

prepared for the truth; for we might do harm by attempting to drive them. If we passed this resolution they would all cry out against us.

Mr. CLARY said he saw no reason for suppressing the truth; it must be told by somebody; and who would tell it if we did not? Would the rum sellers and whiskey manufacturers proclaim it? If they would cry out against us, they might as well cry out now as at a future time; for it must come to this. It was not the way to forward the cause of truth, to wait till people were prepared for it. As well might we delay sending missions to the heathen until they have thrown away their idols, and thus prepared themselves for the Gospel. No; we must go to them, and tell them that these dumb idols are not God. There is a corrupt public sentiment and men must be told that it is corrupt—have we come here to act in conformity with such a sentiment, or to decide on what we think is the truth, and then tell it to the world? And the greater the men are who oppose us, the more need have we to speak out boldly; at the same time we should speak in love and kindness, and with truth on our side. Any business, the natural and known tendency of which is to produce disease, crime, and misery, must be immoral; and this traffic is well known to have such tendency now, by many who persist in it. The seller takes the money of the buyer for that which he knows will do little or no good, and much injury; is not this immoral? It is dishonest; and this is done oftentimes to poor half-naked miserable creatures. A grocery keeper in this city, recently in conversation, acknowledged to me that he knew and felt it to be wrong to sell liquor, although he said that but yesterday a poor woman, whose clothing and all she possessed on earth, was scarcely worth a few shillings, came to his store, and he sold her a bottle of liquor, which she took home, and he had no doubt got drunk on it there, while her children had neither clothing nor food; and shall we hesitate to say that this is an immoral act? That man's own conscience, Sir, would condemn us if we should. The principle involved in this Resolution, and which I am advocating, has been recognized by all the Temperance Societies and Conventions in the States; and shall we be backward to decide upon it and declare it to the world? If it is not maintained by this Convention, I, as one, shall beg leave to enter my protest against their decision.

After some further discussion, the vote was taken on Mr. Miles' amendment, when there appeared a tie, and the chairman gave his vote against it, explaining that he voted so, as the Resolution expressed clearly that it was because the making and selling of liquor, except for medicine and the arts, was productive of bad consequences, that it was immoral.

Mr. GREGORY said, he had voted for Mr. Miles' amendment, because if the original resolution had been carried, it would have excluded the manufacture or sale of wine, even for the Lord's Table.

Mr. DOUGALL read the Resolution, which only mentioned ardent spirits, not wine nor any fermented liquor.

Mr. GREGORY said in that case he would vote for the original Resolution.

Another member made the same remark.

Mr. RIDDLER said, if the word immoral were taken in its first and ordinary sense, he could not agree with it; if it were taken in its second or political sense, he would vote for it; but he saw no such limitation.

Mr. WARD wished the vote to be taken; he would vote for the Resolution.

Mr. CLARY moved that it be laid on the table till seven o'clock. Agreed to. The meeting then adjourned till seven o'clock.

When the Convention again met at seven

o'clock, it was decided to postpone the consideration of the fourth Resolution.

The sixth and seventh Resolutions were then read and passed unanimously.

The eighth Resolution was read, when Mr. GILBERT requested to know what measures it was deemed best to adopt.

Mr. ANDRES said that as the Chambly and St. John's Society had instructed him to propose this Resolution, he would shortly explain. The principal obstacle in the way of Catholics, was the idea that this society was in some way or other connected with the Protestant religion; and the opening and closing of meetings with prayer, would be a great stumbling-block in their way. An instance of this was seen at Lacadie some years ago, where a number of gentlemen went to form a society, and the curé, and a number of Canadian farmers, were friendly to it, and came to hear the addresses; but when they found the meeting was to begin with prayer, they all went home again. He therefore suggested that it be recommended to divest Temperance meetings of all appearance of being religious meetings, or meetings for worship. He further said, that although several of the French clergy were friendly to the cause yet without the approbation of the Bishop, they could take no decided stand; and unless the Priests were openly in favor of it, they could hope for little success among the people. He would therefore recommend that a Deputation wait upon the Bishop, to request his consent and co-operation. Likewise he thought much good might be done by the circulation of Temperance tracts and publications in the French language; but the first thing was to get the consent of the Bishop.

