Till the truth of the following propositions has been established I must contend as heretofore (I trust in the spirit of love) that——

1st. Were distilled spirits only wine in a higher degree of strength, their use in present circumstances would be wholly inexpedient.

2nd. Distilled spirits are a different substance from wine, and the use of the latter furnishes no warrant for that of the former. Distilled spirits are wholly disqualified from being used as a substitute for wine.

3rd. Moderate spirit-drinkers are the chief agents in promoting and perpetuating drunkenness.

4th. Every man for his own sake, as well as for that of his neighbours, should, while in health, *let ardent spirits alone.*

5th. In the abstinence of the temperate from distilled spirits there is a safe and efficacious preventative of all the drunkenness and nameless ills to which distilled spirits give birth.

6th. The union of the temperate for giving

respectability to abstinence from distilled spirits affords the most honourable excuse and secure refuge for the reformation of the penitent drunkard, and for his protection against the persecutions of the moderate.

7th. The conscientious abstinence of the temperate from distilled spirits, and their discountenance of the causes and practices of intemperance, will put an effective restraint on all classes of tipplers, muddlers, and drunkards; and the destruction of prejudices, falsehoods, and tempting practices with regard to distilled spirits will greatly diminish the consumption of all intoxicating liquors.

The Temperance Reformation is advancing steadily and with astonishing rapidity; and though it is not much above a year old in the British Isles, nearly 60,000 persons in Scotland and Ireland alone, have enrolled their names on the list of Temperance Societies, and there are already more than twenty societies in England.

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### ADVERTISEMENT.

*One Thousand Guineas Reward.*—Run away from the subscriber, within a few years, his whole estate, consisting of houses, lands, &c. They gradually and almost imperceptibly stole away, after being put in motion by the magic art of one named *Intemperance*, who lived in the family. Any person who will put me in re-possession of said estate, shall be entitled to the above reward.

TOPER.

Elizabeth Town, 28th May, 1788.

N. B —All persons are cautioned to beware of said *Intemperance*, who, as I am informed, has established in this town one or two place of rendezvous, where numbers of the incautious are daily seduced.



## AN AMERICAN CALCULATION.

In the *NEW YORK OBSERVER* of the 4th of June, appears a report of the Annual Meeting of the New York Temperance Society, at which the following facts were stated:—There are in America about 3,000 Temperance Societies, eighteen of which are State Societies. More than 1,000 distilleries have been stopped by their means: and at least 3,000 merchants have discontinued the sale of spirituous liquors, in consequence of the diminished demand. There are upwards of 300,000 members enrolled in the Temperance Societies, and as great a number of persons are supposed to have altogether given up the use of ardent spirits, who have not yet enrolled themselves. Not less than one hundred taverns have given up selling ardent spirits by retail, and it is calculated, about 3,000 drunkards have been reclaimed through the instrumentality of these institutions. In one town, populated by 2,000 persons, not one new drunkard has been made in four years. In a town where the quantity of ardent spirits drunk had been reduced nine-tenths, in consequence of the inhabitants, generally, having enrolled themselves as members of Temperance Societies, the deaths, announced in the bill of mortality, have been diminished one-fourth.

The influence of ardent spirits on the mind is similar to that which is exerted upon the body. Strong drink generates, perhaps, as many men-

tal as corporeal diseases. Many of them, too, are diseases of a portentous and fatal type. The momentary effect of this stimulus is exhilaration. Under its influence the mental powers are strongly excited, and are sometimes capable of making a mighty and gigantic effort. But this state of excitement cannot long continue, and it must be followed by a tremendous intellectual reaction. It is a blazing fire which consumes itself, and soon burns out. Let it be remembered, likewise, that the discriminating powers are not aided, even by the present excitements of spirituous liquor. The imagination may mount on a loftier pinion, or fancy display a gaudier plume in the sunbeams; but, in these very cases, the understanding is generally embarrassed, and the judgment grossly perverted. I would not trust the man—I care not what his intellect may be—who is excited by strong drink, in any business which demands cool investigation. The mind is biassed, impatient and unstrung. The powers of discrimination are blunted, even by a moderate use of this stimulus. It ought to be remarked, too, that the more buoyant faculties, which appear for a time to be aided by this excitement, soon flag; and the imagination which was accustomed to soar, crawls upon the earth, if not stimulated even to intoxication. I am fully persuaded,—and the remark is of vast importance to professional men,—that the most happy and healthful efforts of intellect, are those which are made upon the simple beverage of *cold water*.

