

with embers—solus, they are apt to cool, but associated, they are warmed into a glow, and even the cold and dead ignited.

Our present number is one hundred and fifty-one, and considering this place to be newly settled, the proportion which we number to the whole population is considerable; and the effects of the cause are so manifest, so productive of personal and domestic comfort, of peace and good feeling, of health and cheerful industry. And our sobriety acts as a salutary check on those who still cleave to the indulgence of their pernicious habits. If the clamorous opponents of Temperance Societies were to see the happy effects resulting from Temperance Association, which we could point out to them here, they would be convinced our cause is a good cause, it being productive of good.

I am, Sir, yours,

JOHN MURRAY, Secretary.

United States.

NATIONAL CONVENTION AT SARATOGA.

SARATOGA, August 6, 1836.

The sessions of the great Continental Temperance Convention having just closed, I wish through your paper to communicate to your readers a brief sketch of its proceedings. The Convention assembled on the 4th of August, in compliance with the request of the American Temperance Society, and was composed of delegates from all parts of the United States, and from Canada. Among its members, were a large number of gentlemen of high standing in the community, for intellectual power and moral worth.

The object of these Conventions, as you are aware, is, to ascertain by the personal intercourse of individuals from various parts of the country, the state of the public mind, on the subject of Temperance, the progress of public opinion, the degree of practical influence exerted by Temperance principles, the obstacles to their influence, and the best modes of accelerating their progress. This design is best answered by the proposal and discussion of resolutions containing statements of facts and principles. Accordingly the business of the meeting was commenced by the appointment of a Committee to prepare and report resolutions for the consideration of the Convention. The propositions were soon brought forward, and the discussion commenced. To convey to you an idea of those discussions, of the reasoning and objections, the frequent developments of talent and noble feeling, elicited in the course of these debates, is rather the business of the reporter than the visitor. I can only state that the deliberations were conducted with great harmony, that when apparent discrepancies did exist in the opinions of the various members, and were urged with warmth, yet these differences were all removed by subsequent explanation; on every topic of interest connected with the Temperance Reformation there existed the most entire agreement. Leaving the report of the debates to the appropriate department, I will merely sketch a few incidents which were peculiarly interesting to myself, and will be so probably, to this community. In the course of one of the meetings, the Secretary of the American Temperance Society, in narrating the progress of the cause, stated the following facts: The Committee have prepared a volume of about five hundred pages, containing the substance of all the facts and reasonings collected by the Society, in the course of its ten years operation; a copy of that volume they intend to place in the hands of every Clergyman, Lawyer, Legislator, Physician, and Teacher of youth, who is willing to receive it, throughout

the world; they have already in accordance with this plan, circulated a large number in the United States. The work has been translated into the French, and is now to be circulated through the immense population speaking that language. Another translation of these documents into the German language, has been commenced, and it is hoped, the other European languages will soon possess this invaluable work.

The constant attendance of the Right Rev. Bishop Stewart, on all the sessions of the convention, was a source of considerable surprise, but of unfeigned gratification to myself; though evidently in feeble health, he was not deterred by the fatigue nor the heat of our protracted sittings, from giving the most assiduous attention to the debates. On the last day of the meeting he was requested to address the Convention. I felt somewhat fearful that his influence would not be such as the most judicious friends of the Temperance cause desired; for he had once declined acting with a committee appointed by a Canada Temperance Convention, through unwillingness to adopt their views on the topic, technically termed "*The Wine Question*." These fears were quickly dispelled by the bold and decided announcement of his sentiments. After alluding in respectful terms to the character and talents of Bishop Hopkins, of Vermont, he declared his entire dissent from the opinions of that Prelate, on the subject of Temperance Societies; his deep regret that a Christian minister, and especially one of his rank and influence, should have opposed and denounced a system of benevolent operations so eminently calculated to promote the best good of the community, as that adopted by these associations—He added, that the work of the Bishop of Vermont was a most evident attempt to be wise above what is written, and that his Right Reverend friend had strained at a gnat, and swallowed a camel.

