

the more respectable classes to the lower. It brought them into occasional communion, they stood upon the same platform, they mingled together, and by that interchange of feeling, understood each other better: hitherto they had looked at a distance, and their estimate of each other was necessarily inaccurate; but the poor labourer raised to-day by the adoption of the temperance principle, stood a fellow-workman with the rich talented man, and some even of the titled of the land; his voice was heard in the same chorus, and his appeal spoke to the same multitude. Would you break down the barriers that have always separated mankind, and made them think harshly of each other—would you destroy the spirit of caste which alienates our sympathies, and withers the affections,—bring men together; let them see each other, let them reciprocate the courtesies and kindnesses of life, and, brought together by the ties of a holy and good cause, whatever they were before, you will make them men. This softening of the feelings has been much promoted by the temperance cause. The man that yesterday was in rags, the victim of debasing appetites, to-day, with his heart swelling with high emotions, speaks of his deliverance to assembled thousands: you have by owning him, opened up a spring in his degraded nature that will wash away many of the impurities brought on by his excesses.

This mingling together men of different classes and various pursuits, has a kindly influence upon society. The development of various talents has done much towards creating a respect for the poor man who has struggled to obtain knowledge and communicate it to others. Few movements have done more in this particular than the temperance movement. Some twenty or thirty years ago, it would have been a strange thing for a meeting to be addressed by working-men; now it is no uncommon thing to hear them speak with force and fervency, and even gracefulness of manner, with much knowledge and practical good sense.

It has assisted with other causes to familiarise working men with public business, and has removed many obstacles out of the way: independent of these considerations, it has produced a desire for knowledge in the minds of many of our population, teaching them to make inquiries that never before occurred to them. Many a man who has been in the habit of attending temperance meetings, talks in his own rough way about digestion, nutrition, and the properties of food and stimulating drink, who scarcely knew before that he had a stomach. He may talk confusedly about them, but there is quite sufficient to let you know that he has paid attention to it—somewhere read or heard about it.

Temperance societies have encouraged a revision of men's habits. Nothing more natural. When a man finds that he has been trained up all his life in the error that stimulants are absolutely necessary, and has lately found out that he can do quite as well without them, he is more ready to listen to any other suggestion affecting his habits. A man says, "Well, for twenty years I have been drinking porter, believing it to be a good thing. I have found myself in error. How stand my other habits? May I not be under a delusion in something else?"

It has promoted the cause of peace, and done much to advance education. Of these things, as friends of the temperance principle, we have a right to be proud; but our efforts must not stop here. The trophies of our success surround us at every step, and they will inspire us with fresh hope for the future, and a determination to persevere. At this time, when every tongue is speaking about improvement, the advocates of temperance must be alive to the call made upon them. In the present demand for education, they will find their efforts much needed. The great mistake is always been made, that the working-classes can do nothing of themselves. A feeling of dependence has been cultivated and cherished, and they have fallen into the

error, and sat down in apathy and listlessness. Their minds have often been soured, and they have consequently rejected any suggestions that may have been offered to elevate them. They must help themselves, or remain where they are. They have resources which they now misemploy, or waste in the indulgence of the pot-house; and they must become active agents in their own work.—From "*Lectures on the Moral Elevation of the People.*" By Thomas Beggs."

## Progress of the Cause.

### CANADA.

BERLIN, June 5, 1847.—Every summer since the formation of the total abstinence society in Berlin, the zealous and judicious friends of the cause here have celebrated their toils and triumphs at a temperance festival. On the forenoon of the fourth of June, several hundreds of persons from various parts of the district convened in a beautiful grove near the village. After a short speech, and a tune from the band, a procession was organised. I have seldom seen such an army of good looking, well-dressed, and well-behaved men, women, and children, as I saw in that procession. No good man could gaze on such an exhibition of the potency and purity of our principles, without emotions of pleasure. The smiling faces, the thrilling music, the waving banners, all contributed to improve the imposing scene. When we reached the ground again, a blessing was asked; then refreshments were presented to those who were entitled to them. During the time we were partaking of the ample and sumptuous repast provided for the occasion, the vocal and the instrumental band entertained us with cheering and thrilling music. When the cloth was removed, Mr. Fergusson, a popular temperance lecturer from Scotland, delivered an able and appropriate address; he was followed by the writer, and the Rev. Mr. Heel. The Rev. Mr. Heel deserves great credit for his untiring and efficient labours here in the temperance enterprise. Mr. Burkholder delivered a short and spirited speech in German. Upwards of thirty names were appended to the pledge. The committee of arrangement merit the approbation of all who attended the festival, for they spared no pains to oblige and please the patrons of our modern passover.—GEORGE W. BENGAY.

LANCASTER, June 14, 1847.—Pursuant to notice, our annual Temperance Soiree took place on Saturday, the 12th instant, at the residence of Mr. Thomas Ross, front of Lancaster. Although the atmosphere wore a very unfavourable aspect, there was a general turn out. Our friends from Martintown came with banners, and a magnificent band, playing several appropriate airs. The business of the day was then opened by singing; after which, Peter Christie, Esq., of Martintown, implored the blessing of God, by prayer, on our undertaking. The meeting was then addressed by Mr. Munson, of Cotcau du Lac, and P. Christie, Esq., of Martintown, in language which was highly suitable. After the speaking was over, Mr. Munson, our respected and worthy president tendered the resignation of his office—in consequence of his removal to Cotcau du Lac—which was accepted. Mr. Thomas Scott was then unanimously elected to fill the presidential chair. We then formed into marching order—the ladies leading the van—with eight stand of magnificent colours, the band playing "Auld lang syne;" we marched the distance of half a mile; the word halt was given; when we retraced our steps to the house of Mr. T. Ross, where we partook of a sumptuous repast; after which, we escorted our friends as far as Lancaster village, on their way home—ever happy to meet, and always sorry to part. Alas! who would be a drunkard, enslaved