

and an anxious desire to remove it from among us, and, if possible prevent the consequences which inevitably result. There is but one remedy, and that is, to implant in the minds of all, those precepts which the Gospel only teaches,—the sacrifice of the present for a regard of the future. Present gratification must be relinquished; objects of immediate desire abandoned from a principle of duty and a sense of danger.—This is no easy task—the power of doing it is perhaps one of the last acquisitions of the human mind:—for there are few who even in temporal concerns have acquired the power of looking to the future, and controuling present desire from considerations of ultimate advantage. But although alive to such difficulties it is not chimerical to hope that by a judicious plan of education, based on sound religious principle, much may be effected. If only one-tenth of the money squandered in sensual indulgence was expended in the diffusion of the Gospel and in Seminaries of learning, we should have less to occupy our time as Courts of Justice in the trial of those whose advancement in crime has been produced by the evil we lament. The diligent cultivation of those faculties which all more or less possess, an accurate acquaintance with all those duties and privileges which prevail in Society, and the possession of those useful habits which result from mental culture would be no ordinary safeguard; for we must all acknowledge the value of intellectual education, which strengthens while it enlarges the mind, adds to our information and enjoyment and extends our usefulness. Without such education man is little fitted for rational enjoyment, and becomes the victim of vicious habits and unredeeming selfishness; yet allowing all this, Faith in the Gospel of Christ is after all, the only sure defence against all those irregular appetites and passions, those fascinations of sinful pleasures and the contagion of evil example which produce all crimes; “for,” (to adopt the language of the writer already quoted,) “Universal as is the stimulus of passion and sense: as universal, if early awakened, are the reproaches of conscience and the terror of a judgment to come; and the number whom religion can prevent from sin or reclaim from vice, is incomparably greater than those whom mere science and philosophy can affect.”—*Kingston Whig*.

Part Second.

Letter from the Editor of the Temperance Advocate,

TO JOHN S. CARTWRIGHT, ESQUIRE, KINGSTON.

Respected Sir,—I have taken the liberty of inserting in this number of the *Temperance Advocate* the greater part of your excellent Address, lately delivered to the grand jury of the Midland District; and I am sure I speak the sentiments of the temperance public of Canada, when I cordially thank you for a document which so far as it goes is candid, powerful and convincing. Knowing full well the trammels which fashion and custom throw around every human being, and more especially those, who like you, occupy exalted stations, I am ready to acknowledge that only a strong mind can burst through them as you have done, and, at the risk of popularity, proclaim the truth.

There are, however, a few points connected with the Address which I wish to bring home to the attention of your influential townsmen, and in so doing I address you not in your private capacity but as their representative.

1st.—Kingston has long been in the state of intemperance, that you so eloquently describe and feelingly deplore; it has long been mourned over by every good man who visited it; yet what active or persevering efforts have been made by you to remedy the evil? Were you not bound, at some earlier period of the long years of

Kingston's unenviable notoriety for drunkenness, to have come out in a decided manner against the causes and sources of that awful evil? Or if you did not originate any thing yourself; were you not bound by every consideration of love to God and man, to throw your influence on the side of those who were labouring to emancipate Kingston and Canada from the bondage of intemperance. Have you done this? Have your clergymen, magistrates, deacons and elders done this?

2d.—You say: “It would seem almost in vain to oppose this prevalent vice by considerations of a sense of duty. Reason and Religion appear alike useless.” Now, Sir, well informed as you doubtless are about what is passing around, were you not aware when you spoke this sentence that there was a country, almost within reach of your voice, where thousands and tens of thousands of degraded drunkards have been reclaimed; where the common use of intoxicating drinks is disgraceful; where the public houses have, to a great extent, been forced by public opinion to break up their bars; and where many townships and some counties are not populated by a single place for the sale of intoxicating drinks? If, has this reformation, which according to your view would appear impossible, been brought about? I will tell you. Good men possessed of wealth, power, and influence in that country, the JOHN S. CARTWRIGHTS of their respective districts, threw themselves heartily into the temperance movement, practiced Christian self-denial for the good of others, and thus prevailed upon all, or nearly all, to give up the intoxicating cup. Had the clergymen of Kingston, with their deacons and elders, done the same, and had they been joined by you, and others, high in public esteem and confidence, there cannot be a doubt, that Kingston would have been as far redeemed from intemperance as any city in America—and there are some which instead of a dram-shop to every seven houses, have not one to seven hundred. If, then, Kingston be in a deplorable state of intemperance and consequent immorality, does the fault not lie, in a great measure, at the door of those who knew or should have known the remedy; but who had not patriotism, philanthropy, or Christian self-denial enough to give up their glass of wine for the sake of their bleeding country—of their desolated city. Remember, I beseech you, that the “Cities of the Plain” would have been saved, had there been ten righteous men in them; and doubtless Kingston would have been spared this dreadful curse of intemperance, had there been ten, five, or even two men of your talents and influence to throw themselves between the dead and the living and stay the plague. Poor drunkards of Kingston! the language of the poet, descriptive of another but not more wretched kind of slaves, is, I fear, singularly applicable to your state:

“Yet, yet, degraded men, the expected day
That breaks your bitter cup, is far away,
Trade, wealth, and fashion ask you still to bleed,
And holy men give scripture for the deed.”

If there rests any obligation on men, especially ministers and magistrates, to love their neighbours—to be their brother's keepers—and to do and suffer for the welfare of their fellow citizens, then a great part of the guilt of the poor wretches you speak of must rest upon the magistrates and ministers of Kingston; inasmuch as you set them the example of using intoxicating drinks, and licensed the taverns in which they have been trained from one degree of intemperance to another till led to the commission of crime. This is an awful charge and you ought by all means to vindicate yourselves from it if you can; if not for the time past at least