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PROCEEDINGS AT THE GUELPH TEMPERANCE FESTIVAL, Thursday, July 25th, 1850.

The Midsummer Festival of the Guelph Temperance Reformation Society was held here on the 25th ult. Several circumstances, beyond the control of the Society, combined to prevent the attendance of many friends from a distance, and so to render the demonstration less striking than had been anticipated. The Committee had selected an earlier day for the celebration, but were under the necessity of altering their arrangements to suit the engagements of the Rev. Dr. Burns, to whom the friends of Total Abstinence in this vicinity are under lasting obligations for his invaluable assistance on the recent occasion, so readily vouchsafed and so cordially bestowed. In consequence of the delay, harvest had already commenced in several of the adjoining townships, preventing the attendance of many friends, in those localities, and several divisions of the "Sons of Temperance," and other friends of the cause, in Erin, Essex, &c., had already made preparations to attend the Great Celebration of the Sons of Temperance held in Toronto on the same day, notwithstanding these and other untoward circumstances, the celebration was certainly the most enthusiastic, and the attendance the largest that has ever been congregated in Guelph on a similar occasion.

The proceedings were commenced by the "Sons of Temperance," in their regular, bearing a white silk banner (with the inscription Love, Purity, Fidelity, the title of the Division and of Institution) and preceded by the "Mechanics' Band," marching to the Pavilion in Quebec Street, being joined on the route by the "Juniata's."

The chair was then taken by Mr. D. Saragge, one of the Vice Presidents of the Society, the Band taking their places on an elevated platform to the left, and the "Sons" to the right of the Chairman.

The Rev. J. Speiser having opened the meeting with appropriate prayer, and the Band having played the "Masonic Hymn," Mr. J. Ferguson addressed the assembly.

Mr. Ferguson.—We have assembled today to beat up for recruits for the Cold Water army; and when in the course of the day you shall have learned the nature of the service to which you are invited, I hope you will not only be willing, but anxious to enlist. It is indeed a just, an honorable, a mind-elevating, a world-empowering, and a God-glorying service; and, my friends, we need recruits; for though we now muster pretty strong, though we can already bring into the field an army of twenty millions, yet that field is so large, and the divided powers of the old right Alcohol so numerous, clothed as they are in all sorts of liveries—not a few, from long campaigns and core privations in his service, having garments which may literally be styled "coats of many colors"—that he has been enabled as yet to keep the field on which he has stood for many centuries, warring against the best interests of man. I have heard of a military orator who astonished and riveted a supple-minded peasantry at a country fair, by his glowing description of the honors, the pleasures, and the ease of the soldier's life; when an old beggar, who had been long in the service, hoisted his meal pock on the top of his staff, and with stentorian lungs exclaimed, "Behold the end of it!" But, my friends, we have no fears of such an unpleasant interruption to this day's proceedings; for we defy any man to refute the statement that peace and plenty are the present rewards of those who will address you this day with proof that this is a good cause; and I hope you have come here with minds free from prejudice, and ready to ask, "In what channel shall the healing waters of my exertions run, so as to penetrate and cause to bloom with lovely verdure the moral wilderness around me?" And if an institution calculated to have such an effect is proved to exist—if you cannot look to the right hand or to the left without discovering broad traces of the march of a mighty Regenerator, I hope you will not hesitate in declaring yourselves upon his side. "I trust none of you will act the insipid part of those who inquire whether or not the movement has become fashionable; that none of you will call upon our secretary with the view of looking over the roll of membership, to ascertain whether or not the name of Mr. so-and-so, or the Rev. this or that, be yet upon it; but that you will consider that your God and your country demand from you personal exertion in the cause of improvement, and that you should be ready to discharge your duty. Ah! my friends, were more lore to our brethren glowing in our bosoms, were the blessed teachings of Christianity in more active and constant operation, the labors of Total Abstinence would be in a great measure uncalled for. It is, we fear, a want of these heaven-born principles and feelings—it is a being more in love with the customs of a "world lying in wickedness," than with what is morally excellent and upright—which engenders such apathy, and provokes hostility to the great Temperance movement. And our advocates will prove this day, that it is not only a good, but a pleasant duty, you are called to perform. Yes! to contemplate the workings of all benevolent institutions, to

mark their progress, but more especially to increase their success by our own efforts, constitutes employment most transporting to the mind, while at the same time it is most beneficial to society around us; and were we to participate more largely in such pleasing sensations, we would labor yet more and more for their increase. As it is, how many are there who have no such sweet experience! The dull monotony of life which so many exhibit—rising, dressing, eating, drinking, spending their time in most frivolous conversation or vain amusements, and then retiring to rest again, without having done one action for which society has cause to thank them, or by which any claim is established to the gratitude of an unborn posterity—is becoming to all right and truly feeling, and most withering to the surrounding community. Dissatisfied with themselves, and abated by law, men thus go on adding day to day, and year to year, until the duration of their wretched lives is brought to a termination, and Death, the grimly king, in mercy to a hardened world, parts forth his hand, and draws them beneath the surface of that cold they have so long and so dishonorably trod. Poor creatures! who would envy them? However high their rank, however much wealth they may possess, they are nevertheless objects of undigned pity; but the man whose is the soul of melting benevolence—whose heart look upon a tear, but he would hasten to wipe it away—who cannot bear a sigh heaved, but he would fly to the mourner, and whisper "Peace, be still!"—such is the truly great man, though the sons of fashion and of fortune may scorn or laugh at him as they pass, nor deign to own him as a man and a brother.