That the habitual use of distilled liquors should sap and undermine the human intellect, might safely be inferred, even had we no facts in the case. But we are not left to the uncertainties of speculation in this matter. The biography of drunkards has settled the question. These are the men—if you will permit me to borrow an allusion from Nature's poet—these are the men who 'put an enemy in their mouths, to steal away their brains'. Look at the living drunkard, and you will find him only the remnant of his former self. His immortal mind is not less blighted by this withering curse than his dying body. His memory, once retentive and ready, has lost its wonted elasticity and power. His understanding, which could once grasp, and wield, and elucidate almost any subject, becomes debilitated and childish. In his cups, the drunkard is generally a temporary fool or madman. His very horse exhibits the external symbols of mortification for the load he carries, and his dog is ashamed to keep his master company. But idiotism and insanity are not always temporary in the case of the drunkard. Both of these effects often become permanent in the future man. Idiots may be found almost every where, who have brought this calamity upon themselves by the immoderate use of ardent spirits. From men of intellect, and men of business, and perhaps men of pre-eminent attainments, they have debased themselves to a common level with the swine.

In some cases reason seems to be blotted out, and the miserable victim of intemperance lives and dies a literal fool. In other cases still more numerous, there is a manifest approximation to idiotacy, where this deplorable consequence does not actually follow. Who has not witnessed the wane of intellect around him? Who has not seen the shrewd accountant become dull: the profound philosopher rendered obtuse; the arch politician bewildered; the eager flight of the learned advocate flag; and that precocity of genius which, in the dawn of life, attracted the steady gaze, and promised a giant manhood, dwindle into mental insignificance and death? The world may, perhaps, stand and wonder at the change, and speculate upon the latent cause. But lift the curtain and the mystery is solved. There stands the bottle, and the death of intellect is in it. Trace the effects of this habit upon the talents, and learning, and prospects of a young man of early promise; fix your eye upon one who is gifted with as fine a mind as was ever moulded by the hand of heaven; and let him become addicted to his cups; and let him continue to *suck* and *suck* at the bottle, and he will ultimately possess (to borrow an allusion from Dr. Rush), just about the intellect of a 'CALF.' As to madness, every one knows that it is a common effect of excessive drinking. It is stated on good authority, that *one-third* of all the cases of insanity, in the United States, may be traced to intemperance as the direct cause.



Oh! what misery does this poisonous cup inflict! What transformation of those creatures who were made to stand erect, and were originally formed in the image of God! 'To be now a sensible man, bye-and-by a fool, and presently a beast! O strange! Every inordinate cup is unblest, and the ingredient is a-devil.'

In the United States, there are 200,000 paupers supported at the annual expense of ten millions of dollars. The reports of hospitals, penitentiaries, and alms-houses, justify the statement that three-fourths, or 150,000 of these miserable beings, were reduced to pauperism by the single vice of intemperance; and these *self-made beggars* are supported by the nation at the annual expence of 7,500,000 dollars. In sixty years—the ordinary lifetime of a man of temperate habits and of a sound constitution—in sixty years, 450 millions of dollars would be expended, in these States, for the support of drunken beggars! And this tax must be paid by the temperate.

