

moderate drinkers, before they become confirmed drunkards and spend all their property, that are the great supporters of these dens of iniquity. An innkeeper was once told by one of his customers that he thought the tavernkeepers in that village would soon make a fortune from the multitudes of drunken men who daily frequented the bar-rooms. The innkeeper's reply was, that he would rather have as customers two preachers and as many honest farmers than a score of such pennyless drunkards.

It is clear, then, that moderate drinkers, whatever professed opposition they may have to drunkenness, &c., nevertheless, its chief supporters. But if this be the case, and if they at the same time acknowledge that it would be a blessing for mankind in general if the use of ardent spirits would immediately cease, by what arguments do they still maintain their position in not totally abstaining? How can they still take their glass and thus lend a helping hand to the support of a system which they profess to abhor? It may well be asked with astonishment how they justify themselves in their strangely inconsistent conduct? We think it would be a great blessing if the system of drinking in intoxicating liquors was completely done away, but they nevertheless do not hesitate to contribute daily to its support. But let us see by what arguments do they thus justify their conduct? They tell us that the present system of drinking has long prevailed, and they feel assured that so long as man retains his present corrupt nature, it will still continue to prevail. Seeing, then, that this is the case, drinking must be looked upon as a necessary evil; and, therefore, whether we drink or not, this evil must still exist. The conclusion, as they suppose, necessarily follows from these premises, that they are not at all culpable in taking an occasional glass for company sake or whenever occasion may require. The evil is a necessary one, and cannot by any agency be averted, and therefore the conclusion is, that we are perfectly clear in extending to it a helping hand. The same mode of reasoning is adopted by tavernkeepers and other vendors of intoxicating liquors. If they are asked why they give the drunkard, who is ruining himself, soul and body, the intoxicating glass, and thus encourage him in his pernicious practice, the reply is, "sure the man will have it whether I give it to him or not. If I do not give it to him he will just go across to Tom, Dick, or Harry, on the other side of the street, and be assured he will not refuse him. In short, it is absolutely certain that the man will get the liquor, and be drunk, and may not I as well have his money as another." Profound thought! But you need not be annoyed at the depth of thought displayed in this reasoning, for I told you before that our Baccanalian philosophers, although they sometimes come up muddily, should, nevertheless, be admired for diving so deep. They are men greatly to be wondered at, not only for the soundness of their reasoning, but also for the profundity of their thought. This whole reasoning, both by moderate drinkers, in general, and also by tavernkeepers, is well illustrated by an anecdote that I once heard of a man who was brought to trial in the United States for murder, which, it appeared, took place when a number of persons were assembled for the purpose of electing a President. Two men, the one called Jack and the other Tom, disputed about the individual whom they should, on that occasion, elect to the presidency. It so happened that Jack had many friends who were ready to stand by him in case of emergency, but Tom was perfectly alone. In a short time they got so warm in their dispute that poor Tom had to fly for his life. A tall robust looking man named Pat stood at some distance with a stick in his hand, which he doubtless intended to use before going home. Just as poor Tom, who was endeavoring to make his escape from his pursuers,

was passing by, Pat drew his stick, and, with a single blow, left him a lifeless corpse. Pat, of course, was immediately arrested and brought before the magistrate to receive his trial. "Well Pat," said the magistrate, "what has this man done to you that you have thus stretched forth your hand and taken away his life?" "O," said Pat, "I never saw the man before in my life; but did you not see that it was impossible for him to escape from so many pursuers who were eagerly seeking his life. It was most manifest," said Pat, "that the man must die, and might not I kill him as well as another?" I leave all unprejudiced minds to judge if Pat and our moderate drinkers, and especially tavernkeepers, did not study logic under the same professor. Pat was fully convinced, in looking to all the circumstances of the case, that Tom must without doubt be murdered; and then he thought that the conclusion must necessarily follow that he had as good a right to kill him as another, and in doing so was not at all culpable. So, in like manner, the moderate drinker is fully assured, in looking to the state of society, and all concomitant circumstances, that the drinking system will continue; and so, without at all supposing himself criminal, he extends to it a helping hand. Whether Pat or Baccanalian philosophers are the more sound reasoners, I leave my readers to judge.

J. SMITH.

Bradford, Sept. 26, 1849.

TEMPERANCE CELEBRATIONS.

PROGRESS OF THE CAUSE IN MISSISSAUGA COUNTY.

Although nothing has recently appeared in the *Advocate* respecting the temperance cause in this part of the country, we hope the inference has not been drawn, that we are contenting ourselves in indolence and carnal ease. This is really not the case. Numerous local and union meetings have been held, and great good has been accomplished. I have delivered more than thirty lectures in different places, within about a year past, and have attended and spoken at about thirty other meetings connected with the advancement of the temperance cause. Other ministers and friends have also rendered efficient assistance and held various public and private meetings. We are still working, and work we must, if we would succeed in stemming the streams of intemperance and vice. In this county several temperance celebrations have been held this summer, of which I propose to give you some account.

BENHAM FIAT.

The first in order took place at Dunham, on the 25th of June last. The procession formed before 11 o'clock, A.M., accompanied by an excellent brass band; all marched in excellent order to the Methodist Church. As many as could get into the place did so; the aisles, porchway, gallery and steps, were crowded, and many placed themselves by the windows. An address was delivered by the writer, of which we are not at liberty to say more than that it occupied an hour, and was listened to with deep and respectful attention. Good singing and music enlivened the services, after which the assembly formed into line, and proceeded to a temporary grove, where a double tier of tables were arranged, covered with ample supplies of substantial food. About 500 dined—the band gave additional music, and the great company gradually retired. At this meeting there could not be less than a thousand persons assembled.

BEFORD GRAND TENT MEETING.

This was a meeting of the Canada East Tribe of Rechabites, called on the 14th August, the period for the quarterly meeting of the Grand Tent. These Rechabites constitute a great temper-