The speaker then went on to denounce the conduct of those who say they admire the cause of Total Abstinence, while they refuse to come out in its support, and spoke of a gentleman who, at the close of a public meeting, said that he had no objections to Total Abstinence, that he could say from his heart he wished the work God speed, but that he could not see his way into it. He [Mr. F.] was puzzled to know what darkened his way, when he had no objections! The speaker related an anecdote of an old woman in Scotland, who went on a Sabbath day to a grocery where whisky was sold, and asked for a supply of oil for her lamp. The profoundly pious dealer told her that he did not traffic on the Lord's day. Next Sabbath she went to the same store and asked for a gill of whisky, which was readily supplied, when the old woman said she did not need it, and would not take it; for, as he would not sell her oil to enable her to see to read her Bible, he should sell her no whisky to make her blind so that she could not see to read it. The blinding influence of strong drink, in the speaker's opinion, hindered many from seeing their way into a Total Abstinence Institute. Mr. F. dwelt at considerable length upon the patriotic character of the Temperance enterprise, and made some reference to our own town and neighborhood—the number of tavern-keepers who had given down to the drunkard's grave during the few years he had resided in Guelph, and expressed his belief that others were following the same path to eternal wretchedness. The poor mechanic offering on the brink of the grave, who is short in age as he is amiable as any of his class; and the respectably pious readers, knowing his condition, and still supplying him with the drug about to send his body to the dust, and his soul to an unparelleled tribunal; the widows and the fatherless, whom strong drink had bereaved, since the last Temperance Festival, bereaved were brought under review; and it was shown that since we had the power to put an end to such "horrid cruelties," and suffering, while we yet permitted them to continue, it would form a foul blot on our boasted patriotism and professed Christianity—it would be an ugly stain, which not all the false polish of sophistry could render inviting—it would be a wound, deep, painful, and incurable, save by the baln of penitential tears, followed by determined exertion to eradicate the foul plaguespot from our country's countenance, that so hell and the wreck of our noble sons and our lovely daughters. Mr. F. continued: Had men, instead of looking on with cold indifference—had men, instead of wrapping themselves up in the filthy robe of self-righteousness and self-satisfaction, and asking us continually "Am I my brother's keeper?"—had men, instead of so doing, with heart and soul helped onward the Temperance Reformation, which a few years ago, its first step of peace, were founded in our blessed country, long ere the 25th of July, 1850, had arrived, ours might have been the glorious boast, Canada without a drunkard! How many signs that have rent the midnight air had never been heaved! How many hearts beating high with delight had been amongst us! How many parents had been spared the overwhelming anguish of laying on the drunkard's grave the remains of their beloved offspring! Sorry am I to say, men in general did not so act. Sorry are we to see such lukewarmness still existing; for, speak of it as men may, while respectable people indulge in strong drink, while Christians will not deny themselves for

their brethren's sake, drunkards in all their misery will arise, and havoc and desolation abound in our Province. But the time of apathy and indifference, I trust, has passed, and the season of energetic exertion commenced. The River of Death will, by God's blessing, soon be dried up. The Monster Intemperance must by human instrumentality be slain. Up, then, to the work! On to the combat! Come on—come on!

* Candidates! see, your country deers! Strong drink hath sully'd your beauty; Intemperance, with her fiend the troops, strikes thro' your land—You know your duty!"

During Mr. Ferguson's address a heavy shower of rain fell, and it was consequently deemed advisable to abandon the idea of the procession originally intended on the weather clearing, however, the Band struck up "Blue Bonnets over the Border," and the procession was arranged in the following order, yet shorn of its fair proportions by many declining, from the appearance of the day, to leave the Pavilion.

Grand Marshal on horseback, with flag; Juveniles with their banner, inscribed "The Hope of our Country;"

Mechanics' Band with their banner, Crimson Banner of the Guelph Temperance Reformation Society, with the inscription "God shall be true, though it make every man a liar;"

Officers of the Society, with the Members of the Guelph and other Societies with colors;

"The Sons of Temperance."

The procession, having paraded the principal streets of the town, returned to the Pavilion, where a blessing having been asked by the Rev. Dr. Burns, refreshments were served, during which the Band performed a variety of favorite airs.

