

thing of a positive active character to the association, and not the present negative one of a declaration to abstain, it is thought that several means of usefulness and improvement might be connected with each society, such as a reading room, library, museum, and lectures on scientific or philosophic subjects, and that these would be open to all the associated members. The amount of the entrance fee and the annual subscription would be determined by each society for itself, and the internal machinery of each adapted to the views and circumstances of the membership. For a very moderate entrance fee, a handsome diploma or certificate could be furnished to every member on joining.

The Washingtonians of the United States, are indebted, in part, at least, to something like this organization, in reference to the character and duties of members, for the work achieved by them; they have regular business meetings to pay the weekly or quarterly contributions, and ballot for members, and no one who is not good on the books is allowed to take part in the business of the society. Would it, or would it not be well to introduce this system into Canada? The matter is before you, Mr. Editor, and, you consenting, it may be submitted to the candid consideration of your readers.

Should any of them, or yourself, think of a better plan, let it be brought out and discussed, and it may be that the cause will yet see better days in Canada. Yours,

T. C. A.

August 16, 1848.

[With respect to the foregoing suggestions of our respected correspondent, we greatly fear that it would only add to our difficulties in carrying on Temperance Associations if other objects were combined with them. For instance, if we have reading-rooms, what kind of papers should be taken? if libraries, what kind of books are to be bought? Men who differ upon any, or all other points, may unite together to overthrow drinking usages; but in proportion as the number of objects sought to be attained by a Society increases, it will be more and more difficult to secure identity of views among its members. Besides, if we cannot raise the necessary funds for mere temperance purposes, it is a somewhat hazardous experiment to increase the expenditure of the Society by adding other costly objects. There is another cause in operation against some of the efforts suggested above, and which, we think, will ever prove fatal to all attempts on the part of Temperance Societies to keep up social, literary, or debating clubs, except, it may be, among the young men connected with them. Drinking men, generally, relish any place better than home, and, therefore, clubs of all kinds are likely to be sustained by them: but temperance men, generally, like home better than any where else, and any meetings which call them away from their families for even one evening in the week, are felt by them as a serious tax upon their time. So far, therefore, from spending several evenings of the week in a reading-room, we are convinced they would rather, individually, subscribe for papers and read them at home.

Our correspondent's suggestion respecting two classes of members, is, we think, excellent; but we would suggest

that the funds contributed by the paying class should be wholly expended in diffusion of light and truth on the temperance question, by means of Lecturing Agents, Tracts, &c.—Ed. C. T. A.]

#### ANNIVERSARY MEETINGS AT GLASGOW.

The anniversary meetings of the Scottish Temperance League were held on the 9th July last and following days. The 9th was Sabbath, and on it sermons were preached in ten different churches in Glasgow.

On the 10th the public meeting was held in the Rev. Dr. King's Church, North Albion street. John Dunlop, Esq., in the chair. We have not space for all that was said at the meeting, but must give the Charman's address, as showing how the cause has advanced in twenty years in Scotland.

The Chairman rose and said that it was not his intention almost to have addressed them that evening, but he had been told that it was regular and common for the chairman to say a word or two previous to opening up the business; for his own part, he had a number of topics which he judged of the utmost importance, to bring before them, especially on the subject of drinking usages in workshops and otherwise, throughout the country; and also on what had been called the medical movement; but he should not trouble that meeting with any observations on them at the present moment, because they would have an opportunity of meeting with teetotalers of experience in various of the meetings that were to be called subsequently; therefore, he had scarcely any thing to say to that meeting, except a single thing which had struck himself. He had made inquiry where this meeting was to be held, and he had been told that it was to be held in North Albion Street Church. That very spot where they then were, or rather the place behind, was to him a sort of classic ground. It was, he thought, in the month of October, 1828, or nearly 20 years ago, that the first public stand was made in Scotland for the temperance movement, in the little room immediately behind that church. It was then occupied by the late Doctor Dick, as the place of addressing his students. At that time the lecturer, who then entered on this cause, had gone about Scotland for perhaps a year, speaking of temperance to private individuals; but he had never attempted anything like a public appearance on any stage whatever. Being unaccustomed to public appearances he wished some one to take up the subject, but he was told that unless he wrote out a lecture and delivered it himself, nobody else would do it. Seeing, then, that nobody would undertake it, the lecturer was obliged to do it himself. There was no place that could be got in Glasgow for the purpose. The idea of proposing an association for the purpose of temperance was considered so monstrous an idea that not a single minister in the whole city could be prevailed on to give church or chapel for the purpose. The only person who would consent to give a place for the meeting was the late Rev. Dr. Dick, who was personally known to the lecturer, and he granted, as a favour, the place behind them. The lecturer having prepared the lecture, he went about one o'clock of the day, in great fear and trembling, and when walking through the streets to the place of meeting, he thought sometimes in his own mind that he would wish that there should be but few people present. In those sort of contemplations he arrived more dead than alive. When he approached the entry of the lecture-room, he was appalled to find it so crowded with people that he could scarcely get in; it was crowded to the door, and people standing outside of the windows to hear what any body could have to say to this monstrous proposition on the subject of temperance. Among others there were five divinity students belonging to Dr. Dick's classes, who, as the lecturer passed, engaged in hearty