

space, or weight, or size—nor can corporeal dissolution apply to mind; because mind being one—a sameness of principle, dissolution to it is impossible without the will of its superior from whom it came. We will resume this subject.

A CHAPTER FOR THE TIMES— TEMPERANCE.

For the Son of Temperance.

There is no vice so universally denounced, yet so widely practiced—no subject upon which so much is said, yet so little really felt as intemperance. Not but that the multitude in their tumultuous movements feel—not but that the human ocean in its wild upheavings, is stirred by strong emotions, but when we closely observe the character of those most zealous in these movements, and see them habitually indulging in numberless excesses; fostering feelings of jealousy, envy, and malice; immolating all the nobler feelings of their nature on the shrine of mammon; can we believe these vehement emotions to be the aspirations of pure and loving hearts, for the good of their fellow men—the indignation of outraged virtue; or when we see them oppressing the widow and fatherless, and turning a deaf ear to the supplications of the needy, or ruthlessly pursuing their own gratification at the expense of others; can we believe them to be even the ebullitions of pity? No man can really deprecate so vehemently the existence of one vice, and be indifferent to a hundred others scarcely less apparent. He who can wantonly cause suffering of any kind, cannot really feel for the woes of the drunkard, or his family, for there is nothing so peculiar in the sin of drunkenness as to detach it so entirely from kindred crimes, as to appeal to a different class of feelings. Have we not reason, then, to believe, that they are oftener the effects of mere animal excitement, engendered by eloquent appeals, or caught epidemic-like by contact with others? This is a dark view of the great drama now being acted; and would to Heaven it were the darkest that reality will allow. But have we not good reason to suspect that those strenuous efforts are sometimes the offspring of passions black as night—passions which have darkened and made desolate our pleasant places—have turned many a home of happiness to a scene of neglect and disgust, and changed our best affections to cold selfish worldliness. Intemperance in the use of ardent spirits, is a baleful evil indeed; but there are others equally so. It is a fearful thing to see men voluntarily extinguishing their reason and humanity, with the use of alcohol, but is it not equally mournful to see them sacrificing truth, duty, love, all that ennoble man, to a greedy desire for wealth or love of display. The evils of the former may be more conspicuous to the superficial observer; but to the thinking mind those of the latter are equally apparent. Poverty unconnected with crime is deprived of its horrors; and privation, ennobled by a sense of duty well performed; and borne with and for those we love, has no sting. It is the crime which renders the effects of drunkenness revolting; and sin is essentially the same in every form. You tell us of the peace of families destroyed; of wealth vanished like morning dew; of discord and strife where peace and harmony once reigned.

The silent and sullen family circle where the affections have been blighted by the demon avarice; and the husband and father, transformed by selfish cares, to a cold unloved and unloving thing—deserted firesides, home duties neglected for fashionable amusements—children left by unnatural mothers to the care of hirelings, who so often sacrifice their health, and even their lives, to their own convenience—broken promises—ruined fortunes; and to say nothing of darker crimes, the falsehood and deception of the weary struggles between pride and poverty; and do we not know that even drunkenness is very often the effect of disappointed avarice and pride; or the offspring of a morbid thirst for excitement, engendered and cherished by the unnatural state of society. What folly then to pretend to bewail drunkenness, while practicing or countenancing its parent vices. What more folly than to imagine that by raising a counter excitement by feeding that morbid appetite with other objects, which must be constantly increased like the drunkard's potions, to ever really reform its miserable victims. To combat with success the real evils of drunkenness, we must study its causes; to dally with the efforts is useless. To teach men to trust, or to trust ourselves for their reformation, to external restraints to the influence of avarice or vanity, is leaning upon a broken reed which cannot but fail in the hour of trial. Are such teachings calculated to strengthen that independent self-reliance and devotion to duty, which alone can enable us for the sake of God and truth, to brave the scoffs of mankind; and if duty demands it, to become what Christ told his disciples they must be, the hated of the world. Indeed the most prolific cause of drunkenness, is the false standard of respectability which obtains among us the elevation of adventitious circumstances over the merits of intellect or virtue, combined with an intense desire for worldly distinction, inducing mankind to immolate every better feeling, and strain every energy to place themselves among that favoured class, the aristocracy of wealth. If this be the cause our mode of procedure is plain. Destroy that false standard of respectability, and teach men to place less value upon the fickle breath of fame. Not by adopting some uniform badge, nor by calling all men brethren, while every look, tone, and action, belies our words; but by faithfully eradicating the poisonous upas from our own bosoms, and by teaching by precept and example, that the mind is man. This, and this alone, can effectually cure the evil. The feelings may indeed be turned into a different channel; that morbid appetite may be fed with other objects—that which once demanded the excitement of the debauch, may find satisfaction in so called temperance revels, demonstrations, &c., and vanity may be gratified by "gay attire," and titles of distinction; but remember that gratification strengthens that appetite, and the food must be constantly increased, in proportion to its increasing cravings. This cannot long continue, and this it is which makes thinking men tremble for society, at the present time. It is such reformatory processess which have made it rotten at the very foundation. Inconsistency is a characteristic of the times; the want of agreement between theory and practice, is the great evil. Things cannot remain as they are, or go forward in the old channel. It is a fearful and