C. J. MIDDLE, Esq., President of the Society, having called the meeting to order, said that a pleasing duty had devolved on him, in his being called to preside over the present large and respectable assembly, to welcome esteemed friends from a distance come to help forward this noble cause, and to behold the good will generally manifested towards the principle the society maintained, of which the proceedings of the day afforded striking evidence. He felt thankful for the tranquillity in which the societies were making their steady progress throughout the land. There was no agitation, no divisions, no opposing opinions, and where new associations had arisen, however these might differ in the detail of distinctive arrangements, they all advocated the great principle of Total Abstinence in the abstract, and he rejoiced to say, were all prospering as their warmest friends could desire. Unfortunately of great importance to the progress of any great cause; although indeed popular fanatics might be so overruled as to promote its success, yet it was generally for that when God designed a cause to prosper, and to fill the land, he caused it to progress in a quiet, unostentatious manner, restraining the hands of opponents. When we look on the torrent plunging from the mountain into the valley, we behold a scene of agitation and turbulence, but with the long-continued result, when we behold the same river placidly pouring its waters along the level plain, we find that while it is not less deep, less powerful, nor less vigorous, it is far more useful and inviting. So, whatever agitation there may be without, he trusted the societies would go forward slow and tranquil in their progress, yet mighty in their results. Mr. Middle then introduced the Rev. Dr. Burns to the meeting, expressing his earnest hope that the result of the address to be delivered would prove highly beneficial to the interests of the Temperance cause in the locality. (Applause.)

* A Noble Band!—Air, "The Boatman's," sung by the Choir.

Dr. Burns, on rising, expressed the gratification he experienced in beholding such an array of the supporters of the Temperance cause, and in seeing so many others congregated with the view of hearing what might be urged in support or defence of the principle of Total Abstinence. He rejoiced to bear witness to the cordiality, the peace, and tranquillity, with which the proceedings of the day had been conducted; and he was satisfied that such meetings, so carried out, were calculated to strengthen and to accelerate the great cause to which, in common with the hundreds that surrounded him, he had cast in his token of adherence. That cause, he rejoiced to say, was greatly prospering, its adherents largely increasing throughout the Province; and, in addition to the older institution, a new organization had recently sprung up—"The Sons of Temperance"—fellow workers in the same cause, fellow soldiers, in supporting and carrying onwards the same great enterprise. But whatever might be the variety of instruments employed—the principles evolved, the result evoked, were the same, and the different sister associations would maintain a cordial union in pursuit of a common object. Wherever he might be called of Providence, wherever the opportunity might be afforded him, he should be found prepared to plead the cause of Total Abstinence, as, in his deliberate conviction, the only principle by which the jubric may be reclaimed and maintained in a consistent course, and the temperance placed beyond the reach of the Destroyer. (Applause.) It was, perhaps, dangerous to expect too great results from any one instrumentality; still we did well largely to

avail us of one, the success of which was daily becoming more obvious, and indisputable.

Dr. B. went on to say that the principle embodied and embraced by the Society was one of immense importance, and was recommended by enlightened expediency. First, as a means of checking and subduing an acknowledged evil of immense magnitude, weighing down society as by an incubus upon its vitals; and also as a likely means of changing public opinion in regard to what are called the drinking usages of society. It is, as he showed, a great matter to prove that it is possible for men to be hospitable, and kind, and courteous to one another, and to be socially happy in the proper sense of these words, in the use of beverages which edify and cheer without intoxicating and depending [Applause.] In the second place, he showed that it is of great importance to furnish a rallying point for those who may desire to relinquish drinking habits, or to guard against temptation to over-indulgence, but who may be prevented from so doing by lack of those associations that might keep them in countenance—the love and the desire of society congenial to their own being, in most instances, the prevailing snare inducing a breach of the rules of sobriety. A monster vice was over-running and devastating the world; it was necessary that a public testimony should be lifted up against it; and he showed that the testimony Total Abstinence gave in opposition to prevailing customs and evils was clear, plain, intelligible, and pointed; no man could stand in doubt of its meaning, and all must feel its force. It was a sacrifice in the exercise of self-restraint, which was to tend favorably on society. Moreover, the plan of moderate indulgence had been tried, but had failed to achieve a conquest. The failure of other means, therefore, demanded the exhibition of a remedy more potent and less capable of misconception. He meant not to reflect on the means first put into operation; he would be loth to believe that all the pecuniary sacrifices, the labor, the self-denial endured by the proponents of the old pledge, had failed to procure a certain amount of good. No! the promoters of that movement had been the pioneers, the vanguard in the enterprise against a common enemy; and abstinence men were not disposed to undervalue the exertions of such precursors in a common cause. Still, it is true that the original Temperance scheme substantially failed, and something more thoroughly out-and-out in all its bearings, both as regarded the beverages used and the classes which used them, was demanded. Four inebriates of Baltimore first made the experiment of total abstinence; it is said to have been done in a frolic, with the view of ascertaining which could longest abstain from his favorite indulgence; they all held out for a week, and on comparing notes, the expression of satisfaction used by one was responded to by all; they were conscious the change was beneficial, and they formed the blessed resolve to constitute themselves into a society and courageously to make head against the common enemy; and by their union mutually keeping one another in countenance, their courage was increased, and they felt animated and enabled to persevere in their resolution. Such was the origin of the Total Abstinence movement. What had been its progress? When Dr. B. visited Baltimore six years since, the first proprietors of the Society were still all alive, in good health, and walking consistently; and although for a period the number of adherents to the cause was extremely limited, yet within twenty years, twelve millions—(Mr. Ferguson, twenty millions!)—a friendless twenty millions of converts have throughout the world been added to their ranks. He would not be understood to assert that these had been many objections; but this there had been anticipated, and was the natural concomitant of every great popular movement. That such has been the case, only makes more apparent the necessity of more strenuous effort for the emancipation of the slaves of intemperance, and more evident the strength and potency of the vice of which they are the victims. Thousands may have fallen, but millions have held fast their integrity; the exception only proves the rule. (Great applause.) Here, then, was a striking fact, an impressive testimony to the correctness of our principles. Something more was needed; it had been obtained, and that not a system capable only of being called into operation in particular localities, but one of universal adaptation—benevolent, merciful, and purifying, as is the Christianity on which it is based, comprehensive as our glorious system. But (continued Dr. B.) were I actuated by no higher motive to help onward the great moral reformation Temperance men accomplish, surely a principle of patriotism and philanthropy would lead me to take part in the contest. I behold my country devastated and trodden down by the monster vice Intemperance. The drinking usages have entered into every ramifications of society, pervading every institution of public and domestic life with their baleful influence; false ideas of requirements of hospitality, long practices

