

which will prevent to so great a degree our laws from being broken, our jails filled, shameful deaths avoided?

Shall it be said of politicians of all parties, that they sit down passively, even willingly, under a burden and grievance to which all others yet complained of are trifling?

Shall it be said of female influence and sympathy, that they are not put forth to co-operate in the relief of the heart-broken wife, the starving children, and the yet more wretched victim of intemperance?

And, finally, will youth, with its warm and generous feelings and active zeal—manhood, with calmer mind, yet firmer and no less devoted purpose—age, with prudent investigation, yet steady onward pace—will all ages and all ranks not come forward against a common enemy, that is burdening the land, destroying much of its happiness, and continually sweeping numbers of its inhabitants to an untimely grave and to spiritual death?

THE CAUSES, CONSEQUENCES AND REMEDIES OF INTEMPERANCE.

The causes.

Intemperance is an evil, the prevalence of which every one seems disposed to deplore. Is it not the duty of all such to do what they can to check an evil the operations of which are so fated and extensive. It has occurred to us that an abstract of the report of the select committee of enquiry on drunkenness, presented to the British Parliament in 1834, as given in the Montreal Herald of October last, interspersed with occasional selections from one of the speeches delivered on the appointment of that committee, might subserve the interests of Temperance. We, however, confine our attention chiefly to the causes, consequences and remedies of this evil.

1. Intemperance is often produced and promoted by the use of intoxicating drinks with almost every event in life, such as the celebration of baptisms, marriages and funerals, anniversaries, holidays and festivities, as well as in the daily interchange of convivial entertainments, and even in the commercial transactions of purchase and sale.

2. Another cause of intemperance.—As extension is the increased facilities of obtaining the dangerous gratification of the moment, by the reduction in the duty on legally distilled spirits, as also the reduction in the price occasioned by admixtures with illegally distilled spirits—it is melancholy to state that, from an average of several districts in England, Ireland and

Scotland, it has been ascertained that there is a place at which intoxicating drinks are sold to about every twenty families throughout the United Kingdom. Let those who wish well to their country seriously consider this fact, and say whether something should not be promptly done to check this evil.

(To be continued.)

ON THE OPPOSITION MADE TO TEMPERANCE SOCIETIES.

Nothing is more remarkable in the history of mankind than the violent opposition which has been made to all changes and reforms, either of belief or manners. The condemnation of Socrates, the persecution of Galileo, the obloquy that even yet attaches to the name of Faust, furnish familiar illustrations of this opposition, from which the divine founder of our religion himself was by no means exempt, but rather afforded the most striking example of the perversity of mankind when old habits and modes of thinking are to be changed for new ones, however evil the former or good the latter. It would be tedious to enumerate the discoveries, inventions and reforms which, however generally admitted now, met at the outset with the most determined opposition and abuse. The ridiculous doctrines attributed to Malthus, and the pictures of men growing into cows, which the ignorant and the interested made use of to discredit vaccination, furnish, however, apt illustrations of the absurdity to which men can descend when their interests are invaded, or their passions aroused. In fact, almost the only great change which has taken place quietly and unopposed is one of doubtful benefit, namely, the introduction and use of gunpowder and fire arms! Let not the advocates of Temperance Societies then expect to escape that opposition which all must encounter who wish to benefit their kind. If not by argument, they will be opposed by ridicule; if not with force, they will be encountered with sneers; for men do not easily relinquish old habits and customs.

The great struggles that are now going on between principles and intelligence, on the one side, and habit and interest on the other, are on the questions of Slavery and Temperance. Actual Slavery, which is abhorrent to every just man, and opposed to the principles of every Christian, is now being blotted out from the catalogue of man's miseries. In this great cause Britain takes the lead, and though it may take years, or even centuries, to finish the work. What is that in the duration of the world? What in the decrees of the

Eternal? Let it suffice the work is begun and shall be completed.

Intemperance, which is much more widely spread, which is the slavery of both mind and body, which affects the bound and the free alike, which no laws can reach, and no lawgiver can prevent. Intemperance is the greater of the two evils, perhaps the greatest evil that affects the human race. Intemperance, which has desolated provinces, and brutified nations, has been met when its tide was in highest flood and stemmed. In this great and all interesting struggle, America takes the lead, and nobly has Britain echoed her sentiments and seconded her efforts.

It is in vain that Temperance Societies are opposed by the old, who are the creatures of confirmed habit, and who have the suspicion natural to age of all things new. It is the rising generation who must carry on the cause. In vain are they opposed by the libertine—his ridicule and contempt returns upon his own head ten fold. In vain do ministers preach against them, and declare they are unnecessary, as we have already a higher obligation in the commandments of the bible. So we have, we have the commandment to be temperate, but we are not told the precise method which will best secure its fulfilment; if Temperance Societies have discovered that method, (and surely their success says they have), why oppose them so virulently? We have also the commandment, "Thou shalt do no murder;" yet *civilised* men fight duels. If a society had been formed by the highest and best men in every nation, the members of which were bound to fight no duels, would duelling have continued to this day? I think not, and in the same manner as duelling might have been abolished, intemperance must be. Mankind follow a few leaders, and what is called fashion is the propensity to copy others; if drinking be fashionable, we shall have a nation of drunkards, if unfashionable, our sons will wonder that such a state of things could exist, and scarcely credit that any one could oppose, for a moment, the reform brought about by Temperance Societies.

TURNING.

Mr Amos Morse, of Rahway, has *turned* all the ardent spirits out of doors; he has *turned* his still-house into a *turning*-shop; he has *turned* his distillers adrift; and will henceforth *turn* his attention to a different line of business. We trust his example will have a powerful influence in *turning* others from the error of their ways.—*Burlington Free Press*, April 11.