

prevents evil and suffers it not to occur, surely has a higher claim on the support of good men, than another Society which only attempts to cure evil after it has occurred. This topic we dismiss for the present. We wish now to illustrate the influence which our Society would exert on the benevolent associations, whose claims are never disputed by good men.

Look then at our position in respect to the MISSIONARY SOCIETY. This Society has in view the publication of the Gospel. But it has never been properly sustained. Its operations have been cramped most grievously, for lack of means. Were the use of intoxicating liquor abandoned by the Church, there might take place an immediate augmentation in missionary funds, adequate to the great design of publishing the Gospel to the world. Let the money now paid by members of Churches for a useless, unnecessary and injurious drink, be thrown at once into the treasury of God, and there would not be room enough to receive it! The adoption of our principles would cause the heavens to rain down gold and silver in abundance. This is one particular in which our Society might aid the cause of missions. Another is; that no intoxicating liquors could be carried to the heathen, were our principles adopted. And another; many a young man who now is ruined, might be saved, and sent to preach salvation to the perishing. But we leave our readers to carry out this subject for themselves.

Consider our position with respect to the TRACT SOCIETY. This Society carries religious reading into every family willing to receive it, gratis. But every one knows, and no one knows better than the distributor of Tracts, that intemperance, resulting from the use of intoxicating liquor, renders tracts and tract distribution in almost numberless instances entirely useless. What if Total Abstinence preceded the tract distributor? what if every family that receives a tract were pledged to abstain totally from intoxicating drink? a child may see the consequence.

Again; look at our influence on the labors of the BIBLE SOCIETY. This is one of the noblest associations in the world. Its design is to put a copy of the word of God into every man's hand. Every friend of this Society must rejoice to know that the Bibles circulated, are read and preserved. But need we tell our friends of the Bible Society, that intoxicating drink, not only seals their Books, but actually destroys them. We have proof of the fact in abundance. Let one instance serve. Not long ago we were thrown into the company of a LONDON PAWN BROKER, on a visit to this country, who without any solicitation of ours communicated the astounding fact, that not fewer than 50 persons in one day, had brought Bibles to him and left them in pawn for half their price, and such occurrences, he said, were frequent. Their Bibles bore the stamp of the British and Foreign Bible Society; and were doubtless given to people who, destitute of other means of obtaining intoxicating drink, had imposed upon the agents of the Bible Society. This was the opinion at least, which the pawnbroker formed. But if one pawnbroker could testify to such facts, is he the only one in London, and if such facts occur in London, are there not fifty cities in Great Britain and her Colonies, where they are likely to occur? The friends of the Bible Society may rest assured, that intoxicating drink, in thousand of instances, is a fatal extinguisher of the light of life.

Societies for the relief of the poor are numerous; but to all of them our society is a helper in the highest sense of the word. Indeed the prevalence of our sentiments would leave many of these societies nothing to do; and the streams of their benevolence might be directed upon other portions of the vast wilderness of human suffering.

What is the Government in this and in our father land? It is but a society, having for its object, the good of the people. This society—the Government—has its plans and its means to carry them into execution. The agents of this society are noble; they are learned, they are wealthy, they are experienced, they are influential. But their nobility, their learning, their wealth, their experience, their influence, have not sufficed to secure the public good; for this plain reason, among others, they have upheld the destructive system of drinking intoxicating liquor. They might accomplish more good in six months by the adoption of our principles, than they have accomplished by legislation for the last fifty years. If

the labours of the Rev. T. Mathew and others in Ireland succeed Ireland will derive more benefit from TOTAL ABSTINENCE, than she has yet done from all the nobility and wisdom of her legislators for three Centuries. One might suppose that it could be the desire of Government to stop up the sources of national evils. *The use of intoxicating liquors is the most prolific fountain of misery in the nation!* It is for the stability and perpetuity of Government, that this fountain be closed up immediately. Our society is actually at work, and will finish the gigantic undertaking as soon as possible. She is one of the most worthy and industrious maids of honor in the service of the Queen. And she has served her Queen and her country without wages and will retire without pension. It would surely be a good speculation, that would yield £50,000,000 annually. But more than that princely sum, might be saved, clear profit, to the British people, would they but abandon intoxicating drink.

That our wise men should not perceive these things; that our good men should be unwilling to admit the truth of them, is passing strange. No truly good man can oppose our society. That some stand afar off and appear as though they opposed us, is to be traced not to the fact, that they are at heart our enemies; but rather to their want of investigation to their neglect of the facts, which have given rise to our society, and on which our every argument and effort is founded. For it can easily be demonstrated, that every effort to put down the use of intoxicating beverages, coincides with and is auxiliary to every other effort for the good of man. When we shall have accomplished the great undertaking, then some who now doubt, and others, who defame, will be obliged together to confess the wrong they have done us, and lament that no portion of the good achieved by our society can be ascribed to their instrumentality. But whether we accomplish the work, or are baffled by inveterate habits on the one hand, and uncandid dulness on the other, neither justice nor good sense will deny us the claim, which we now put forth: THE TOTAL ABSTINENCE SOCIETY IS THE HANDMAID AND HELPER OF EVERY BENEVOLENT ASSOCIATION OF THE PRESENT DAY.

ROMAN CATHOLIC TEMPERANCE SOCIETIES.

MONTREAL.—We are happy to state, upon the authority of the Rev. P. Phelan, that the Temperance Society in connection with his congregation is still increasing and prospering. It is his intention to have Committees of Vigilance appointed for the different districts of the town and suburbs, whose business it will be to superintend the interests of the Society, and report all cases of delinquency.

BEAUFORT, near Quebec.—We have likewise great pleasure in stating, upon the authority of a letter from the Rev. Mr. Cheniquy, Priest of Beaufort, to the Rev. Mr. Phelan, that temperance operations have fairly commenced in that quarter amongst the French Canadians. The letter bears date 27th May, at which time 120 had taken the pledge (a translation of Father Phelan's). Mr. Cheniquy adds that "he cannot bless God enough for the good done in his parish. The demon of intemperance has received a mortal blow. Many who do not take the pledge declare that they can be sober without it, and therefore abstain as much, nearly, as those who do; and it is now as rare to see an intoxicated person in Beaufort, as it was formerly common." We sincerely hope Mr. Cheniquy's example may be followed in every parish in Lower Canada.

ALBANY.—We see, by the *Temperance Recorder*, that a strong Roman Catholic Temperance Association (numbering already about 500 members) has been formed in Albany, of which E. B. O'Callaghan (we suppose the same who formerly resided in this city) is first Vice-President.

BOSTON.—A Roman Catholic Temperance Society has been organized in Boston, which appears to be prospering greatly.

MANCHESTER, England.—The Rev. Mr. Hearne, Catholic clergyman at St. Patrick's, Manchester, has been busily engaged for the last few days in administering the temperance pledge of the celebrated Father Mathew. Great success has attended Mr. Hearne's labour's—some thousands of that persuasion having already subscribed to the pledge.

IRELAND.—The accounts from Ireland are still of the most extraordinary and cheering kind. The Rev. Mr. Foley and a large