Mr. MILLS concurred in the propriety of omitting religious services at public Temperance meetings, because though all religious bodies agreed on the propriety of prayer, yet they did not agree on the manner of praying. The Quaker, for instance, objected to prayer at set times, the Episcopalian to extemporaneous prayers, the Dissenters to written prayers; one sect to kneeling, another to standing, and so on. The British and Foreign Bible Society, which had attained a greatness and glory unparalleled, had been conducted on the principle of omitting prayer at public meetings. And though many attempts had been made to introduce it, the largest, and he thought the wisest part of that association, had opposed it. He thought with Mr. ANDRES, that it would be important to interest the Bishop and Catholic Clergy in the Temperance cause, if possible.

Mr. FRASER was for acknowledging God in all our ways, and thought we might lose more than we gained by giving our Society an infidel air.

Mr. RIDDLER was for praying a long while before going to the meeting, but omitting it then. We met at Temperance meetings simply as citizens, about a cause which had no reference to any religion or form of worship. He stood there, not as a Minister, but as a Temperance man.

Mr. DOUGALL remarked, that a respectable part of our total abstinence Members were Irish Catholics, and it would be unfair to exclude them from our meetings, which prayer would undoubtedly do.

The question was called, when the eighth Resolution was unanimously carried, and the nomination of the Committee deferred till next day.

When the ninth Resolution was read, Mr. MILLS asked if it were understood that the Societies in the country should contribute their share of the expense in maintaining an Agent.

Some of the Delegates said they could not pledge themselves or their Societies, but they thought it fair that all should contribute according to their means.

Mr. ANDRES thought that an eloquent Agent would be paid by the collection made at every place where he lectured. He thought the Agent should understand both languages.

The Resolution was amended by the addition of the words in italics, and passed unanimously. The tenth and eleventh Resolutions were passed unanimously.

The twelfth Resolution was read, when Mr. COYNE took the opportunity of saying a few words. He alluded to the large number of the *Temperance Recorder* published in Albany—eight millions of copies, he believed, since it commenced—and hoped that such an example might animate us. He said it was intended by the Executive Committee to publish the *Canada Temperance Advocate* at less than half its present charge; so that Societies taking forty copies might have them at 2s. 6d. a-year, inclusive of postage; that is 1s. 6d. for the paper, and 1s. for postage. And as it would be as large as it is now, he hoped this would be considered moderate; if, however, the circulation warranted, a still further reduction would be made.

Mr. BARRON said that the reason the *Temperance Advocate* was so little read in the country was, that it came so much dearer than the *Albany Recorder*, which was 7½d. per annum.

Mr. COYNE did not make the statement from any feeling of rivalry, but the *Temperance Advocate* was cheaper to a person residing in the Canadas than any American paper. The *Albany Recorder*, for instance, cost 7½d. for the paper, and 2s. for the postage, making 2s. 7½d., whilst the *Advocate*, which is a much larger paper, only cost 2s. 6d. including postage. He, therefore, earnestly desired Societies, Clergymen, and influential men in every district, to do all in their power to increase its circulation. He instanced one merchant who was going to send a copy to every one of his correspondents, and charge it in their account. Storekeepers in the country might do the same with their customers, and the difference between the price of a single copy and the price when forty copies were taken, would guaranter them against loss.

Twelfth Resolution then passed unanimously.

The Resolution which is numbered 15, was then proposed and passed, and the Convention adjourned till next morning at 10 o'clock.

SECOND DAY.

WEDNESDAY, February 24.

The Convention met a little after 10 o'clock, and Mr. MILLS took the Chair.

The third and fourth Resolutions were the order of the day, but it was agreed to postpone their consideration for some time in order that Mr. Miles might be present.

The fifth Resolution was then read; when Mr. DOUGALL remarked, that opposition might be expected to this resolution out of doors, as a similar statement had been met with very plausible arguments from the Bible already.

Mr. ANDRES thought we might modify the resolution twenty times and not please every body out of doors. We were to decide what was true, not what would please the public.

Mr. BARRON agreed with the resolution, for he believed it to be true.

Mr. PERKINS said, he hoped that an opportunity would be found of meeting the opposition out of doors, in the course of the discussions now in progress in this city. The Bible he thought was most unwarrantably dragged into this controversy. That book was given by God to teach us religious truths and the way of salvation, not to instruct us in science, or in dietetics. If the progress of chemical and medical knowledge shows any ordinary article of diet to be injurious to the health, we have a perfect right to abandon the use of it, and persuade others to do so, though Prophets and Apostles,