

successful. Dear-bought experience bore its fruit; our military organization was proved equal to the sudden strain, and the men were placed in Canada with rapidity, in excellent condition and fit for taking the field.—*Times*.

Thirty Years Ago—1834 and 1864.

The formation of societies on a principle excluding all use of intoxicating liquors as beverages, began thirty years ago; and a generation has been called to witness the power of that principle on public morals and social life. That the Temperance movement has proved itself a power none will dispute. Opposed though it was to the customs of ages, to popular fallacies, to habits of self-indulgence, to a perverted exegesis of Sacred Writ, and to an iniquitous traffic, it soon gained a footing, and numbered its converts by tens of thousands. Had a chronicle of its effects been kept, the world would be amazed by learning what it has gained by the diffusion of a principle with nothing fictitiously attractive about it. It offered great blessings, but many mocked, many doubted, and many had not the courage to pay the price. Thirty years' experience have put certain points beyond all reasonable dispute; among which are—that the most abandoned drunkard is not past rescue; that it is physically safe for the most besotted to abstain; and that total abstinence is for all purposes of health and labour superior to 'moderation.' A spur has also been given to scientific inquiry into the uses of alcohol, and the latest verdict of science coincides with common experience in pronouncing alcohol unfitted to make blood or purify blood, or to give vigour to muscle or nerve; that, in truth, it is an intruder and assailer of that most sacred of all temples—the human body.

The gain to the wealth of the country from the perfect sobriety of so many thousands during the space of thirty years must have been of surprising magnitude. The industry exercised and savings acquired cannot have been without a sensible influence on trade and commerce. The abstainer, *ceteris paribus*, is both a greater producer and consumer of wealth than others, and thus by bringing more work into the market, and by purchasing other people's, he helps to make his country richer than it would have been.

On the moral state of the community the impression has been still more apparent. Intemperance is not only immorality *in esse*, but contains an infinity of immorality and misery *in posse*. To cure intemperance and to prevent it is, therefore, to elevate all moral feeling, and depress the springs of vice and crime. It is impossible that abstinence should produce moral evils, and it averts them in countless instances by removing the conditions which render their growth in the social evil so easy and prolific. In regard to the one vice of intoxication, temperance societies have done more to antagonise it in thirty years than all christian churches had done, without the temperance principle, in thirteen centuries; not because the churches were incompetent to the task, but because they did not employ the means necessary to its accomplishment. When we consider that every abstainer cannot even approximately be a drunkard; that his example is most powerfully opposed to all that can encourage intemperance; and that his own children, and those of many non-abstainers, have been trained by his influence in abstinence habits; and when we consider that these effects have attended the conduct and example of myriads of men and women, the aggregate of all these

efforts must be allowed to transcend all that could have been expected thirty years ago.

It is the humour of some writers and speakers to deny to the temperance reform any share in that improvement in after-dinner manners, which characterises the upper classes compared with their ancestors. If this improvement has not been caused by Temperance societies it has found in them a valuable auxiliary, and might earn from them a secret which would place it above the fluctuations of fancy and fashion. That improvement, indeed, is very far from being so radical or extensive as some pretend, and is hopeful to the extent only to which it recognises the inherent danger and folly of tampering with strong drink, and of seeking pleasure in the wine when it gives its colour in the cup.

What thirty years would have effected had all classes of British society taken up the Temperance principle, it dazzles the imagination to conceive. Thirty years of freedom from all the consequences of drinking, in all its degrees! No social revelation the world has seen would have equalled that which would now have been realized. The example of Ireland for a few years—though even there the gentry, aristocracy, and clergy mostly held aloof—afforded a glimpse of the golden days in reserve for a people that will make the blest exchange. Had even one single rank—the country gentry, the Christian ministry, the literary class, the mercantile order, or any other—given its undivided influence on the side of Temperance, the happy results would have astonished society. In any case the failure of the Temperance principle to do more is not attributable to any want of adaptability in it, but to a want of fidelity and enlightened self-interest in those who would not adopt it, or who abandoned it. It would be curious to know how many persons have signed the pledge in thirty years, how many have broken it, and what proportion each division has borne to the general population. Thirty years have, at all events, taught those who can be taught one important lesson—that the circumstances surrounding the bulk of the people must be altered before they can be brought or kept within the Temperance fold. The liquor-traffic must be more than ever the object of attack. It is thirty years since Mr. Buckingham made the first great assault in this direction; and when a parliamentary mine is run under the licensed system and the fusee is put into the hands of the people, we shall see greater things than many dare to dream of even now. Perseverance and energy are our great requirements, with the singleness of eye that scorns all jealousy, and the loving heart that makes the worker strong.—*Temperance Spectator*.

