

you might so much more readily obtain by other means? Wine, therefore, has no power to nourish the body, or in so minute a degree as to make it wholly unworthy of notice.

Thus you see, my dearly beloved friends, that intoxicating drinks of any kind are of no use to man, unless to destroy his constitution, bring upon them innumerable diseases, and to shorten his life. Many a respectable member of society, many a noble heart and brilliant mind, have been blasted by their use. Then, why not renounce the use of them for ever? Why not join our society, which all must admit, has already done good, incalculable in our country, and has effected a mighty change in the moral, social, and religious condition of millions? How delightful to see the money, which was formerly spent in strong drink, now turned into channels of profitable consumption—to observe the rapid increase of shops in which useful articles are sold!—to see families, husbands, wives, and children, enjoying all the beauties of nature, and participating of all that God showers upon the sober and industrious!—to see them well clad, well fed, and with comfortable dwellings!—and our beloved country respected by all the nations of the earth! Cold, indeed, must the heart be, and narrow the understanding of those who will stand by indifferent spectators of the great temperance movement, and not lend their aid or the influence of their example to a magnanimous people, willing to shake off the chains of the worst kind of slavery. Such may boast of their love of country; but sad experience teaches us to believe that they love their bottle much more. Most earnestly do I beseech of all who possess influence, and have the interest of society at heart, to join this mighty movement, and to do so without delay. Let us all, with one voice, protest against those drinking, sottish customs of the day, which are destroying the souls and bodies of thousands, and consigning them to temporal and eternal misery. Let us all use our best endeavours to reclaim the tippler and the drunkard, and induce them to become members of Father Mathew's Society. If it be charity to give a helping-hand to a fellow-creature in distress, what transcendent charity must it not be to save thousands, not only from temporal, but from everlasting destruction; for, of all the miserable, wretched, helpless objects of charity upon earth, perhaps the drunkard, whether rich or poor, is the most helpless and the most miserable.

### TEMPERANCE AND MENTAL ELEVATION.

The influence which temperance will exert upon the people physically, economically, politically, socially, morally, and religiously, has been repeatedly depicted in the most glowing colours which language can command; but the effect which the adoption of true sobriety would produce upon the mental elevation of our nation, has been but too seldom and too feebly portrayed.

Temperance will sever one of the strongest chains which binds the mind to the earth, and renders it earthly and carnal; it will add immeasurably to the thirst for knowledge which universally exists; and it will give an impetus to the growing intelligence of the age. Science builds up temperance, and temperance aids science. Science demonstrates that temperance is in strict accordance with the laws of man's physiological constitution; and temperance will increase the number of those who are to fathom the yet unpenetrated depths of science, and by thus adding to our knowledge of those laws which govern the universe, confer inestimable blessings upon mankind.

Temperance sees the man who was created in the image of God, a debased and degraded drunkard:—the crown of intellectual glory has fallen from his brow, and his mind is occupied with nought but vile emotions. It elevates him—it cools his fevered brain—it restores clearness to his judgment—and again imparts to him the use of man's great prerogative, REASON! He becomes, in truth, a man; he breathes, but it is in a new state of existence. He soon is painfully

conscious of the emptiness of his mind, and he seeks for something to fill up the now insufferable vacuity. He tastes of the pleasures which literature, and art, and science can confer: his soul expands—where before he was distinguished for the sensual, he is now distinguished for the intellectual—where before his emotions were grovelling, they are now elevated, dignified, and directed heaven-ward!

There is, then, between temperance and mental elevation, a close and intimate connexion; and it gives us great satisfaction and delight to witness the spectacle of this connexion being duly appreciated, by the union of Temperance Societies, and Mechanics' and Literary institutions.

### OLD CUSTOMS.

When persons support their opinions and practices by the example of antiquity, they should take care they go back far enough.—We very often hear a religious system defended as “the Faith of our ancestors,” when it turns out to be of comparatively modern origin. In like manner, the drinking-customs of society are often openly, and perhaps always tacitly, supported as the good old ways of our forefathers. Now, if our fathers, and grand-fathers, and great grand-fathers indulged themselves in drinking, there is no very obvious reason why we should follow their example, if experience proves it to be a bad one. How far back are we to go, in order to obtain a valid sanction from antiquity? Adam drank water—Noah got drunk. Peacham, writing about two hundred years ago, speaks of drinking as the plague of the English gentry, but observes:—

“Within these fifty years, it was a rare thing with us in England, to see a drunken man, our nation carrying the name of the most sober and temperate of any other in the world. But since we had to do in the quarrel in the Netherlands, the custom of drinking and pledging healths was brought over to England, wherein let the Dutch be their own judges, if we equal them not, yea, I think, rather excel them.”

And again, he adds:—

“If you tell them how, in former ages, their fore-fathers drank water, they swear water is the frog's drink, and ordained only for the driving of mills, and carrying of boats.”

The old soldier and pamphleteer, Barnaby Rich, who wrote in the reign of James I., speaks in his pamphlet, entitled *The Irish Hubbub*, of the drinking of healths, and observes:—

“In former ages, they had no conceits whereby to draw drunkenness; their best was, ‘I drink to you,’ and ‘I pledge you,’ till at length some shallow-witted drunkard found out the carouse, which shortly afterwards was turned into a hearty draught.”

Thomas Heywood, in his *Philocothonista*, (A.D. 1635,) says:—“To fettle a drunkard by, we (being loath to give him so gross and harsh a name) strive to character him in a more mincing and modest phrase, as thus:—‘He is a good fellow—a boon companion—a mad Greek—a true Trojan—a stiff blade—a Low-Country soldier—one that will drink deep, though it be a mile to the bottom,’” &c.

But whether we prefer being guided by the example of the seventeenth century, or by that of the sixteenth, when England was as celebrated for temperance as it is now for the reverse—if we really believe in the perfection of antiquity, let us go back to the only period when mankind were in a perfect state, and then assuredly we could drink only Adam's Pale Ale.

### PROGRESS OF THE CAUSE.

#### TEMPERANCE PIC NIC.

SHERBROOK, SEPT. 11.—Notwithstanding the threatening state of the weather on the forenoon of Friday last, the pic nic was at