habits and associations, have given them overwhelming popularity; poetry and music have lent their aid to uphold them—the minstrel and the bard desecrating the altars of genius to promote and illustrate the orgies of the Bacchanalian until at length it seemed to be a received fact, not to be controverted or impugned, that men could not be socially happy without the aid of intoxicating beverages. Such are the darker shades of the picture; but the darker are crowded with crimes of the deepest dye—vice in all its most appalling forms, destitution, disease, misery, and all the manifold ills to which humanity is heir—the inseparable circumstances of this species of sensual indulgence. Then, on the other hand, I behold a godly company of self-denying men lifting up a testimony against this time-hallowed system and its metemorphoses, who, while giving a practical exhibition of the untruthfulness of its dogmas, and proving that men may be indeed hospitable and social, and practise all the amenities of life in the largest measure and from the purest motives, without the aid of stimulating potions, form a rallying point where the poor inebriate may flee with the certainty of finding safety and protection; a refuge ground where all good men, whatever diversity of opinion they may hold on other matters—all who fear God, and seek His glory and the good of their fellow men—may meet, and mutually encourage and animate each other in following out this Heaven-directed plan of Christian benevolence and enlightened expediency for the abatement and destruction of a soul-destroying vice almost coeval with time, and which has grown and strengthened with the lapse of ages. Shall I not, as a patriot, cast in my lot with such men in the promotion of such a cause, and seek to aid them with all the influence and energy I can command?

The Rev. speaker went on to say, that he was aware that many plausible objections had been brought against the action taken by the advocates of Total Abstinence, as had been alleged against the promoters of every good work—some asserting that they went too far, while others contended that they did not go far enough—some deriding the impotency of their efforts to eradicate an irremediable evil, while others would have it that the teaching of the pulpit was sufficient to effect the desired result, and that the efforts of Temperance Societies were an undue interference with the mission of the Ministers of the Gospel. But the Bible did not indicate any exclusive mode of action, so far as human agency was requisite, for the attainment of a desirable result; we were not to confide implicitly in any one scheme of human device, but to prove all things, and hold fast that which is good. It was a great mistake to suppose an inconsistency in the same time preaching the gospel and sustaining such human agencies as we may believe conducive to the attainment of the end we aim at, while these are not at variance with the Word of God or the ordinances of the visible church. Was there, then, anything antagonistic between Christianity and the Temperance movement? If so, let it be made manifest, that the error might be seen and avoided. But (continued Dr. B.) perhaps some of our opponents can tell us of a more excellent way than that we follow for the accomplishment of our object. Let them then propound it, and if it proves its superiority by the test of experience, we will at once adopt it. But we will not be satisfied with one merely as good—we must have a better—for we require not only the principle, but the back interest which has accumulated while the proponents of the new system have been in opposition; but if no better plan can be produced, then let the meaningless opposition of our opponents cease. We are no litigants; we desire the attainment of a great good, we seek to acquire it by the means apparently best adapted to the end. Yet, while we desire not to throw the plans of others into the shambles, we will follow that which has so signally proved its efficiency until a better has been devised. In the mode of carrying out the system there may be much to blame, for every man has his favorite mode of action, his peculiar hobby; but until the great principle of our institution be proved unsound, let protest against alleged errors in management being used as an argument against the correctness of our principle, or the integrity of our motives. There was no Divine command making the use of intoxicating drinks compulsory; were such the case, the injunction were decisive, and abstinence inexorable. Much irrelevant matter, indeed, had been mooted about these beverages being "good creatures of God," and our duty to partake of them as such; on the same showing, every poison the result of chemical action might be denominated a good creature of God; and it be deemed sinful to reject it. But in this, as in other matters, the wisdom of God is manifested, not in the giving of a special command to partake or refrain, but in leaving men to be guided, according to the situation they may occupy, by the rule of enlightened Christian expediency; and we are not left without the teaching of the example of holy men of God when placed in similar circumstances. Paul held that it was "good neither to eat flesh, nor drink wine, nor anything whereby thy brother

