

which a detachment is quartered, are polluted and corrupted by the contagion of their example. Wherever they go, grog shops spring up like mushrooms around them, and all kinds of worthless characters abound. Indeed we have seen men in the Queen's uniform, in a state of the most savage inebriety—shouting, quarrelling, fighting, brandishing bayonets, and threatening peaceable civilians with death or grievous bodily harm. Now, we ask if it be right in a civilized country, and a people calling themselves Christians, to perpetuate such a state of things. To continue intemperance in the army by the Canteen system, to obstruct or forbid efforts to disseminate temperance principles among the soldiers, and then to scatter these soldiers over every colony in the empire, carrying with them the contagion of a moral pestilence; surely the British Government, if fairly awakened to the importance of the subject, would neither treat the army nor the people so cruelly.

An application was made some time ago to a General Officer in this city, who declined to sanction any temperance meeting or temperance society, without permission from the Horse Guards. So to the Horse Guards we must go; or rather to the mistress of the Horse Guards, our Gracious Queen herself, and we will ask her, if it be right that British subjects, whether military or civilian, should continue to be afflicted with the evils which the system at present pursued never fails to produce.

It will be seen that one of the resolutions passed at the Convention bears upon this subject, and we subjoin the draft of a petition which every Temperance Society in Canada is requested to circulate for signatures. The signatures should be written on sheets of foolscap paper, and forwarded to Mr. Court by 1st January next.

The Petition of the undersigned inhabitants of Canada, to Her Gracious Majesty Victoria, Queen of Great Britain and Ireland, &c., &c., &c.

*Humbly Sheweth,*

That we, your Majesty's faithful subjects, deeply lament the prevalence of intemperance in the British Army, not only on account of the soldiers themselves, who must needs, with their families, be the greatest sufferers, but on account of the morals of the people of this colony, and of the empire at large, which are grievously corrupted, wherever portions of the army are quartered.

That we cannot help attributing the great amount of intemperance in the army, to the influences by which soldiers are surrounded; and more especially to the practices carried on under your Majesty's authority, of opening canteens for the sale of intoxicating drinks in the barracks where they are quartered; and of supplying them with rations of rum, whenever they are required to undergo extraordinary fatigue.

We would further represent, that efforts to extend the principles of the temperance reformation to the army, whether originating with the soldiers themselves, or with benevolent citizens who sought their welfare, have in some instances been obstructed or forbidden, by the officers of your Majesty's service, and generally speaking, have met with little or no encouragement from them.

Wherefore we, your Majesty's dutiful subjects, believing that your Majesty entertains the tenderest regard for the welfare of this colony, as well as for the security and improvement of public morals, do earnestly pray your Majesty to forbid the opening of canteens in soldiers' barracks, and to cause some substitute to be served out to soldiers on extraordinary occasions, instead of rations of liquor. We also humbly pray your Majesty, to sanction and encourage the formation of temperance societies in the army.

And, as in duty bound, we shall ever pray.

**THE CONVENTION.**—A brief report of the proceedings of the first united Canadian Convention will be found in this number. It will be seen that comparatively few delegates attended, a matter certainly of regret, although in part accounted for by the fact, that two or three important

religious bodies were engaged in conference at the same time.

The speeches and debates which were, generally speaking, of an interesting and instructive character, and conducted with great harmony, have not been reported, chiefly for want of space. There was some difference of opinion respecting the propriety of passing resolutions touching ecclesiastical matters, but none respecting the action which it was desirable that ecclesiastical bodies should take in regard to total abstinence. The resolutions will be found, we think, to be singularly appropriate and comprehensive. Indeed we mean to take up the more important ones *seriatim*, and illustrate each by a short article.

The digest of reports sent by different Temperance Societies to the Convention is unavoidably left over to next month, by which time we hope it will be much more complete. Ninety-one societies have reported, but there are at least sixty, including Quebec, Three Rivers, Stanstead, Cornwall, Brockville, and Prince Edward, from which no reports have been received. We earnestly request the Secretaries, or some person connected with these sixty societies, to send in reports with as little delay as possible, and those that are too late for August will appear in a supplementary table in September.

The points upon which information is wanted are, 1. The name of the Society, and when it was formed upon the tee-total pledge? 2. The number of members (tee-totallers?) 3. The names of the President and Secretary? 4. How many distilleries and breweries in your bounds? 5. How many places for the sale of intoxicating drinks? 6. How many Magistrates engaged in the traffic? 7. What bad effects have been apparent from drinking, specifying accidents, deaths, &c.? 8. How many drunkards in your bounds? 9. What good effects has the Temperance Reformation produced? 10. How many drunkards have been reclaimed? 11. How many copies of *Anti-Bacchus* do you take? 12. Will you aid in maintaining a Temperance Lecturer, and to what extent? 13. How many copies of the *Advocate* do you take?

The difficulty of procuring a suitable travelling temperance lecturer, is found by the Committee of the Montreal Society, to be much greater than they anticipated. They have been in correspondence with several individuals, whose character and acquirements appeared to them suitable for the office; but all who have hitherto been applied to, have declined upon the score of inability to leave their present avocations and engagements. The delegates to the Convention were requested to point out some suitable person, but could suggest none, except such as are already fully occupied in situations which they cannot leave, and, therefore, the Committee have no choice, but publicly to request any person who believes that he has a call to the work, and who possesses the qualifications before mentioned, viz., piety, zeal and consistency in the tee-total cause, fluency as a public speaker, and business habits—to communicate, post-paid, with Mr. James Court, stating as many particulars respecting his past and present life as he may deem proper, and giving references as to character and abilities, also stating the terms upon which he is willing to engage.

Whilst the Committee regret that they have not hitherto been able to procure the services of a permanent travelling agent, they feel exceedingly thankful that local agencies have been, and are likely to be, undertaken by different clergymen eminently qualified for the work. The way in which this is to be done is as follows. A clergyman of known zeal and abilities, procures a supply for his pulpit for one or two Sabbaths, and has consequently a fortnight or a month, as the case may be, to devote to temperance efforts. He then