

those gentlemen who came forward to advocate their claims."

"But in all that has been said and done, there has been a class of assistants, in this town, who have not been once named, and who, if they have not more, at least have as much, claim upon a benevolent public as any other—I mean spirit dealers' assistants; and I am confident, were the public fully acquainted with the closeness of their confinement, the almost total deprivation of all chance of acquiring any useful knowledge, together with other hardships, which would require a lengthened account to describe, their sympathies would be enlisted in their behalf, and that they would—as in similar cases they have done—intercede for a remedy to such a great evil."

"But it may be asked, have they not some time allowed them on Sundays? Certainly they have; for in some places they are permitted to go out during church hours,—say from half-past ten to half-past twelve, or from eleven to one o'clock in the forenoon, and from three to half-past four in the afternoon, thereby precluding the possibility of attending religious worship, no matter how well they may feel inclined; and every alternate Sunday they are, perhaps, allowed from four to seven hours to "enjoy" themselves. It is true that some employers allow their assistants to go out a few hours one afternoon each fortnight, but this is not the case with all."

There are respectable young men who have not an hour to themselves from Monday morning to Saturday night,—not even to read—no, not a newspaper, for in some places they scarce ever see one; for if the employers take one in they take care that it shall be kept as much as possible from the assistants; and should they happen to get hold of one, they must read it by stealth, for their employers would not permit them to neglect their "interest" by reading, or rather, glancing at a newspaper, when they are waiting for customers; and some employers cannot bear the idea of their young men sitting down, but wish them to be on their feet all day through. Yes, here are intelligent young men, of unexceptionable character—for such they must be—tolling the whole week through, and almost constantly in contact with the vilest company, and often forced to listen to the most obscene language, and receive every kind of vulgar insult, and must possess the moral power to withstand all contamination from such association, and this without the least instruction or advice to counteract their baneful influences; and here they must toil, at the expense of both health and morals, for from fourteen to eighteen shillings per week. Surely employers do not possess a fellow feeling, or they would never keep these young men like caged birds the year through; but interest will always supersede humanity."

"The plan of business generally pursued where there are two assistants is—the junior one rises and opens at five A. M., and remains at his business until nine or ten P. M.; the senior one rises at seven or eight A. M., and retires at after twelve at night; thus toiling, without one hour's intermission, for upwards of sixteen hours. I would ask any hard working man if he could perform such a slavish toil? If it be not slavery, I am afraid it approximates rather too closely to the factory system."

After reading these extracts what shall we say of spirit dealers? Do they make gain of the destruction of immortal souls or not? By the fruits of a business ye shall know it, and the fruits of the spirit dealers business are to a fearful extent death to his customers, death to his assistants, and in not a few instances, death to himself! would that we could restrict the word in all these cases to merely temporal death! would that the fact were not staring us in the face, that the souls of the parties referred to are even more endangered than their bodies.—[Ed. C. T. A.]

We copy the following excellent article from the *Niagara Chronicle*.—[Ed. C. T. A.]

Of all the remarkable features of this age, there is none more prominent, and none that has a greater claim upon our attention, than the Temperance enterprise. We know there are those who do not attach so much importance to this subject as we do—those who consider it a mere ebullition of fanatical zeal, and consequently evanescent in its nature. We, however, entertain a different opinion. The brief but brilliant history of the Temperance

cause furnishes the most irrefragable evidence of the solidity of its principles, and the permanency of its foundation. Why has it braved the storms by which it has been assailed? Why was it not swept away by the mountain torrent of popular indignation? Why did it not quail before the artillery of that mighty engine, the press? Why has it not been exterminated by the multiplicity of means employed in order to accomplish its destruction? Why is it still spreading over the world, after so much has been done to stop its progress? The answer is, it has been weighed in the balances of reason and truth, and has not been found wanting.—Its principles are sound; it rests upon an immutable foundation—a foundation that cannot be shaken by the storm, nor swept away by the tempest. How cheering are the effects of this cause to the mind of the philanthropist! He delights to contemplate the bloodless triumphs, the rich trophies of the Temperance reformation. His eyes sparkle with joy when he beholds tears of sorrow wiped away, and the balm of consolation poured into hearts that were wrung with the bitterness of despair. He exults when he enters dwellings that were the abodes of wretchedness and woe, where misery sat enthroned, and the withering influence of intemperance seemed to have blasted every hope; and finds that, through the instrumentality of this cause, a pleasing change has passed over the scene—that the darkness has been dissipated, and that hope and joy now irradiate those once unhappy homes.—These effects are exulted, wherever this cause extends its benign influence; and Heaven grant that it may continue to spread over the whole earth, until intemperance, with all its concomitant evils, shall be banished to the shades of oblivion. We rejoice that so many means are in operation, in our own district, for accelerating the spread of Temperance; that there are so many indefatigable supporters of this cause in our own town and vicinity—men who use all their influence to disseminate the principles of sobriety, who labor sedulously to save their fellow-men from infamy, and from the darkness of a drunkard's grave.

PROGRESS OF THE CAUSE.

CANADA WEST.

Woodstock, Sept. 24.—At a meeting of the Woodstock Total Abstinence Society, on the 15th instant, the following gentlemen were elected office bearers for the ensuing year: Rev. W. H. Landing, President; Rev. N. Bosworth, Vice President; Mr. J. Searf, Rec. Sec.; and a committee of eight. After which a letter was read from the West Oxford Temperance Society, desiring the appointment of delegates to attend a District Convention to meet there on Wednesday the 23rd September, for the purpose of forming a District Temperance Society; whereupon the Rev. Messrs. Landing and Bosworth were appointed delegates, and the members of committee requested to act as a committee of arrangement for accommodating the delegates. Previous to the formation of this Society, there had been in Woodstock several movements in the Temperance Cause, but only as late as last June, this Society was organized on the total abstinence principle; 96 have signed the pledge; considerable interest has been excited; we have had well attended meetings every alternate Friday, and have had occasionally the benefit of addresses from strangers, among whom I may mention two lectures from the Rev. R. Saul, Agent.—J. SIMPSON, Cor. Sec.

NAPANEE, Sept. 27.—The second anniversary of the Napanee Total Abstinence Society has been held on the 10th of August last, in the Wesleyan Methodist Chapel, when we were favored with a very interesting address from the Rev. William Haw; at the conclusion several new names were added to the society; we number at this date 314, and I am happy to say the cause of Temperance is progressing in this village.—JOHN M'GILL DELTON, Cor. Sec.

JOURNAL OF MR. M'DONALD, THROUGH THE GORE DISTRICT, CONTINUED.

Sept. 16.—*Dundas*—In this place and the vicinity were formerly some of the oldest Societies on the moderation system; the present society, of about 200 members is based on total abstinence. There was not a large meeting; at the close 9 joined; the business men generally take no interest in the cause.