

wandering emigrants, unsuspecting travellers, incautious and destitute females are enticed, seduced, drawn into that moral darkness, and utter state of degradation, wherefrom they so seldom emerge, we shall cease to wonder at the increase of crime, but we shall be roused to take an energetic stand against such nefarious doings.

Education, which is spreading with all its attendant blessings, may, as it has heretofore, powerfully assist the cause of Temperance; they are twain sisters, they must advance, progress or fall together. But, Gentlemen, however great the influence of education may be, the best and most judicious effects must eventually be baffled, if the true cause of the disorder be not extirpated at once.

It is high time to warn the authorities, by giving a calm, dignified, but energetic expression to opinion on this vital question; for, without Temperance, what can a people ever perform that will be truly useful and enduring. Houses of industry, institutions for the refuge of juvenile delinquents, well-regulated gaols and penitentiaries, detention, tempered with moral instructions, rendered fruitful to the community, the abolition of capital punishment, and the substitution, in all respects, of moral influence to corporal punishment, engage the attention of philanthropists, who are unremitting in their laudable exertions. The subject is often and often alluded to in charges to Grand Juries, who duly respond to the call. But what action is or could be effectually taken, if the evil—the chief cause of intemperance—is allowed to subsist? Gentlemen, there is but one mode of dealing with the difficulty,—no license to sell spirituous liquors should be granted to tavern keepers. Taverns, or houses of public entertainment, there must be, for the reception of travellers and others; but it does not follow that because they should be fed, people are to be tempted to indulge in the use of deadly poison! Let the authorities look to this: the evil is a serious one; the necessity for immediate action is obvious, and the responsibility attaching to a weak, wavering, and undecided cause must be enormous. Let no one be deterred from doing what is right, on the paltry plea that wise men are temperate, and that the public revenue will be diminished! Whether the revenue be diminished or not, is comparatively of minor importance; but what most concerns the community at large is that order, morality, obedience to the laws, and, therefore, general co-operation to work out good government, do prevail. The rulers and the ruled have an equal interest in such a work.

As to the practical question, whether temperance, universally diffused, and to that end the total suppression of licenses to sell spirituous liquors, would materially affect the revenue; it is obvious, that if, on the one hand, there be less derived, on the other, there will be much less expended, in order to do, by means of prosecutions, convictions and punishments, what would so easily and speedily be effected, through temperance and morality, consequent thereupon. Should it be objected that hundreds of persons will suffer from being deprived of licenses to sell spirituous liquors in small quantities, a plain and satisfactory answer is at hand: they will not suffer; because, instead of being instrumental in distributing poisonous beverages, they will turn their industry and energy to better account, and soon make up for what they may consider as a loss. But, even should there be a loss, is it to be compared to the public and private benefit which the cause referred to must inevitably confer? Surely not.

The suggestion which you have just listened to is a novel one, and it will, perhaps, be thought worth your serious and enlightened consideration. Whatever conclusion you come to, gentlemen, on this vital subject, let your voices be heard; you represent the District; you have the right, and it is your duty, to speak out. The evil is not confined to this city; the country parts are not free from it. It threatens to gain ground, and eventually, should nothing be done to check its

progress, and to root it out, the cause—the sacred cause of education,—that in which the whole people is deeply interested—must be affected, immorality must spread, disorder must prevail, the law be set at defiance, and proper influence become illusory; hence, brutal vice, jails and penitentiaries used as very inadequate preventions, and the people left to sink deeper and deeper into the mire.

The oath you have taken is of such a peculiar nature, the wording of it is so striking and so impressive—your obligations, and the responsibility thereto attaching, are so clearly marked and delineated, that it would be next to useless to offer you lengthy observations thereupon. The requirements of that solemn engagement which are in perfect accordance with every principle of right, justice, benevolence, and common sense, leaves you but one mode, and sets before you but one way of performing what the business of the Session shall require of you. You are to view, with an attentive and impartial mind, all men, whatever their origin, station in life, religion, politics, or colour may happen to be—the sole distinction must be between the innocent and the guilty. If, on the one hand, you are bound to present no man for envy, hatred or malice: on the other hand, you are not to allow any one, whether high or low, powerful or weak, learned or illiterate, rich or poor, to escape from the ordeal of a trial, when the evidence laid before you warrants the finding of a bill of indictment.

The present Session will prove to be a heavy one. Your close attention to the public business, and the assistance which, at all convenient times, you shall meet with at the hands of the Court, and the Clerk of the Peace, should you require it, will greatly assist you in the discharge of your important duties; and when you have performed your task, it will be a matter of lively satisfaction to yourselves and the country at large, to reflect that such grave interests have been confided to intelligent, conscientious and competent men.

CONTRAST BETWEEN THE CONSEQUENCES OF MODERATE DRINKING & TOTAL ABSTINENCE.

(BY BENJAMIN PARSONS.)

I cannot better illustrate this subject than by appealing to examples. Facts are stubborn things, and facts on the evils of moderate drinking, and the infinite benefits arising from teetotalism are so abundant, that you may find them in almost every house.

The thoughts I am about to commit to paper were suggested to me, while listening to a reclaimed drunkard who was addressing a temperance meeting the other day. This man had for some time been the pest of his family, and of the neighbourhood in which he lived. When intoxicated, he was more like a maniac than a rational being. Every one, less powerful than himself, dreaded to meet him. Like the man who dwelt among the tombs, he was a terror to friends and foes. Helpless women and children shared no mercy at his hands. He was as unmanageable as the demoniacs of the gospel. His life was an almost perfect model of viciousness. Pious friends and Christian ministers laboured to reform him, but in vain. Strong drink benumbed all moral sensibility, and rendered him "deaf to the charmer, charmed he never so wisely." Fortunately, or rather, (if our pious friends will allow us the word), providentially, the much despised teetotalers came into the parish. Their entrance produced strange feelings and language. Some smiled, and some almost wept. The good people set their faces against the thing altogether. They declared that it was *unscriptural* to give up drinking poisons!—that these pestiferous drinks were the good creatures!—that teetotalism was allied to infidelity!—and that it was to be substituted for the gospel! Others of the neighbours laughed at the thing as unworthy of a thought, while the publicans proclaimed, with equal dogmatism and zeal, that strong drinks were