bewildering age; and the great study for us now is the part which God wills us to act, and to understand this, we must comprehend the wants of the times—the cause or causes at work around us. We see the world filled with turmoil and distraction—institutions and reforms however good, carried to such excess, as to render them pernicious; and it can require but little study to convince us, that the great fault is the loss of the true balance of mind—is the elevation of passion above reason. To correct this we must reason ourselves, and teach others to do the same; and discountenancing all passionate excitement, preach in the same calm manner as did Christ and his disciples; remembering that the best apostle of temperance is he who teaches the noblest self denial.

M. F. H. THOMAS.

Brooklin, 2nd Sep., 1851.

ALBANY RAILROAD CELEBRATION.

We see it stated that 200 baskets of Champagne were consumed at this festive scene. Champagne supposed to be made of the purest juice of the grape in France, is generally manufactured in the Atlantic American cities, of other liquors with various poisons mixed in. This is the substance that intelligent young men called *fashionable* drink to steal away what brains they have been blessed with by nature. The flood of nature is not warm enough; nor is the brain of New York and Albany dandies sufficiently active without an extra stimulus. ☞ How disgrace is such a custom!!

DINNER TO THE REV. L. KRIBBS AT STOUFFVILLE.

The Sons of Temperance and friends of this worthy Brother have determined on the eve of his departure to his forest home to give him a farewell dinner at the Village of Stouffville on Thursday, the 23rd of October inst. We will if health permit avail ourself of the kind invitation.

ORANGE SOCIETIES AND TEMPERANCE.

We are pleased to see in a late number of the *Orange Lilly*, the subject of the observance of strict temperance principles in the Lodges of Orangemen recommended. The knowledge that Orangemen generally are teetotalers, will not only increase their influence but greatly augment public respect. Many, whether justly or not we do not pretend to say, are under the impression that Orangemen are addicted to intoxication, and that under the influence of liquor many of their quarrels arise.

This body of men, in Upper and Lower Canada, probably number ten thousand, and exercise an abiding influence on perhaps a hundred thousand of our population, it is therefore of the greatest importance that they should be induced to join Temperance Societies.

Without assenting to the necessity of such a society, still they exist, and they believe they are useful in upholding the Protestant faith in Canada; and so long as they do exist, we would wish to see them all sober, quiet, thinking men, opposed to violence and riots. Most of the riots and quarrels that we have seen in Canada have been caused by the excessive use of liquors.

The *Lilly* recommends total abstinence as the only cure. When men touch not, there is no danger. There would be less bitterness of feeling between Catholic and Protestant Irishmen, if they would all abandon the use of spirituous liquors.