

Yet, after all, the actual death of these persons, violent, and distressing, and hopeless, as such deaths generally are—their actual death must not be considered as by any means the extent of the evil of intemperance in any single case. I have already stated, that although intemperance often begins with unconsciousness of evil, in connexion with social feeling and benevolence of heart, and often, too, with high intellectual advantages, it almost invariably ends in every species of degradation to which human nature is liable—in falsehood, meanness, profanity, and every description of vice. Thus there is a bad atmosphere surrounding each one of these individuals, which taints, and often poisons, the moral feelings of those who breathe within it. Besides which, every one who feels himself to have overstepped what the world considers as the bounds of propriety, feels an interest in drawing others down along with him into the same gulf. His influence is consequently exerted over the unwary, the trusting, and the weak, and often exerted in such a manner, that his death, awful as that might be, would still be a blessing, by comparison, to those he would leave behind.

And what shall we say in addition to all this, of the sum of misery by which our land is deluged, of the thousands of widows, and tens of thousands of orphans, the broken-hearted women, and the destitute children, the household happiness destroyed, and the golden promises blighted, for which we have to blame the drinking habits of our country, habits which are still sanctioned, in the commencement, by the respectable, and even the religious part of the community? What shall we say of the waste of precious hours, which has been computed at the rate of "fifty millions per annum, lost to this country merely from the waste of time, and consequent loss of labour, owing to habits of intemperance?" What shall we say to the "loss of useful lives and valuable property, from the same cause, on the land by fires, and other casualties, and on the sea by shipwrecks?" What shall we say to all these facts, for they are such—and British women, however high their station, or refined their sensibilities, ought to know that they are so—facts written on the page of eternity, for which time, the very time in which we live, will have to render its long and fearful account.

But let us not be discouraged by dwelling too long upon some of the dark pictures which this view of human life presents. Even this melancholy page has its bright side, to which we turn with gratitude and hope; for it is not our privilege to live in a state of society amongst which has sprung up an association of love, whose banner is a refuge for the destitute, under which all may unite—the rich and the poor, the strong and the weak—for the purpose of arresting the fearful progress of intemperance, and encouraging those who, under bodily suffering and mental depression, are struggling to escape from the fatal grasp of this gigantic and tyrant foe? Yes, it is an unspeakable privilege to live at the same time that such an association is gaining ground on every hand, enlisting numbers, and gathering strength, as we fervently believe, under the blessing of Divine Providence, from the same source as that which inspired the Apostle, when he pledged himself to act upon the principle which has become the basis of this association for the removal of intemperance—"Wherefore, said he, if meat cause my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

"Occasions for displaying the same generous disregard of selfish considerations, for the benefit of others, frequently occur; and instances of such disinterestedness are not so rare in the Christian world as to be matters of wonder. But perhaps never, until the present age, has this principle been made the motto of a great action of philanthropy; never before did thousands unite together for the moral benefit of their fellow-men, by means of an express abridgement of their own liberty of indulgence. And, after all

that has been pointed out as distinguishing this remarkable period, perhaps nothing is more worthy of being regarded as its distinction, in a moral point of view, than this—that multitudes have abandoned, not for a time, but for life, a customary, innocent, moderate gratification, which did them, personally, no harm, on the single ground that others abused it to harm—that 'this liberty of theirs was a stumbling block to the weak.' In this way an attempt has been made to begin the removal of a great mass of crime and wretchedness; the removal of which once seemed so hopeless, that the boldest enthusiast hardly dared to dream of it—which has so entrenched itself in the passions of men, in their habits, in their laws, in their interests, that it laughed defiance at all opposition. Against that evil, this principle of disinterestedness has been brought to bear; and the evil has begun to give way. An illustrious exemplification of the strength there is in Christian affection!"

## PROGRESS OF THE CAUSE.

NIAGARA, Sept., 1813.—The Temperance Association of this District celebrated the second Anniversary of its organization on the 7th inst., in the immediate vicinity of the Falls, a few of the particulars of which I beg leave to communicate.

The weather, in the morning, was extremely uninviting; the heavens black with clouds, portending a continuation of the storm of rain which fell the previous day, and during part of the night. The unfavourable appearance of the morning did not dampen the energies of the executive, for

The ground, which was to be the great theatre of action for the day, was occupied, at an early hour, by a Committee of Ladies, busily engaged in directing and arranging the almost endless variety and quantity of good things, which two long line of tables were receiving, these were surrounded by a bower, situated in a beautiful grove within a short distance of the Falls. Westward, stood another bower, with the same canopy and columns of nature, enclosing and shading seats, for the accommodation of several thousand persons, a large platform for the speakers, one for the band, and another for the choir.

The arrival of the various societies, at different intervals, was a scene of the most thrilling interest:—The Chippewa Society, disembarking from a train of rail-road cars, which the numerous body entirely occupied, came upon the ground with their rich and beautiful banner, the *advance guard* of the total host. Presently, the swelling music, from the Niagara Society's band, announced the approach of the *main body*; and on they came,

"An army true and strong."

The band, with banners, followed by the Niagara Society and banner, with a bright array of flags, floating from a number of the crowded carriages; the St. Catharines Society and banner, with its rural, poetical design ('The old oaken bucket'); the Gainsboro' Society and banner; Beamsville Society and banner; North and South Pelham Societies and banners, with appropriate mottoes and designs, joined by other societies, and a numerous train of carriages from different sections of the country, until they extended upwards of three miles of unbroken column, under the excellent management and direction of D. P. Haynes, Esq., Marshall of the day.

The *Speaker's Platform*, in the Western Bower, at one o'clock was occupied by the worthy President of the Association, Jacob Keefer, Esq., chairman of the meeting; Rev. J. Richardson, Toronto; Rev. J. W. Baynes and T. R. Sanderson, St. Catharines; Rev. S. Rose, Brantford; Rev. S. Warner and J. Musgrove, Niagara; Rev. — Goss, Lewiston, N. Y.; Jesse Ketchum, Toronto, and Oliver Phelps, St. Catharines, Esquires, two of the pioneers, and still among the most zealous friends and advocates of the Temperance Reform in the Province; J. Buchanan, Esq., well known as the late British Consul at New York; Mr. W. T. Cameron, Vice President of the Association, and President of the Niagara Temperance Society; Messrs. G. W. Bungay, and J. De Bois, District Agents; Mr. C. K. Fell, St. Johns, and Mr. A. Bingham.

The speeches now charmed the listening throng: after the Rev. Dr. Rose had offered up a prayer, the chairman made a few observations, and introduced Mr. Buchanan, whose practical remarks were worthy of the honourable speaker, being, as he