stumbleth or is offended, or is weak, and he resolved, if meat were to offend, to eat no flesh, stood, and surely the same could be said of intoxicating drinks—we offend no man, truth of the assertion. And when I see a brother or a friend led away by the ensnaring contagion of the example of a spirit-drinking professor, until having less self-control and weaker power of resisting sensual appetite than his tempter, he is engulfed in the vortex of this infamous maelstrom? Are not families befouled by the ruin of their natural protectors—society by the loss of multitudes of its legitimate props—the church by the destruction of thousands of her members and office-bearers? And Christian ministers offend many godly men of eminent and Scriptural desires, and deprive themselves of much influence they would otherwise possess, by their rejection of the practical exposition of the command to self-denial and universal benevolence. If Paul, then, from a principle of Christian expediency, forbore the use of flesh killed in the shambles—an act guiltless in itself, yet having a tendency to induce sin in part of his weak brother—how much more is it a Christian duty in these latter days when Intemperance is making havoc of the world and of the church of the God, to abstain from an article less necessary than was meat to the apostle, if doing we remove a stumbling block out of our brother's path! The Bible gives no direct rule for our guidance in a multiplicity of circumstances, but laying down certain grand principles, enjoining us to walk according to the law of Christ, and forbearance, and where no rule is given, to act according to the dictates of enlightened Christian expediency and we claim for the advocates of Abstinence the right to make such application. There is nothing in the testimony of God against their practice—his silence is in its favor. Some persons say that while they have insuperable objections to joining us, they yet adhere to principles in practice—they are abstainers, and in private they give testimony to the cause of Temperance. Well, we are glad to have such a money, if given in good faith; but men will never forward our cause, or abate the ravages of Intemperance. Our system must have a local habitation and a name; the sincerity of such persons is very questionable, and it is inconsistent with honesty and self-respect to refuse to make a public profession of what we favor in private. They object to binding themselves by a pledge. "What!" say they, "do you doubt our honesty, that you exact a pledge of us?" They hold such unlawful. And does not every bank bill that is issued contain a pledge? What is every promissory note signed by persons in business, but a pledge? Do not servants pledge themselves to serve their masters—wives to obey their husbands? The whole system of society is based and carried forward by means of pledges, and so, in this association, there are some means to guard against desertion and to protect the consistent. My pledge is not h v, and may be pronounced at will; yet it is a pledge means to consistency and to temptation. Many a foolish fellow dashed against his previous determination to take a little; but when he is known to have pledged himself to abstain, may refrain from urging him, and the failure will prove an auxiliary to his resolution. But, independently of all other considerations, there must be a barrier between those who abjure intoxicating drinks and those who deem them lawful—and that settles the question. Then it is asserted that many take the pledge and break it; this is a lamentable truth; but if those who are pledged fail in their self-denial, how much more likely are they to fall who have no such motive to induce consistency!

After answering several other objections to the principle of Total Abstinence, Dr. B. said there were some who objected to join the Temperance Movement because the societies were not religious associations. If not in itself religious, the giving religion fair play, promoted the regeneration of the Sabbath, and removed a great obstacle to the progress of the gospel. He believed that five-sixth of the crime that was committed might be traced in one way or other to the influence of intoxicating drinks. Were the principle of Total Abstinence generally adopted, religion would have free and full scope. Drinking habits went to diminish the efficacy of the preaching of God's word; it what availed it to preach the Gospel to man under the influence of strong drink? Of a truth God might remove walls of adamant, but we are not to look for such miracles but expect God's blessing on the use of rational means. It is the duty of all men to aid in removing every obstacle to the progress of the truth, and in letting an obvious duty, we sin against God. Some objected to the proceedings of Temperance Societies because they were not church efforts; but if such, they were consistent with the principles of the Gospel is willing to receive

