

polluting stream be cut off at its source? Would not the rum-seller ply his traffic in vain? In a word, would not the abandonment of moderate drinking be the extinction of drunkenness?

The arguments in favour of this course are not unknown, and their force is not denied. It is not necessary to place them before you. Every well-informed person in those times admits that the use of spirituous and fermented liquors, as beverages, is not merely an expensive indulgence; it is deeply injurious to the human system. When you further consider that tens of thousands of your fellow-creatures, lose their lives every year through intemperate habits, and that it would be scarcely possible to form those habits if the community generally should practice total abstinence, what more can be required? Let not the relinquishment of a useless, pernicious gratification be called self-denial. Neither let any one be repelled by the fear of incurring the charge of singularity; when temperance becomes universal, that singularity will exist no longer. Here is an opportunity of doing great good in an easy way, and at a cheap rate, and with sure prospects of success. Many other benevolent schemes may be deemed of doubtful utility or hazardous endeavor. There may be large outlay and immense exertion, with perhaps little or very remote advantage. But there is nothing problematical here. Every one who joins the Temperance ranks receives immediate personal benefit, and becomes at once a messenger of good, a living example, a witness whose testimony none can gainsay.—Our first request, therefore, earnestly and respectfully preferred to all heads of families, is, that you will *sign the pledge*.

Secondly, we ask you to *join some Temperance Society*. A gigantic evil is striding over the land, spreading mischief wherever it goes. Effectual resistance requires combination, energy, and persevering effort. Measures have to be adopted for the enlightenment of those who are yet ignorant on this subject. The natural tendency to declension and sluggishness must be counteracted by employing means suited to rouse and rebuke, and to perpetuate right feeling. The press must be kept at work. Public meetings should be continually held. Lecturers and Agents ought to be always in the field. And all these operations should be going on in every part of the Province, from the beginning to the end of the year.

Then there is the Prohibitory Law agitation, and all that is connected with it,—the antecedents and consequents of the proposed Law,—the opposition to be encountered before it can be obtained, and the obligations which, when passed, it will involve. Besides this, a large amount of good may be effected by bold and determined endeavors to enforce existing legislative enactments.

Heads of families! These purposes cannot be prosecuted but by combined activity and self-sacrificing zeal. You are asked to provide for the security of those who are dear to you, and of society at large. This will be best effected with association with the like-minded. Join the Temperance Institutions of the Province. Give this cause the benefit of your counsels and your hearty co-operation. Yield not to the suggestions of the calculating or the timid. Heed not the scoffings of despisers. Dare to do right, though calumny or malice may assail. Enrol yourselves among the advocates of Temperance, and thus shew love to your neighbor, true patriotism, and

regard for the highest interests of Society. By so doing you will obtain the applause of the virtuous and the blessing of God.

J. M. CRAMP,  
J. S. THOMPSON,  
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### THOUGHTS FOR THE "SONS."

The present position of the "Temperance Cause" throughout the Province is calculated to awaken the fears and call forth the energies of every good man, and of every one who feels an interest in the well being of society.

In the days that are past the "Temperance Reform" had worked wonders in the land, denoting progress scarcely credible, and pointing out in the future a pathway for many enterprises tending to ameliorate the condition of society. But how very different things appear at this present time! To what a fearful extent have the usages of society run riot! "How is the gold become dim, and the most fine gold changed." A terrible reaction has taken place. We may doubtless be loth to acknowledge it, but we cannot deny the fact. What are the causes which have produced this state of things? Among the most prominent we may notice the unhappy difference which has arisen among the promoters of this great reform as to the best method of securing the end in view. A strife has arisen as injurious in its effects as it is ridiculous in its character. One party, utterly regardless of the views and opinion of the other, maintain against all opposition that moral suasion is the only measure which can be adopted with success, repudiating any resort to legal enactment as absurd, while the opposite party, maintaining the utter inefficiency of persuasion addressed to the conscience and feelings, advocate a resort to law.

