

There are now more than *one hundred* towns in the State of New York whose boards of excise have refused to license the sale of intoxicating drinks. The taxpayers are learning the truth long since demonstrated by temperance men, that *three-fourths* of our taxes are paid in consequence of the use of intoxicating drinks.

Friends of total abstinence in town and country, are requested to keep the following appointments in remembrance. Our country friends would do well to make their arrangements to be present:—

#### WEEKLY TEMPERANCE MEETINGS.

##### PRAYER MEETINGS.

Monday Evening, in the Wesleyan Chapel, Quebec Suburbs.

Tuesday do in Mr. Grafton's School-room, De Bleury Street, St. Lawrence Suburbs.

Friday evening, in the Wesleyan Chapel, Wellington Street, St. Anne Suburbs.

##### PUBLIC MEETINGS.

Thursday evening in the Free Chapel, St. Ann's Market. To commence every evening at half-past seven o'clock.

**CORRECTION.**—In the Supplement containing the proceedings of the Convention, Mr. Grant is represented page 27, as saying there were seventy-five reformed drunkards among the members of the New Glasgow Society, when he meant "adults." He was also in attendance not as a Delegate, but as a well-wisher only. Our friends will excuse any slight error, which want of time has caused.

Owing to the sickness of one of the printers, the publication of this number has been unavoidably delayed.

"A COMMUTED PENSIONER" in our next.

### *Progress of the Temperance Reform.*

#### LOWER CANADA.

**MONTREAL.**—The great cause is still advancing in this city, the impetus which it lately received not being in the least abated. There are prayer meetings in different parts of the city every week, and a public meeting every Thursday evening, at which the Subscription List of the Society receives, every evening, considerable additions.

**KENTON.**—We have received from the Secretary of this Society, M. Campbell, Esq. an account of two quarterly meetings, from which it appears that the Society is flourishing, and its members active in promoting it.

At the first of these meetings, held in March last, a Justice of the Peace signed the total pledge, and being a Lumber Merchant, gave the following important testimony to the advantages of abstinence in conducting this business:—"He hired his men on the 24th of October, and discharged them on the 13th of June, after arriving at Quebec. During the intervening period, no intoxicating drink was used by his men, except one half gallon of rum, which was used by four persons who were not of the Society. And though they were exposed to heat and cold, wet and dry, they had

not an hour's sickness among them. The raft was so securely built, and so carefully directed, that, from the place of starting to Quebec there was not so much wood lost as would make a spindle, except one stick which was lost in the rapids.

At the second meeting, which was held on the 28th, the President, Mr. Macmillan, delivered a very impressive address. He employed the following original argument:—"Even granting alcohol to be a creature of God, and the making and using of it agreeable to God's will, yet if it was now a cause of great and general wickedness, it was the will of God it should be abandoned. For the brazen serpent was also a creature of God—it was made in obedience to his express order, it was the means of immense good, yet when it afterwards became a cause of sin, it was the will of God it should be destroyed."

Some other speakers followed. The meeting adopted the following Resolution:—"That no member of this Society shall have any dealings with Stores in which ardent spirits are sold, if they can find one conducted on Temperance principles." A little girl of nine years of age came with her father a distance of three or four miles to attend the meeting, and rose up, and desired her name to be put down. A young man came seven miles to join the Society. Ten members were added at this meeting, amongst whom were two Catholics, one of them a French Canadian.

#### UNITED STATES.

The following extracts are from the abstract of the last report of the Massachusetts Temperance Society, by the Boston Temperance Journal:—

The Council are persuaded, that at no former period has the Temperance reformation offered more to excite the congratulations and perseverance of its friends, whether we regard its actual attainments, or the probabilities of its ultimate success; whether we view it at home or abroad. The influence of conspicuous public station, of professional character, and of the most commanding talent of the nation, has been very generally given to our cause. Presidents, governors, and senators—the bench and the bar—physicians and the clergy—have enrolled their names among its friends, and publicly pledged themselves to its promotion. But a portion of the rich, especially in our cities and large towns, have not yet afforded it the peculiar influence of their condition; an influence compared with which, reforming popular customs and manners, the authority of political, professional, and even religious superiority is inconsiderable.

The doctrines of the temperance reformation recommend themselves most powerfully, by their manifest practical utility. In every department of philosophy, there are some principles, which, although true and excellent in the abstract, are not fit for immediate and universal application, and their self-extending power, therefore, often produces mischievous consequence. But those which we inculcate, not only are good, but do good, and only good, wherever they are faithfully applied. They "work well" at all times, and under all circumstances. We teach, for example, that, for persons in health, intoxicating drinks are never necessary or useful; that in every situation and condition of life, men are better without them;—better in health, in intellect and in temper. "And so it is," declare the hundreds and thousands, who have tried the experiment, and changed their habits in this particular; "we are better for the change, more capable of labor, endurance, thought, and happiness than before."

Again, we teach that dram-shops, and tippling houses, whether of high or low degree, are nuisances, producing and perpetuating, in every community where they exist, the worst personal and social evils. "And so it is," responds every town and village—and happily they are numerous—where the traffic in spirituous drinks has been suppressed. "The contrast between our present and former condition is manifest and delightful." The closet inquiry, justifies us in saying, that there is no exception to this testimony. We cannot learn of a single town, which has re-established the traffic, after it has once been discontinued.

On these two fundamental positions of the temperance scheme, the argument from experience is conclusive and commanding; the doctrines have ever demonstrated their own value. The principles of the reform have evidently been gaining favor and respect, and are fast establishing their rightful authority in the public mind.