

respectfully of the noble brewers, many of whom write *sir* before and *bart*, after their names. They are all honorable persons, I hope and trust; but the craft to which they were born or bred, does, I am sure, cost England immeasurable woe. O that I had the eye of a prophet and could say that there was visible in the dimmest distance of the future, any thorough relief. As it is, sanguine hope, without seeing anything, guesses that deliverance must come, somehow and at some time or other. Till the beercraft is removed—till the people get the clear heads and strong hearts which pure water gives—in vain you aim at reform. Suppose you abolish the taxes and tithes, and give England a cheap government, and free church and full suffrage, to what will it amount so far as the masses are concerned? Precisely to more beer and consequences of beer! I may be mistaken; truly I have found warm and zealous promoters of thorough temperance, but they seem to be regarded as the maddest of fanatics. Nine men out of ten among the labouring classes, so far as I have been able to observe, and I have been quite inquisitive, have not the slightest barrier between themselves and stupidity and drunkenness, but their inability to get enough of beer. It is their undoubted creed that beer is a blessing, and one of their deepest sorrows that their wages will not allow them to get plenty of it, with a drop or two of gin by the way of luxury. Look at poor Chartism, befogged in beer! fighting as often as any way against itself, and selling to its worst enemies even the little suffrage it commands! If the masses of England could be roused to enter upon the career so gloriously begun by those of Ireland, they would soon take a position which would settle many of the knottiest questions of politics, and political evils would be swept away like the meshes of the spider. The state and the church would then take their places as servants of the people—not masters. Yet with all this, which to an American mind is so evident, staring them in the face, there are plenty of sincere philanthropists here, enemies of slavery, of corn laws, of church tyranny, of a vampyre aristocracy, who will pity you for not drinking wine with them! who will raise the cup of Circe to their own lips, and then lament the oppression and degradation of England's poor! Put the brewers of England in the same condition with her feudal castles and monasteries, and her poor will soon take care of the other vampyres.—*N. Y. Eb.*

TEMPERANCE AT THE SANDWICH ISLANDS.—It will be recollected that one of the objects of the great French missionary enterprise at the Sandwich Islands, which was carried on by sword and cannon, was the propagation, not of the gospel, but of fourth-proof brandy. A solemn treaty was entered into, guaranteeing to his most Christian Majesty, the King of the French, his heirs and assigns, the privilege of introducing as much of this missionary instrumentality as there was room for. This treaty is still unreppealed, and France stands before the world, the only governmental grog-seller on the globe. Recently, the usual license for the island of Maui, to which but one is granted by the Government, was sold at auction; and we are happy to say that a mercantile firm at Lihaina, originally from this country, have done themselves the great honor of purchasing it at a great sacrifice, for the sole purpose of suppressing the sale of ardent spirits on the island. They paid \$1310 for it, and had made up their minds to give \$2000, rather than to have it fall into the hands of those who would make use of it. Ninetenths, these gentlemen say, of all the difficulties that masters of ships have with their crews originate at the grog shops; and their determination is that not a drop shall be sold on the Island during the year.—*Id.*

MORE FRENCH AGGRESSION.—By a letter in the Missionary Herald from Rev. Mr. Walker, missionary in the Gaboon River, West Africa, we learn that the French have obtained the cession of King Glass's dominions, in which the mission is situated, by a most unwarrantable procedure. For a considerable time, the French, who had obtained a lot and erected some buildings, had been urging the natives to place themselves under the protection of the French government, but without success. On the night of the 27th of March, the captain of a French merchant vessel came ashore to King Glass, bringing with him a jug of brandy. He pled the King and another influential man in the government, with the brandy till both were intoxicated. He then presented them a paper which purported to be a friendly letter from Louis Philippe, and induced them to sign their names to it. To the surprise and grief of the king and all his subjects, he found the next morning, that he had unknowingly signed a treaty by which he had surrendered his dominions to the French government. Great excitement was produced among the natives, who met in council, and assured the French commander that the King had

no authority thus to cede away his dominions. They in vain attempted by remonstrances to regain possession of the fraudulent treaty. The missionaries were in doubt what would be the ultimate result of this whole transaction. But it illustrates the cupidity of those who thus by fraud attempted to gain that which they could not by honest means. We hope the time will come when governments will be constrained to be honest as well as individuals.—*Id.*