Now, however paradoxical it seem, still it may be that both are right. There may on the one hand be those whose consciences are so seared, and whose sensibilities are so blunted, as to be beyond the reach of moral suasion, and to affect whom a resort to the strong arm of the law is justifiable and perfectly compatible with the well-being of society.—On the other hand, there are those doubtless, upon whom all efforts of the latter class will be lost, who are nevertheless open to reason and willing to give way before and assist in every effort put forth in the spirit of love, for the amelioration of the condition of society, and rescuing the victims of this monster vice.

Why then should they stand opposed to each other, while the enemy of their common cause is taking every advantage of the proceeding to drag down into the cesspools of iniquity every weak and erring one upon whom he can fix his fangs?

Why spend so much valuable time in arguing the best method of reforming society when the path of duty is so plain? Were your property at stake—were all your temporal interests at the mercy of a relentless foe—would you waste time in discussing the best method of saving them? Would you look idly on while all you held dear was being swept from your embrace? Nay, verily. You would at once seize upon each and every method offered to save. No means would be left untried to secure your purpose. If then so much interest be manifested in a matter so trivial in comparison, why so indifferent in a matter involving such tremendous results and of so much importance to all? I

say to all—not to the drunkard alone—not to the unfortunate victims of this demoralizing vice—not to any peculiar class of citizens—but to all members of society—rich and poor, high and low, the statesman and the plebeian, the monarch upon the throne and the prisoner in the dungeon—to Church and state—to all social and moral relations in life—and to the eternal interests of unfortunate humanity.

Another great evil to be lamented in this matter is the want of the co-operation of men of wealth and influence. Not that we are entirely dependent upon such for success, as the progress we have made already clearly proves, but that we would be greatly benefited and the cause vastly accelerated no candid mind will dispute. When any members of a community seek a reform in the political economy of the country, or seek to carry a particular measure in the Legislative Hall of the Province, their first object is to secure combination of action and the wealth and interest of the community in favor of the object to be gained. To succeed in this no means are overlooked, no object of interest is left unexamined, no objection is passed without the closest scrutiny, and every motive to action is well weighed and brought to bear in its favour. But is it so in this matter? Have we wealth upon the side of truth? Are we working in conjunction with the influence of the Council and Assembly—of magistrates, clergymen, and men of intellect and worth? Have we enlisted in our ranks those to whom society look up as examples in all religious and political reforms? No. On the contrary, it is a lamentable fact that in most of these instances the majority have been against us.

We are too deeply dyed in the spirit of party politics to manifest the spirit of combination necessary to send to the Legislature of our country men who will advocate our interest in the face of all opposition and every incentive to betray. Have we the clergy of the land with us? Nominally we have; practically we have not. While the majority are ready to recommend "Temperance in all things" from the pulpit and in the social circle, how many are willing to enforce to the utmost of their ability the great cause of Total Abstinence among the members and adherents of the various religious bodies to which they belong? How many will, like the apostle, on every fitting occasion, "reason of temperance and judgment to come"?—How many are willing to brave public opinion in a matter of so much interest? Would our ministers but advocate, in the spirit of the gospel, this great cause as faithfully as they do other doctrines of the Bible, how soon would this vice perish and disappear from our midst! It would, like infidelity in a christian community, hide its deformed head in shame and confusion of face. While the present state of things exists we cannot expect the cause to prosper. Unless it be fed with the very sap of society it must perish and decay. We must have the countenance of good men, men of wealth, men of influence, and the advocacy of the statesman, the clergyman, and the scholar in all grades of society. Let us therefore endeavour, in the name of a common humanity, in the name of society, in the name of all we hold dear, in the name of our suffering country, to secure the aid and assistance of all those who are able by their wealth and influence and standing in the community to carry on this work in such a manner as the world has not yet witnessed, and all posterity will "utter forth a glorious