This severe and well merited rebuke of the arrogance and bitter denunciation contained in Bishop Hopkins' lecture on Temperance Societies, was most cordially greeted by the crowded audience to whom it was addressed.

Bishop Stuart added, that for a considerable time he had abandoned the use of distilled liquors, in accordance with the old pledge, but had still continued the use of Wine; that the publications of the Temperance Society sent to him from Albany, however, had of late given him much information respecting the deleterious qualities of all alcoholic drinks; that so thoroughly had his mind been convinced by the facts and arguments advanced, during the sessions of the Convention, that he was now prepared to adopt the new pledge, and had already formed the resolution to abstain entirely from all intoxicating drinks as a beverage.

It was truly gratifying, while so many of high rank are clinging tenaciously to the Wine cup, and the indulgence of appetite, to behold this aged and venerable man yielding to truth and espousing the cause of self-denial and benevolence. It is to be hoped that certain declaimers in our Province, so profuse in charges of ultraism, profanity, infidelity, and phrenicid superstition against the friends of Temperance, will pause. It certainly is not becoming in a good churchman, nor in an inferior priest to call his Bishop a blasphemer, an Infidel, and a Pharisee.

It was evident from the debates that all the true friends of Temperance in the United States were united in what is termed, in rather vulgar phrase, the "*tes-total*" pledge; or, the pledge of entire abstinence from all intoxicating drinks. For a few years past there has existed great difference of opinion on this subject; in several Conventions it was debated with warmth, wheth-

er the friends of Temperance should be urged to unite in such total abstinence, or remain satisfied with the old pledge of abstinence from distilled liquors. The point is now settled; extensive observation and sad experience has taught them, that while immense crowds united in the old pledge, and the use of distilled liquors had very much decreased, yet, the actual amount of drunkenness was slightly, if at all diminished, and nearly all who had been considered reformed, were again drawn into the gulf of intemperance, by the use of fermented and alcoholic drinks. It was evident, therefore, that the Temperance Reformation must be abandoned, or its friends must go one step farther. If all intoxicating drinks were abandoned there could be no intoxication. This step has been taken. In the Convention representing the Temperance Societies of seventeen of the United States of America, and the Province of Lower Canada, not one dissenting voice was heard in adopting the Resolution, which recommended entire abstinence from all intoxicating drinks.

This letter might be extended to a much greater length, but the limits of your paper forbid. Yours, respectfully, W. T.

Varieties.

TEMPERANCE AND STRENGTH.—Among the Arabs, the Persians, and the Turks, you do not meet with those under-sized, rickety, consumptive beings which are so common in Europe—you do not meet with such pale, wan, sickly-looking countenances; their complexions are bright and florid, they are strong and vigorous, able to ride a hundred miles a day, and capable of performing feats which our professed athletes would not be able to do. I remember seeing a most striking instance of their powers. A band of men from the Himalaya mountains had come to Calcutta for the purpose of exhibiting tests of strength, and they were indeed perfect Samsons. Their size struck me with admiration; I know nothing that I can compare to them; but perhaps some of you have seen the statue at the bottom of the stairs at Somerset House—it is Hercules leaning on his club, it is about seven feet high, and looking like a being capable of executing the most difficult task—and such men were these athletes. We selected five men on board the *Glasgow* frigate, a similar number from one of the regiments, and likewise from an Indiaman, all fine picked men, and yet upon a trial of strength, it was found that the Himalaya mountaineers were equal to two and three-quarters of the strongest Europeans. They could grasp a man and hold him in the air like a child, and if they had not been under control, I am convinced they could have crushed him to death. I felt them, and I never felt such flesh in my life—it appeared like rolls of muscle; and yet neither of these men had ever tasted spirit. I do not say that drinking water was the cause of this, but it serves to prove that abstinence from intoxicating drinks is perfectly compatible with the possession of great bodily power.—*Buckingham's Lectures.*

DRINKING CUSTOMS.—At a meeting of the Glasgow Associate Presbytery of Burgher Seceders on Tuesday last, the Rev. Mr. Anderson, Helensburgh, gave notice of a motion