to promote God's glory by the... of evil; there is room for all the... that can be brought into requi... needed, and good men ought... to help forward a good work... what has already been the... movement—how it has taken... glare with which fashion had... the drinking customs of society... it was not now deemed neces... exclude men from decent soci... because they disowned strong... drink, but that a man might be a total ab... stainer and yet not be deemed a fool—w... must admit that something had already been... attained, and that the cause was, even on... this showing, progressing. It had been... to bear them down by ridicule... attempt had signally failed. They... likened to the seekers for the... of the sun, the believers in alchy... and other dreamers of... but the comparison was not... these fancies had passed... like froth on the waters, the... ence was progressing with... making head against the in... erate opposition of wealth and fashion... etite and interest, so giving proof of the... hness of the principle; and, by the... of God continued the Rev. speaker... will maintain it to the end against... gainers.—(Applause.) The adv... of the cause were, however, anxious... all men with them, and they desired... would examine the subject in the... of God's word, and if they could not... their way, let them not at least blind... selves, nor excuse their estrangement... account of alleged errors in the man... ment of particular branches of the... ety, for which they would not be held... accountable. Let opposers either show... us a better way or join our standard.—

Mr. J. LINDSAY said he had often in his native land listened with admiration and delight to the eloquent appeals of the Rev. Dr. Burns, but never had he experienced these feelings in a higher degree than on the present occasion; and he felt that if it were unpardonable in so humble an individual as himself presuming to open after the cause had been so ably and sustained by their venerable who had now addressed them, but knew that the cause was one which he dignified by the advocacy of the as well as of the highest in the land. appeared not before them as one ha- bad or weak cause to sustain—as on a rock, and that the cause was against which the gates of hell could prevail.—(Applause.) Mr. L. here adverted to his admiration of the benevolence and self-denial which had animated Dr. Burns, at his advanced period of life, to go forth into the wilderness to proclaim the great principles of Total Abstinence as the only efficient means for reclaiming the inebriate, and preventing the uninitiated from becoming the victim of intemperance. In all ages of the world, great men had come forth the advocates of great principles, tending to promote the happiness of mankind. These had been dignified with the title of Reformers—after names came down to us adorned with glory. When we saw the frightful vices of intemperance was propagating, the crimes were perpetrating, the ruin she was accomplishing, we should do all in our power to stay her progress, to effect her destruction, and dare the world's opposition in the work.—The philosophy of drunkenness was a vast and exciting subject. From the earliest times, nations and their institutions had been defiled by this alluring vice. The heroes of ancient Greece and Rome had poured libations to the Dæmon of Intemperance, while their poets had sung his praises; the seducer had found a potent ally in the wine-cup, and to it the assassin had resorted for strength to accomplish his deeds of blood. He rejoiced to see such men as Dr. Burns, despite the world's frown, despite many opposing influences, coming boldly forward to aid the friends of humanity in this high prize. Oh! let us catch the high inspiration of such leaders, and follow as soldiers engaged in so glorious a cause, in the full assurance of victory. We are glad to see so many happy faces, and many friends who had met to celebrate the assistance in emancipating the worse than negro bondage; and to aid the poor drunk-

ard struggling with his besetting sin, like Laocœon in the folds of the serpent. And how many (continued Mr. L.) offer no opposition to the destroyer, but pass down to the grave in apathetic indifference, the victims of moderation, believing all is right. He quoted the cases of many great men who had been struck down by intemperance—dwelling on the case of Robert Burns, whose genius he extolled while he mourned his habits of inebriety. He who had shown the might that slumbered in a peasant's arm, and proclaimed the rights of humanity in "A man's a man for a' that"—what might he not have been, but for the Circean witchery of the bowl?—Mr. L. went on to prove, by a variety of arguments, the evils of drunkenness; and from the criminal calendars of our towns and cities, and the coroner's inquests and newspaper reports, the large amount of misery and destitution consequent thereon. He argued that Nature herself, through all her works, in the habits of all her creatures, was on the side of those who rejected intoxicating drinks, and showed her indignation at such as violated her laws, by plucking the roses from their cheeks and planting them on their nose. The speaker here drew the picture of an inebriate reeling under the influence of strong drink—the tyrant of his household, the destroyer of his family's peace, the pest of the neighborhood, the outlaw of society—pointing to the contrast between such a one and the brutes. Horses drank but to allay the cravings of nature, the cattle visited the brook to assuage their thirst; but man—man, created in the image of God, drank to satisfy the demands of a worse than brutish appetite. The speaker, after making several classic allusions to the strength of Hercules, the fire of Prometheus, &c., asked who were the opponents of the cause? None cared openly to oppose it—its enemies had sense enough to hold their tongues, while they sought silently and insidiously to retard its progress. Mr. L., remarking on the beautiful situation of Guelph, and the prosperous appearance of the adjacent country, said it depended almost entirely on the exertions of Temperance men now, whether it should maintain a sober and moral population, or be the residence of a drunken and degraded people. Rather than the latter should be its fate, it had been well it had remained a wilderness, tenanted by the red man or the wolf. He spoke of the responsibility that rested on society, and the duty owed to posterity; of the scenes of drunkenness he had witnessed in Glasgow, New York, &c., and of their consequences as detailed in the Police reports of these and other great cities. Bar-rooms he defined as Men-traps set to catch the unwary, and depicted tavern-keepers as clapping their hands and hurraing in the prospect of victims. There was, he said, a rail-road from the tavern to the poor-house, and most papers could trace their ruin to the bar-room. Commenting on the treatment and language generally used by the tavern-keeper to his exhausted customer, he told of some of Cruikshank's "Illustrations of the bottle," and quoted the finale of the inebriate almost denied Christian burial—

