

and inconsistency arise from one source—the confusion of effects with cause—the fancy that the sale of drink is the cause of drink. It would be, in the main, as reasonable to argue that gluttony and even eating, are caused by butchers' shops.

In establishing what are the true causes, the Association might render good service were it to set about its work in a more circumpect spirit. Those unfavorable contrasts between this and other countries, drawn by Dr Guthrie—and one of which follows—are, we fear, to a great extent, ascribable to causes so difficult to cope with as climate and race:—

"The writer of this 'Plan' spent, as a student, some five or six months in Paris. He resided there during the period of the carnival, and was spectator of a scene on the Boulevards, which would have made a stranger fancy that a large portion of its citizens had gone mad. Yet amid such scenes, and during that extended period, he saw but one case of intoxication. We found few among our French acquaintances who believed the Bible to be the word of God. We found the temples of worship deserted, save by some women and a few old men. We counted on one occasion thirty-three theatres and places of amusement, open on the Sabbath day. And we met with many other things besides, to make us almost say with Abraham—"The fear of God is not in this place." Yet, although our avocations led us often through the worst parts of the city, and occasionally, late in the evening—in that city, containing then a population six times larger than Edinburgh—we saw but one drunken man, and no drunken woman. Well, we stepped from the steamer upon one of the London quays, and had not gone many paces when our national pride was humbled, and any Christianity we may have had was put to the blush, by the disgusting spectacle of drunkards reeling along the streets, and filling the air with strange and horrid imprecations. In one hour we saw in London—and in Edinburgh, with all her churches, and schools and piety, we see every day—more drunkenness than we saw in five long months in guilty Paris."

Missions.

The Scottish Temperance League *Register*, under the above heading, gives many extracts from the journals of different missionaries laboring in heathen lands, of the withering effects of the common use of intoxicating drinks amongst the natives. We extract the following:—

"These hopes were painfully neutralised by the appearance at this time of another source of most extensive evil, viz. the distillation of ardent spirits by the natives.

"Before the intercourse with foreigners, the Tahitians had been accustomed to prepare an intoxicating, or rather stupefying drink, from the root of the *ava*; but after having experienced the effects of the more powerful and exciting liquor of the foreigners, it became, next to fire-arms, the article most eagerly coveted.—The quantity obtained from shipping increased, rather than appeared their craving for rum, and the king had already written to New South Wales for a supply.

"The officers of vessels visiting Tahiti had more than once distilled a strong spirit from the *ti*, a native root; but justly deeming the knowledge of the process the greatest calamity that could befall the people, it had, by the urgent recommendations of the missionaries, been kept from them till the present time. An armourer, or smith, from one of the ships, who had been living nearly two years on shore, had constructed a rude sort of still, and manufactured a considerable quantity of spirits for the king and chiefs; he departed by the *Harrington*, leaving his still with the king, who employed a native of the Sandwich Islands, acquainted with the process, to manufacture the intoxicating drink. The still constructed by Savary, the armourer, did not last long, but the means of furnishing themselves with ardent spirits were too highly prized by the ignorant and debauched rulers of the country to allow them to remain satisfied without a substitute; and they ultimately succeeded in constructing stills with native materials, which were at length multiplied to such an extent, that drunkenness threatened to sweep from the face of the earth the few that war, infanticide, idolatry, and disease had spared.

"Although the expediency, and even the advantage of the use of ardent spirits was at that period rarely, if ever questioned, so deeply were the missionaries impressed with the disastrous conse-

quences that would attend its introduction among the people, that it had been their uniform endeavor to keep it from them. The king often sent to ask for some, but they denied his requests, though they willingly, when he was ill, sent him wine from their own scanty store; and they incurred the displeasure of the chiefs, by remonstrating with the armourer, who, when he went away, told them he was banished by the missionaries for supplying them with spirits. Turnbull, who remained some time on the island for purposes of trade in 1830, struck with the prevalence of intoxication, observed, "No sooner had they obtained a fresh supply than they gave themselves up to intoxication, and remained stupid for days together. I was again confirmed in my opinion that the introduction of spirits would be attended with the general destruction of the population. I know of no sufficient punishment that the wretch would merit, who should import a cargo of spirituous liquors into the Sandwich or Society Islands; it would, in every respect, be tantamount to the wilful administration of an equal quantity of poison." Some of the effects of drunkenness among them he witnessed, and describes "really horrible." The habit had greatly increased since Turnbull's departure; for, besides what he procured from ships, the king occasionally obtained supplies from New South Wales; and shortly before the departure of the *Harrington*, the *Elizabeth* arrived, bringing a present for Pomare and L... (his wife) from Governor Bgl., consisting of rum, a musket, powder, and ball."—*Ellis's History of the London Missionary Society*, page 183.

"The directors and friends of the society at home having been greatly distressed by the mournful tidings of the ravages of intoxication and licentiousness, had, besides offering special prayer unto God on behalf of the mission, sent letters of sympathy to the missionaries, and of earnest expostulation to the native professors of the gospel. The publications of the temperance societies, which the directors had also previously sent, informed them of the beneficial effects of the movement in favor of temperance at home, and led them to use their utmost endeavors to persuade the chiefs and people to form with them associations for similar purposes. Results highly satisfactory followed the recommendations of the missionary, and the example of two chiefs. The vacant seats in the chapel began to fill, the schools were well attended, attention to religion revived, and the happy state of things prior to the introduction of ardent spirits reappeared. This gave the people so much delight that they called a meeting of the inhabitants of their populous district, and came to an agreement among themselves, that they would not trade with any vessel or boat that should bring ardent spirits to their shores. Officers were forthwith appointed to examine every boat that came to their part of the island, and any boat having spirits for sale was ordered away.

"Mr. Not, at Papeoa, and Mr. Orsmond, at Talarabu, made similar proposals, with equal success, to the people under their care.

"The chiefs and people of other districts, seeing the favorable results of abandoning the use of ardent spirits, followed these good examples with such effect, that, notwithstanding all the efforts of foreigners to force the sale of spirituous liquors, instead of an importation of rum to the almost incredible amount of 12,000 dollars, which had been the case at Tahiti during the previous year, not one-third of that sum had been thus expended during an equal period, after the formation of the temperance societies.

"The progress of intemperance, which, like a resistless torrent, had threatened alike the temporal and spiritual interests of the people, being thus once more arrested, the nation began to recover itself from the prostration and debasement into which it had for some time past been so rapidly sinking. The people, with few exceptions, kept for a long time their engagement to abstain from intoxicating drinks with remarkable fidelity; and the missionaries and their friends cherished the hope that the worst part of the trials of Tahiti had passed—that the inhabitants would "add to their temperance virtue," and that industry, order, and piety, would again characterise the community.

"In the Windward or Georgian Islands, these hopes were greatly strengthened, when in the month of April, 1843, the National Assembly, during its annual sitting, enacted a law, prohibiting the importation, manufacture, or sale, of all kinds of spirituous liquors. One month was allowed for the removal or sale of whatever might then be in the islands, and all afterwards found was destroyed. The extent to which public opinion and feeling were in favor of the law, appeared in fact, that for a considerable