THE SLANDER OF TATTLING.

BY B. W. GOODHUE.

There is no class of persons so annoying to all intelligent and well-ordered people as that of the tattler, or tale-bearer—those who, for the sake of talk, depreciate and slander the character and merits of others against whom they may have some petty jealousy or spite. They are like festering sores in every community.—Wherever they go, they scatter the seeds of mischief and strife; and it would seem that even persons of good common sense were sometimes drawn into the current of this malicious fraternity of slanderers. The most peculiar trait of character which this class of venomous reptiles seem to possess, is a love or strange infatuation to feed upon the errors or misfortunes of their neighbors and friends. If but a word is dropped incautiously, or some

thoughtless act committed in a moment of innocent mirthfulness, these harpies are ever ready, like the vulture, to pounce upon them; and to rend them, if possible, into ten thousand pieces. If they can find no ailment of this kind, they will insidiously aver or hint that perhaps Mr. A. or Mrs. B. are not exactly what they should be; thus giving an impression to their auditors that something is wrong with the person spoken of, which immediately awakes a slumbering suspicion in the minds of the persons addressed, and causes them to appear cold and formal to the parties which have been thus effectually, if not formally, slandered.

It is a notorious fact, that many a worthy object has been defeated, and many a kind-hearted man and woman ruined, by the slander of tattling. An old Indian Chief is said to have wisely remarked, while speaking on this subject, that "To ruin an enemy, it is only needed that you talk about him."

There is nothing which causes so much mischief and contention in associations or families, as the contemptible practice of talking thus about our neighbors. If we can do no good of a person, we had better remain silent; for a little fire often kindles a great flame, and no one can count the cost of the conflagration when once ignited.

The tale-bearer and slanderer are to be regarded as moral and social incendiaries, who apply the torch of strife to the faggots of union and peace, thereby creating contention, disunion and war.—The writer once knew a very prosperous association to be broken up by the talking of a silly woman; and it behooves all who are in least degree liable to indulge in this kind of detraction of their friends and neighbors to put a guard at their mouths, lest they do wrong even when it is contrary to their thoughts or desires. The Good Book says: "Let your conversation be yea, yea, and nay, nay;" which implies that in our conversation we should always avoid whatever may cause trouble or mischief even in the least degree. If we regard well this precept, we will never know aught but union, peace and prosperity unparalleled.—*Temple's Offering*.

"STOP THAT BOY."

As we sat in our office one day, a few weeks ago, we heard some one calling out at the top of his voice, "Stop that boy!" and on going to a window saw the marshal of our town running past, and some distance down the street another man, after a small boy, apparently about nine years of age. A crowd was soon collected, amongst which we were one, to learn what was the matter.

It appeared that the marshal and several other men were sitting in a grocery store near by, and that while the owner was absent for a few minutes, this little fellow slipped behind the counter and opened the money-drawer. The young thief might have succeeded in getting as much change as he desired, as those in the store hardly noticed that he was present, had it not been that within the drawer was an alarm-bell, so constructed, that only those who set it are able to open the drawer without setting the machinery in motion. Of this the little fellow was not aware, and as he pulled open the drawer the alarm began to sound, which not only scared him, but attracted the attention of those in the store. The boy immediately took to his heels with the marshal after him, but was soon overtaken and caught.

The little fellow seemed to be very sorry for what he had done; and as he sat on the police-officer's knees, bitterly weeping, we