"Rattle his bones over the stones— He's a poor drunkard whom nobody owns." The speaker went on in energetic language to depict the woes the world had suffered under the baneful despotism of alcohol. He sought illustrations in ancient and modern history, in the wars of the Crusaders, in the campaign of Bonaparte in Russia, in many a tale of misery handed down by history, but seemed to be able to find none that might fittingly portray the fearful havoc of this destroying angel. He entreated the slaves of the bowl to abjure their besetting and enslaving habits, and, in pity to their children yet unborn, to renounce the cup which blinds while it poisons both body and soul. Some were dispirited, he said, by the idea that a long period must elapse ere the conquest could be finally achieved. "You may not live to see the day, but is it nothing to you that your children's children shall walk in freedom—that future generations shall arise to bless you for your exertions in this God-like cause?" Stroug Drink (continued Mr. L.) is not necessary to inspiration; Milton and Bunyan wrote under the inspiration of the God of Truth, not of the fiend of intemperance. Nor is it necessary to Christian practice; Howard and Fry walked in the footsteps of their great Master—went about doing good—without the aid of alcoholic stimulants.—(Great Applause.)

"The Old Oaken Bucket"—Air, "The Flower of Dumbland," by the Choir. Music by the Band. Rev. Mr. GRIFFIN, after some prefatory remarks, said:—There is scarcely a subject to which it is more difficult interestingly to direct the attention of public assemblies, than that of total abstinence; not, he believed, because the public generally attach no importance to the matter—not that they do not see that their interests, the interests of their families, the interests of their country, are closely connected with its prosperity; but that the subject has been so fully discussed, the principles of the society are so well understood, the powerful reasons that press it upon our consideration are so distinctly recognised, and every feature of its constitution has been so clearly presented, that he undertakes a hopeless task who attempts to throw any fresh light upon the subject.—To that task he had not the presumption to address himself. As all the material has at one time or another been worked into the edifice, (continued Mr. G.) it only remains for us, on such occasions as these, to put you in remembrance. As Scott's well-known poet inquired, "Shall old acquaintance be forgot and never brought to mind?" so we are disposed to say, "shall those noble principles which we have cherished—which in by-gone days were so fully pressed upon our attention—and which, under the blessing of God, have done so much for us and ours—shall these noble principles be forgot and never brought to mind?" Unanimously we respond, "No, never!" and although much

fortunately standing side by side with distillers, grog-sellers, tipplers and drunkards, as common enemies of this cause, the cause of humanity. The Temperance Movement has certainly sufficient attractions to press it upon the attention of all classes of the community, it has claims not only upon the support of the followers of the Lamb, but upon men of every possible description of character, and in all possible circumstances of life. It attracts not by pompous display, or noisy achievements—but, like the religion of Christ, whose interests it promotes, and to which in every respect it bears so strong a resemblance, silent and unobserved it penetrates into the heart of society, and conveys its blessings in rich abundance through unseen channels, the results of which are clearly seen in the altered temporal circumstances and moral reformation of individuals and of families. There is a principle at work which heals many a serious breach in the church—which restores to usefulness many an important member of the community—which saves from destruction the wealth of the opulent—which strips off the rags of the wretched, and sends them out into the world in comfortable apparel—which gives an air of cheerfulness and comfort to many a domestic circle—which cements in blissful union discontented and divided families—which promotes the temporal and spiritual prosperity of families and of communities, and augments the peace and wealth of the nations. Say not that it is religion only that accomplishes these important changes. It is indeed religion, but religion employing Total Abstinence as the instrument. We ask for no more satisfactory evidence that she enjoys the Divine approbation, than the successful result of her exertions. And these are the considerations that recommend our principles to the attention of every Philanthropist, of every Christian. These are the attractions they possess, and which we believe are sufficiently powerful to move every properly constituted mind to their adoption. It is a most consoling thought, that even in this age of dram-drinking and inebriety our society has not presented her attractions in vain to all. Hundreds in our own neighborhood, and thousands in the world, are uniting their energies in extending its influences, and whose high and laudable ambition it is, to cause all who are suffering from the dire effects of drunkenness to participate in the benefits which our association distributes amongst all her sons and daughters with profuse liberality. It is the business of Temperance men to hold fast that whereunto they have attained, allowing no discouragement or reverses of fortune to damp the ardour of their devotion, or affect the strength of their attachment. At the same time, it is well to calculate on and to be prepared for adverses. Look at the history of the Religion of our blessed Saviour. With what unexampled prosperity were the exertions of its disciples attended for a season! but how soon were these bright prospects darkened by the clouds of adversity, and how long and how dark was that night of error in which our religion was shrouded—how deeply she was buried in the prevailing corruptions of the dark ages! but behold! she outlives these reverses—she comes up from her polluted grave, unstained by the corruptions that cloyed her, and now that the shades of a long protracted night are withdrawn, she appears in all her native loveliness, and exerts all her native vigor. From this important fact let us gather instruction and encouragement in every good work. Troublesome times may be anticipated, reverses similar indeed to that which our holy religion has suffered may be endured. To some extent in appearances at least we may have already entered into those difficulties which wise men were taught to expect. Now is the time for union and effort; and as others before us, for whose memory we cherish the most sacred regard, have honored this cause by their consistency and benefited it by their noble and self-denying exertions; "Let us walk by the same rule and mind the same things," taking advantage of every possible circumstance to promote the progress of this glorious cause—going with tears to the drunkard and with petitions to the throne of heavenly grace, for a blessing on our self-denying efforts—and finally ascribing every beneficial result of our labors to God who "giveth the increase."—(Much Applause.)