Another item must be considered in estimating the annual expense of intemperate drinking—I mean the time lost to the nation by premature disease and death. Thirty thousand are every year, sent to an untimely grave, in this country, by the excessive use of ardent spirit. There is probably, on an average, a loss of not less than ten years in these 30,000 drunkards which they might have lived, if they had been men of sober habits. Here, then, is an ann

destruction of 380,000 years of human life and labour. Now say, that each individual, on an average, might earn a hundred dollars annually, besides his own support—and this he might do, if he were a temperate and industrious man—and you have the sum of thirty millions of dollars lost to the nation on this score.

Again, there is a vast sacrifice of time by the living drunkard. He must have time to take his glass—time to post off to the dram shop—time to talk, and laugh, and swear, with his tippling companions—time for his periodical carousals—time to stagger through the streets—and time to doze away a thorough drunken frolic.—Suppose that one half of the ardent spirits consumed in the United States is used by men of intemperate habits, and that each pint, on an average, causes the loss of four hours' time, and that each hour is worth sixpence :—and who cannot earn sixpence in an hour? Here, then, we have 60 millions of dollars annually sacrificed, in this country, in the living drunkard's time.

Now, put these items together, and behold the appalling amount. Cost of spirits annually consumed in the United States, thirty millions of dollars—for the support of paupers, 7,500,000 dollars. And in this computation, I have said nothing of sheriffs' fees and cost of court—nothing of the time taken by wives to wait on drunken husbands—and nothing of surgeons' and physicians' bills. If these were added, the

annual tax imposed upon the United States by the existence and operation of ardent spirits, in all their diversified relations, might be fairly set down at the round sum of 130 millions of dollars. Let any considerate man look at this, and he will be prepared to lift his voice, and heart, and hand, against the very existence of this tremendous evil. I will not tell you what might be done, if the proceeds of every drop of ardent spirits annually consumed in these United States were judiciously applied to strengthen and beautify our country, and reform and save the world. With an annual income of 130 millions of dollars, saved by the entire disuse of ardent spirits, and this country would stand on a pinnacle almost as elevated as heaven. This income would pay off the national debt in little more than five months. In two months and seven days it would equal in amount the annual revenue of the United States. This money, saved from the all devouring throats of drunkards, would, in a few years, accomplish every thing that this nation could wish to do, either at home or abroad. It would run a canal along every water course; stretch a national road from the Bay of Passamaquoddy to the Gulf of Mexico; build a navy that would line our coast, and bid defiance to every invader; and plant a second North American Republic on the shores of the great Pacific. In two years it would furnish a fund which would give the Bible and a Gospel Ministry to the entire population of our globe.

## THE RECLAIMED DRUNKARD'S SONG.

From the Gasometer.

Oh! Whusky! I ha'e gi'en thee o'er  
 I vow I ne'er can lo'e thee more;  
 For, ah! my heart grows sick and sore,  
 When I think on the Whusky—oh!

We tak' a drap to lichten care,  
 But sure it brings us muckle mair:  
 And pooches toom, an pantries bare;  
 A' comes o' drinkin' Whusky—oh!

In peace an' fren'ship we begin,  
 But Whusky sune breeds strife an' din;  
 An' mony, mony, deadly sin  
 We practise o'er the Whusky—oh!

We think a'e nicht's to end it a'—  
 Nicst day we're fit for nocht ava;  
 An' for a week, or part o' twa,  
 We daddle at the Whusky—oh!

Syne rest, or sleep, we can get nane;  
 But phrenzied wake, or fev'rish dream  
 O' devils blue, to haul us hame,  
 For drinkin' o' the Whusky—oh!

An' horrors waur than I can tell—  
 Still haunt us like the fiens o' hell;  
 It shurely was the Deevil's sel'

That first distill'd the Whusky—oh!

But noo, the poo'r o' Whusky's gane;  
 How chang'd! how happy is the scene!  
 The body's hale,—the mind's serene,—  
 Sin' I left aff the Whusky—oh!

Sae, for henceforth resolv'd I am  
 TO SINK THE BRUTE, EXALT THE MAN;  
 An' close adhere to reason's plan;  
 Adieu, for aye, to Whusky—oh.