

curse upon modern civilization. Fifty thousand unthinking ones! and every one and all connected with them deeply concerned in the entire success of our principles. We say, then, to every Temperance man, of whatever order, read for yourself, and do what you can to induce others to inform themselves respecting this mighty effort now making to destroy the destroyer. Our intention is to give all the information our limits and means will allow, and from this report shall make such extracts as we can cordially commend to the attention of all our friends. The Report commences by referring to the fact that in each successive age, God gives to his people some great work to do, and raises up men to do it. It thus proceeds:—

Whether we have made advance in the year past in the high purpose committed to us; or whether there has been a retrogressive step, and the community are more bewitched by the sorceries of this great enchantress, who feeds on the blood of her slain victims, is a point not easily determined, nor is it of comparative importance with the question of fidelity in duty. Numerous circumstances may seem to indicate a decline of our cause, especially in cities and large towns; such as the intemperance of a vast foreign population, the erection of magnificent saloons, and the increase of pauperism and crime; while, in the country at large, there may be a deepening of feeling, an increased attachment to fundamental principles, and a generation advancing to be unsentenced by the destroyer. To magnify the extent of the evil, and gain courage in their shameful profligacy by decrying all our efforts as unavailing and adverse to the judgment and determination of men, has long been one of the arts of our adversaries. From them comes the cry, "You have done nothing, and can do nothing, and the sooner you abandon your enterprise the better." From them we are least willing to receive instruction. Their motive is bad, and their testimony false.

In so great a work as the reformation of a world from a vice where tranquility, ignorance, passion, appetite, prejudice, self-interest reign, where millions of money are at stake, and the popular cry of oppression and fanaticism is heard from those who would decoy and blind the simple, we are little affected with the swaying of the pendulum, or the greatest apparent defeats. We look first at the truthfulness of our principles. Are we right? Are our views conformable to all the physical and moral laws of the great Creator? We look at the necessity of our action. Is the evil we combat one which demands our warfare? Must it be removed from Society? Can we and our children no longer sit quietly under it? Are the means we use wisely adapted to the end we aim at? In perseverance in their use, is there probability of success? Is God on our side, and may we repair to Him for aid in our enterprise? With an assurance that we may, and that all these elements of success are ours, we are not unwilling to look abroad and see what are the results of our action, little moved if it be accomplished, and dark clouds are hanging over us and threatening to overwhelm us. If a mighty generation of drunkards is still growing up, and hastening to destruction, in spite of all our efforts, it but confirms us in our principle that Alcohol is a subtle and destructive poison, and that the most untiring effort is needed for its overthrow. But we stand at the close of the first Half Century of our enterprise. In the first half of that, we scarce had a being. We were yet wandering in darkness, or hopping only in the twilight of the truth that was to burst upon us. From a stand-point from which we may look over a world that was wrapped in delusion, and offering hecatombs on the altar of this God, Bacchus, what do we see? Compare what we were in 1821, scarce a total abstinence man in the nation; or even what we were in 1831, with what we are in 1851; what America is; what England and Scotland are; what Ireland, what Sweden, what South Africa, what the Sandwich Islands, what Ceylon, and Madras, what Canada, and the West Indies, and every Missionary Station on the globe, and we cry out, What hath God wrought? We are not, we confess, much affected by an assurance from the manufacturer and the vender, that there is more demand for their stores of disease and death than ever, and that all our efforts to suppress and overthrow their traffic, are utterly unavailing.

Various statistics are then given, showing that the Committee are not unaware of the great power arrayed against them. New

York city has 4,425 licensed houses for the sale of intoxicating drink, and 750 selling without license. Philadelphia has 2,400 houses devoted to the traffic; Cincinnati, 1500; Boston, 1200. In all the cities of the State of New York there are 7000 run-holes. The expenditure in these cities alone is, on a moderate calculation, \$25,550,000—what, then, must be the amount throughout the Union? As to the consequences of this legalized drinking, it is mournful and deplorable—crime, misery, mortality, degradation, ruin, every where. But the Executive are not discouraged. After the appalling statistics referred to above, the Report says:—

Such is a well authenticated exhibit of intemperance in a few portions of our country, from which we may correctly judge of its vast extent and power, even after thirty years of arduous labor for its suppression. It may be greater now than it was five years ago. Then a general and bold assault had been made upon it from every quarter. Its supporters and victims had become its greatest opponents, and under their united action it seemed about to draw its last breath, and be driven from the country. But it yet lives; not, however, in the power and strength it once possessed. It drags hundreds and thousands to the pit through the most horrid sufferings; but hundreds and thousands too escape its fangs. While at one time the whole nation were spell-bound, and not a man or woman, infant, or suckling, were to be found, who were not chained to its car; now a vast portion of the population have burst the chain—even thousands of once miserable inebriates, who taste not, touch not, handle not. The traffic is not as honorable, or so supported by the State, and honored in the church as it once was. It is driven back, and frowned upon, and detested, and abhorred, and classed with crimes of the deepest dye. Churches and Legislatures are arraying themselves against it in all its forms as a nuisance and a curse, and the voice of an indignant public is calling loudly for its extinction.

It appears that the *Journal* and other periodicals of the "Union" have improved in circulation, and several benevolent individuals have contributed liberally to the circulation of periodicals, pamphlets, and other documents. A comprehensive view is given of the cause in the several states of the Union, and of the State Societies forming the Temperance Union. Then follows an account of specific orders, which we here insert:—

Besides the action of these highly respectable organizations, the efficiency of several Orders, under the denomination of Sons and Daughters of Temperance, Templars, Rechabites, Good Samaritans, and Cadets of Temperance, has been great in many parts of the country, and done much to reform, and defend, and make comfortable the poor miserable inebriate, and uphold and strengthen all their members in the principles of abstinence. Of these the most numerous is the Order of Sons, they having, according to their last Report, 35 Grand Divisions, 5,894 subordinate divisions, with near 300,000 members.

The Order is elective; has a pass-word for entrance; a weekly payment, and is beneficial in its character. It has spread over North America, and is offering other countries. It has a strong *spirit du corps*, abundant means for the relief of its members, the erection of halls, &c. Increased attention has been paid to public meetings, and to the diffusion of temperance publications in the community. Its Fourth National Jubilee, or meeting of the National Division, was held at Boston on the 11th of June. Thousands were present from various States of the Union, clothed in their regalia, and forming a splendid pageant.

The Temple of Honor was originally instituted by a number of the Sons of Temperance as a branch, or a higher department of the Order, and as an auxiliary to its purposes, and a means of its extension. At the sixth session of the National Division, an entire separation of the two orders was decided. They are now two distinct and separate organizations. This Order embodies the leading principles, and advocates the common purpose of the Sons. In the Temple there are degrees. It seems destined, like the Order of Sons, to spread over the United States and North America.

The Daughters of Temperance co-operate with the Sons. They relieve the distressed, and labor for the extension of temperance principles among their own sex.