Tempérance Hymn—Air, "Scots wha hae," by the Choir. Music by the Band. Mr. R. McLACHLAN.—Mr. Chairman and Fellowmen:—It is a strange and unaccountable fact, that the greatest discoveries in science, morals, literature, and the arts, have, on their first announcement to the world, been received with determined and malignant opposition; for, there has always existed a class of men who are the declared enemies of all improvement. These, my friends, are the stand-still party—these are the immovables, who worship everything which is old and antiquated.—Everything which is silvered over with the dust of antiquity begets in them a species of idiotic veneration; injustice and tyranny they are willing to defend, merely because these have been established upon earth. The British view of intemperance they defend, like old Shylock, quoting Scripture while they do so. Because war and misery, because intemperance and immorality have existed time immemorial, according to their philosophy, they ought to exist for ever. Social improvement, or the idea of leaving the world a little better than they found it, they do not understand, or look upon it merely as a dream of benevolent enthusiasm; and it is a fact old as the days of Socrates, that they have hunted and hounded to death almost every moral reformer. Little more than a century ago, they fired the fagot by which women, merely because they were wrinkled, old, and poor, were immolated for the imaginary crime of witchcraft. 'Tis the same class of mind which now opposes

the teetotal movement; and I have not the least doubt that, when our children's children read the horrid annals of intemperance, they will regard these individuals with something of the same feeling in which we now look back on the ghost-like, immoral blackguards, who have all along been a stumbling-block in the way of improvement. After contrasting the above class with the progressive party, Mr. McL. went on: Let us select from the vast catalogue of misery which intemperance has entailed on society one solitary picture—that of the poor prostitute. I do not insinuate that intemperance is the cause of all the prostitution which exists in society; but I do assert that it is the cause of a large proportion thereof. Is there in nature a more melancholy object than a woman who remains nothing of her sex but the name—who retains none of that virtue and modesty which it is the glory and pride of woman to possess and exhibit to such an extent, that, though weaker, both physically and mentally, than her lord, yet, from the strength of her moral nature, she is in fact the ruler of society, and without her man would be a grovelling savage? But the prostitute has thrown all womanly attributes aside, and is in fact a fallen angel; and yet that bloated bawd, who stands on the public streets proclaiming both body and soul for sale, was once, perhaps, the pride and beauty of her native village; in her infancy a dotting mother clasped her to her bosom, and fondly hoped that her daughter's lot in life would be happier than had been her own, and offered up prayers to the throne of God for her preservation as fervently and as sincerely as though she had been heir to the throne of Queen Victoria. Did virtuous females but know the awful load of sorrow, shame, and suffering endured by their frail sisters, methinks that self-preservation would induce them to contend with the destroying angel, and resolve to taste not, to touch not, the accursed potion.

The speaker, addressing himself to the more youthful part of the assemblage, went on to point out the propriety of storing their minds with useful knowledge, from the fact that when intellectual enjoyments were wanting, the lack was too frequently supplied by artificial stimulants, and urged them to the pursuit of knowledge, from its capability of conferring on them the power of holding converse with the great and the gifted of every age and every clime—men who though dead still speak—whose spirits in fact still walk this earth and hold communion with us. Temperance Glee, by the Choir. Music by the Band. Rev. R. J. WILLIAMS moved: "That the grateful thanks of the meeting be offered to the Rev. Dr. Burns, and the other gentlemen from a distance, who have on the present occasion so ably advocated the cause of Total Abstinence." Mr. W. regretted that want of time prevented him from entering upon and discussing the subject of Total Abstinence. Until last night he had not supposed that he should be enabled to take part in the Temperance Festival, having the intention of being to-day in a distant part of the county on professional duty. