

dispute; and that it has exerted, and still exerts, a happy and powerful influence, the interest it has awakened and preserved bears ample testimony; and I hope the day is fast approaching when that interest shall have an abiding place in the heart of all the youth of Canada. Then, indeed, should we see intemperance with its attendant evils, driven from our land. Then should we exult in a triumph, that would crown with immortal honors the names and the memories of those who had been the instrument of so glorious an achievement. Then, indeed, should we hand down to posterity a victory, "not like Caesar's, stained with blood, but only great as it is good": a victory not achieved by the sword, at the expense of bleeding murdered thousands, of burned towns and desolate villages, of widowed wives and orphaned children; but one gained by the moral exertions of the people, actuated by a high sense of their position and their duty, alike for the common good of all. This would be a state of society very different from that now existing, and the end would honor and justify the means necessary for its consummation. And the patriot and the statesman who will give their name and their influence to a work so noble, cannot fail to secure for themselves a name and a reputation that shall outlive themselves, and be cherished by succeeding generations. And they who should become the happy recipients of the blessings thus conferred upon them, could appreciate their enviable position only by studying the sad history of the thousands, and tens of thousands, whose health, peace, happiness and lives, had been sacrificed at the altar of intemperance. But before we may expect so great a reformation of society, with its usages and customs, we must see an effort of great and powerful efficiency manfully put forth and maintained. We must not only see a willingness, but a desire, on the part of the people who constitute society, to lay aside all party differences, and act in good will and harmony together for the same end; and we must see their wishes and exertions reciprocated by the benefit of justice and the halls of legislation. We may work, and work in vain, if work against the "powers that be." It would be advancing at an unfavorable rate indeed, if we were to have an additional tavern for every unfortunate inebriate we might happily induce to abstain. This would be uphill work indeed, and yet, such is too often the painful fact. I am now writing within a few rods of a licensed tavern, and as I lift my eye from my paper, I see the form of a pitiable looking old gentleman, of more than three score years, making his way thither, whose appearance and frequent attendance there plainly tell that, although with one foot in the grave, he is one of the many whose only means of a comfortable subsistence, as well as their lives, and health and happiness, are shamefully wasted and destroyed; and that too, at the very houses that the law sustains for the public accommodation. What a shameful perversion in the application of the "tone, intent and meaning," of a good enactment of law! And why continue it, when immorality, and vice and crime, are the fruits of its existence, and increase or diminish in proportion to its greater or less operations? But too often with laws, as well as landlords, the subject of dollars and cents comes first, and then next in order, the public accommodation. What an insult to community, that a person of almost any character, may obtain a license to keep a public house, and present to the world, in large and glaring characters inscribed thereon, the sign of "the traveler's home," and under the cloak of the law, make it the common resort of the tippler and the gambler, where the honest laborer is enticed and ensnared, and detained, until his last shilling and his coat, his watch or his horse, are expended, and the proceeds received in exchange for liquor at the bar, and he himself kicked

out of doors, with the consolation of knowing that "the traveler's home" is not a "home" for the coatless, pocketless laborer it had ensnared when in better circumstances. I could give names, and times and places, that would bear a resemblance to the circumstances alluded to; but they are of too frequent and common occurrence to require individualizing. And yet, how many, even among the better part of society, profess to see nothing amiss in all this waste and abuse of time and property; this accumulation of wretchedness, crime and misery: and who can look with indifference upon the friends of sobriety, in their exertions to promote a cause that seeks the good of all, and the hurt of none. But neither indifference nor disrespect, nor friend nor foe, should deter us in our course, when duty points out our path. No that can trifle with a matter that involves the lives and happinesses of his fellow men, with a business that has inflicted suffering and misery untold, that has filled Prisons, Asylums and Poor houses; that has furnished victims for the gallows, that has cast homeless impoverished families upon the mercies of the world, that has clothed the orphan with rags, shut him out from society, and fitted him for vice and crime,—I repeat it, he who can treat with indifference or disrespect, a matter that involves interests like these, is not the man whose example I would imitate, or by whose sentiments I would be influenced. I have learned too many sad lessons from the awful effects of intemperance, to think lightly upon a cause calculated to relieve society from the evils thus entailed upon it. True, I live in a land of religion and morality; in a township that has its Churches and its School houses, but it has its Taverns also; and, although a township, embracing only about forty square miles, with a population of two thousand souls, it contains one or two distilleries, (though not yet in operation, and wishing no harm to their proprietors, I hope they never will be,) and six licensed Taverns, which equal, at least, one half the number of Churches and School houses added together. And I believe it to be a reasonable calculation, to estimate the amount of time and money worse than wasted at these six public-houses, to equal, if not exceed, the amount actually paid out for the services of school teachers in the same township. If we extend this idea to a general application, what a picture is presented to view. Here we see an old and well settled country, that ranks amongst the enlightened nations of the earth, that claims the existence of religious liberty, the progress of art, science and refinement; that is sending her teachers and Missionaries across the pathless stormy deep, to cultivate, enlighten and christianize, the untutored mind of ignorance, idolatry and superstition; and yet, herself tolerating and clinging to old established customs, equally inconsistent and ridiculous, with the absurdities from which she seeks to reclaim the "poor Indian, whose untutored mind sees God in clouds, or hears him in the wind." What folly for boasted Christendom, to arrogate to herself the merits of self-consistency and christian sympathy, with heathen nations, while her own land is deluged with the cries of widows and orphans, made miserable by a system of legalized traffic: while she erects her Prisons and her Poor houses, and peoples them with her own subjects, for crimes and misfortunes that originate in her own faulty laws and customs. But thus it has been, and thus it will be, until that great moral power, *the intelligence of the people*, shall be raised to its proper level, assume its true position, and draw the plain line of distinction between right and wrong. It is this that has achieved the brightest victories that adorn the pages of history. It is this that has dethroned the despot and the tyrant, and secured the freedom of the people; and it is this, and this alone, that will extend and mature the great cause of moral,