

alloy. That banquet was admirably conducted, and wholly free from the objectionable element of intoxicating drinks.

Again expressing our deep sense of the kindness and courtesy every where extended to us, we are your most obedient servants.

CANADA.

Knights of Temperance.

A new temperance society was formed in London, C.W., last February. The persons constituting that society have taken the name of "Knights of Temperance," and a copy of the constitution, general laws, and by-laws, by which they are governed, has been forwarded to us. These brethren say in the introduction, "Our title is rather belligerent in the idea it conveys;" and certainly to us, the suggestions were numerous and various which arose in the mind, when we read aloud, "Knights of Temperance." We thought of Chivalry and the Crusades—of Tasso's Godfrey of Bulloigne—of Spencer's Knight of the Red Cross—of danger and of valor—of sad reverses and of bright successes—of swords and spurs and coats of mail—and of smiling ladies too, who by their piercing telling glance inspired the heart of wishful heroes, with firm resolves of chivalry and conquest. Did our London friends mean all this? We cannot tell; but they seem to have known enough of philosophy, to have relied considerably on what Brown calls the phenomena of relative suggestion, or simple suggestion, or what others call the association of ideas, and therefore have assumed the existence of a good deal of general knowledge of specific history, to which the memory would revert, and on which the imagination could expatiate with wild delight.

We had almost forgotten what we knew of knights and knighthood, but our temperance friends in London, have revived the recollections of our early readings. Knighthood is now only an honorary distinction; it was not always so. Distinction had to be earned by valiant deeds. The youthful page must study courtesy and politeness, practise the rudiments of chivalry and martial exercises, before he is admitted to familiar intercourse with knights and ladies of the court, or be advanced to the more honorable rank of Esquire. Then, after seven or eight years in this capacity, the aspirant to fame might receive the honor of knighthood. Knighthood of old, was a "voluntary association of private men for defence, but more especially for the defence of unprotected females from the many grievous disorders that infested all Europe on the decline of the dynasty of Charlemagne." For the installation of knights there was a good deal of ceremony, which generally ended with the exhortation, "*Be thou brave, hardy, and loyal.*"

If we recollect rightly, both Tasso and Spencer are allegorists, and have employed facts to elucidate the moral conquests of truth over error, and holiness over sin. Our modern Knights of Temperance are allegorists also, and design to intimate their intention to conquer the demon of intemperance, and drive the enemy of man from this fair land of freedom, each Knight first conquering his own sinful heart by solemn taking of the temperance pledge. How the London Knights appear when prepared for battle we cannot tell. Some of them we know to be veterans in the cause of temperance. Equipped in the habiliments of knighthood it appears to us that we should be reminded of Spencer's hero, which he thus describes:—

"A gentle knight was pricking on the plain,
Yclad in mighty arms and silver shield,
Wherein old dints of deep wounds did remain,
The cruel marks of many a bloody field;
Yet arms till that time did he never wield:

His angry steed did chide his foaming bit,
As much disdainful to the curb to yield:
Full jolly knight he seem'd, and fair did sit,
As one for knightly jousts and fierce encounters fit."

The formation of this society of temperance knights, is designed to aid the great moral enterprise in which we are engaged. The authors say in their introductory remarks, "The effort is native in its conception, and has been made with the view of inducing all our countrymen, as well denizens as natives, both rich and poor of all ages, to avail themselves of the opportunity of participating in its aims, as well as its benefits." It is scarcely necessary for us to say that we wish them success, and shall be happy to chronicle their proceedings and victories. The constitution, general laws, and by-laws, are substantially similar to those of the Independent Order of Rechabites and the Sons of Temperance. The first article of the constitution comprehends the essential features of the Order, and is thus expressed: "This Order shall be called 'The Knights of Temperance,' whose object shall be, 1st, To further the cause of total abstinence from the use, as a beverage, of all intoxicating liquors—to suppress tippling and drunkenness, irreligion and immorality, and to enjoin temperance, in its most extended signification, upon all mankind. 2nd, To assist all worthy Companions in sickness or distress, if they be faithful to the Order." The fourth article provides, that "No person shall be admitted into the Order under 16 years of age, nor for a less fee than 5s currency,—nor any person who does not possess a good moral character, or whose mode of living or occupation shall be inconsistent with the pledge required of him, nor unless there be an unanimous ballot favorable to his admission." Provision is also made for the extension of the Order by the twelfth article,—“Any twelve persons who shall apply, in writing, to the Grand Encampment for a Charter, may procure the same by paying a fee of £3 currency, and all reasonable expenses incurred by an officer in installing their Encampment—provided such persons are either Knights of Temperance, or are competent persons for initiation, according to the constitution and principles of the Order.” This article differs somewhat from the principles of ancient knighthood, and perhaps very properly; but, if we mistake not, every knight had a power inherent in himself, of making other knights, not only in his own country, but where ever he went. But then a temperance knight is no mere honorary distinction, all must be working men, and we trust will be the most valiant warriors in the great battle yet to be fought. The general laws and by-laws are good—and will render the meetings of the Companions orderly and profitable. If our benediction will be encouraging, we give it cheerfully, and to each we say, "Be thou brave, hardy, and loyal."

Small Streams from Temperance Springs.

We cut from the *Local Star* a short paragraph on the effects of Intemperance on the mind. It does not contain all that might be said on that great subject, but the few thoughts given are worth preserving. Thus it reads:—

"One of the most fearful of the evils of intemperance, is its general and almost inevitable waste of the powers of the mind. The fatality of this disease is far greater to the mind and morals, than to the physical system. It dissipates the force of the intellect, destroys the power of comprehensive thought, insidiously and surely, until its victim, though he may glory in his former self, becomes trivial, and finally infirm, and pining alike in intellect and in body. He who in the day of his mental vigor could grasp generalities and rise to ennobling fancies, becomes insensibly a bar-room driveller unable to know himself, a stranger to the love of nature, and intellectually given over to infirmities, dreaminess and abstractions.