

divine mercy had prompted him to make, and enabled him to keep, we must look to the regions of eternal rest, and count the blessed spirit the more amongst those who dwell forever in purity and light.

REV. MR. PIERPONT'S SPEECH AT SARATOGA CONVENTION.

Rev. Mr. PIERPONT rose and made a most effective address on the question of license laws, which was listened to with profound interest. He thought it by far the most important topic which had engaged the attention of the Convention. It was one which would either stimulate to, or prevent decided action. Hitherto, every law licensing the sale of spirits, has gone upon the assumption that a little alcohol was necessary—that the sale of it in a moderate degree tended to the public good. That opinion has been proved to rest on a false basis. Not only is it not necessary or useful, but every enlightened man now knows that its use is in all degrees prejudicial—injurious to individuals, and injurious to the body made up of those individuals. It has long been the problem legislative of arithmetic, if the effect of spirits upon the individual was always bad, how large must be the community to make its influence good? It is a puzzling question truly, and one that has made law-makers' heads ache to solve. Now, said Mr. P., let me ask on what ground have any legislative body a right to say, We know, as individuals, that ardent spirits work only evil, and that continually; but yet we will license the sale of a little for the public good?—We will allow a little immorality—for so much we will permit some of the laws of God to be broken? What right have they to say—We look God in the face, and when he says thou shalt not kill, we will say, for so much you may! This is the simple question. If the traffic is wrong, what right have men individually or collectively to say it is not wrong? If it is wrong for me to sell, it is wrong for you to give your consent to my selling. It is a simple question, whether men are responsible as legislators, as well as individuals—whether that which will expose them to God's displeasure as individuals, will procure his smile when done legislatively.

Now it is true that you cannot legislate a man into the kingdom of heaven. But the personal benefit of the rum-seller is not the great object of the prohibitory laws. It is the protection of the community. Because we cannot make a man good by legislation, should we therefore refuse to punish his crimes? You cannot legislate a man into honesty; but would you erase from the statute book, all laws against theft? In spite of all laws there will be murders; is it wise to expunge the sixth commandment, and throw ourselves back on moral suasion? Here are a set of depredators upon the morals, health, property, and lives of the public. The sole question is, shall they be restrained, and the public protected? If pickpockets are abroad, you make laws and arm your police, to protect the community from their depredations. Should there be no law to save the community from the clutch of these destroyers? The traffic is a nuisance; have we no right to abate it? What is legislation good for, if it cannot protect the community from its worst evils? On the subject of the right and propriety of enacting prohibitory laws against selling this poison, there can be no question. If we acknowledge the just principle that he who does the greatest injury to the community is the greatest criminal, where will we find another more deserving of the law's retribution, than the rum-seller?—Who is a greater sinner against God's laws and man's than he who corrupts my morals, spoils my peace, beggars my family, and lands me in the fearfulness and horror of a drunkard's grave? If you are a parent, you need not be asked who is a public depredator. You had rather see your son brought home at night, pierced to the heart by the stiletto of the assassin, than to see him fall a prey to the seductions of the rum-seller. You know that as far as his death is concerned, he is guiltless; and the wound which lets out his life's blood, may have carried him to his home and his God. You have hope in his death. But do you know this of your son who has gone to the drunkard's grave? Do you know it of him, who, in suffering the death of the body, has suffered also the death of the soul?

Nicholas Meyer, a German residing at Fredensburg, Pa, recently killed his own child while in a state of intoxication.

LETTERS TO THE EDITOR.

BEVERLY, July 23, 1841.—About three months ago, a man who left this place to get a horse shod, became intoxicated, and instead of crossing a bridge as he intended, went into the creek and was drowned. This circumstance produced a deep impression on the minds of the community, and a temperance society was formed with both pledges. It is three months this day since its formation, and we number seventy-one members in good standing. We had two store-keepers selling liquor, but one has given up that branch of business, under a conviction of the great evil it was doing to the country.—W. A. SCHOFIELD, Sec.

CHATHAM, L. C. August 10, 1841.—The state of intemperance is such in this place, that any person who does not exert his or her influence against it, is guilty of the sin of omission. No society is yet formed, and the *Advocate* has met with but a poor introduction. Yielding to a conviction of the necessity of action, in the temperance cause, I borrowed a pledge a short time ago, and succeeded in gaining eighteen subscribers, the majority of whom were pupils belonging to my school, and I am happy to say that they have thus far resisted temptation.—PAULINA HITCHCOCK.

PEMBROKE, August 10, 1841.—Our number at present is fifty-eight, Peter White, President. There is, according to the best of my knowledge, three stores that sell intoxicating drinks, and one tavern. There are farm houses that sell the soul and body destroying stuff in the winter, but not in the summer, that have no license. Five men have been drowned through the effects of drink, and one Indian scalded to death. I may say that three drunkards have been reclaimed.—DAVID B. WARREN, Sec.

TORONTO, August 12, 1841.—You will rejoice to hear that the 93d Highlanders are coming out nobly in favour of total abstinence from all intoxicating drinks. At our monthly meeting in July, three of their number joined our society; they were furnished with blank slips, and immediately commenced a brisk canvass amongst their comrades, which has proved very successful. The number enrolled at this present time is 127, of these three are sergeants, seven corporals, and 117 privates.—ALEXANDER CHRISTIE.

THOROLD, August 13, 1841.—A number of the inhabitants of this village (influenced by a conviction of the dreadful evils of intemperance), assembled in the Methodist Chapel on the 13th July last, and formed a Temperance Society. The result of which is as follows:—Two pledges were adopted, twenty-six names are placed to the tee-total pledge—and seven to the old pledge—making in all thirty-three members. The following officers were chosen: Jacob Keefe, Esq., Pres.; Rev. David Rentoul, and William Beaty, Vice-Pres.—WILLIAM JAMES, Sec.

AYLMER, LONDON DISTRICT, August 16, 1841.—On Wednesday last, the Rev. W. Clarke, President of the London Temperance Reformation Society, delivered a lecture upon Total Abstinence at the school-house near this village, to a large and respectable audience, considering the amount of our population. The effect which this lecture produced is the highest praise his eloquence can receive, and a knowledge of the good he has done is the best and purest reward we have to offer him for his philanthropic exertions. At the close of his address 43 persons subscribed the total abstinence pledge, and notice was given that on the Saturday following we would meet for the purpose of forming a society.

A meeting was accordingly held on Saturday the 14th instant, when the society was formed under the title of the Aylmer Total Abstinence Society, and the following Committee was elected, Phillip Hodgkinson, Esq., J. P., Pres.; the Rev. Caleb Burdick, Adolphus Williams, Medical Licentiate, and Mr. Andrew H. Thompson, Vice-Pres.; Augustus B. Sullivan, Esq., Secretary; Mr. Peter Clayton, Assistant Secretary; and an Executive Committee of six. The meeting was addressed by several of the members, and sixteen persons were added to the roll of the society, making in all fifty-nine, which must be considered as a very large number for so small a place and for so short a time.—A. B. SULLIVAN, Sec.; P. CLAYTON, Ass't. Sec.

PRESCOTT, August 16, 1841.—I beg to inform you that the quarterly meeting of the Temperance Society, which was unavoidably postponed from the 2d Monday, to Wednesday the 28th ult., was held at the Methodist chapel of this place, and favored with an excellent address from the Rev. S. Taylor, followed by remarks of