FRUITS OF REPEAL.—The repealers in the Green Isle seem about to furnish an illustration of the old adage, that it is an ill wind that blows no good. Whatever may be thought of the repeal movement, some of the measures to which they resort to promote it, are undeniably good.—Among these is a late one, to unite in a pledge of total abstinence from excisable articles, at least from ardent spirits and tobacco, until the union is repealed. The plan was proposed by the son of O'Connell, and is said to have originated with Father Mathew—that worthy gentleman thinking it a very good contrivance for bringing into the Temperance ranks some who would not take the pledge for its own sake. As the repeal feeling is well nigh universal, it is to be hoped that this net will receive all, and that the repeal will be delayed long enough to establish the pledgers in their good habits of total abstinence.—Some such repeal, on this side the water, would not be without its benefits.—*New-York Evangelist.*

THE FACT AND THE CAUSE.—The Lowell Washingtonian says—It is a fact that within a short period, six or eight of our most extensive liquor dealers have abandoned the traffic and why? Because the friends of temperance have fixed a stigma upon it. Because he who sells liquor without a license is looked upon as a man who is guilty of a gross violation of law, and does not demean himself like a good citizen. All know that there are unprincipled men enough in every community who are willing to engage in this traffic, provided they can do so without suffering the penalties of law. But these same men will willingly get out of it when they find they cannot continue in it, without subjecting themselves to heavy pecuniary losses and the just indignation and censure of a virtuous and temperance community. Such is the operation of legal suasion in this city and country. Few are engaged in the sale of intoxicating liquors in this region, who have a very high regard for their reputation. The business has passed and is fast passing into the hands of unprincipled men—men who glory in their shame and make a boast of their ill-gotten gains.—But these men can be made to abandon their business. Just put the legal screws upon them and they will back out, for they love money and don't like to pay it away in fines—they love liberty, and do not like to be confined within prison walls.—*Journal Am. Tem. Union.*

SABBATH MOVEMENT.—The more we contemplate it, the more do we hail the Sabbath movement as doing great things for temperance. The vast travel on the line of railroads and the business on the canals and at public depots, offered great temptations to the rum-seller. His business on that day seemed most important of any in the week; for, as idle loungers had more leisure to drink and less need of clear heads and firm limbs, they gave themselves up to degrees of inebriety which were often exceedingly shameful. In the cities, too, Sabbath rum-selling was a great nuisance. The trade acknowledged that one fifth of their whole profits for the week, was gathered in on that day. But the tide is turning.—Railroad speed is rendering Sabbath travelling needless and unprofitable. More than 700 miles of railroad in the United States now rest on the Sabbath; and soon as the Post Office department, now suffering a blight from the Almighty, shall learn righteousness and yield up the practice of sending the mail on the Sabbath, scarce an engine will be fired up on this day, appointed for universal rest. In New York State, more than 1200 captains of canal boats have signed petitions that the locks may not be opened on the Sabbath. More than 18 out of 20 of the boatmen who have seen the petitions, have signed, the same, and all the forwarders from New York to Buffalo. In Pennsylvania, a large number of boats have long ceased running; and in New York, Boston and other cities, our municipal authorities, are coming promptly up to the execution of the laws which prohibit the promiscuous sale, on this day, of intoxicating drinks. Surely when all things are thus conspiring to aid the temperance reformation, its friends should take courage and renew their strength, and press onward in the conflict to their sure and glorious victory.—*Id.*

INTEMPERANCE AND CRIME.—We held a conversation a day or two ago with one of our most active police magistrates, and in the course of it, the subject of prosecutions and commitments for what are known as criminal cases came up. He told us that he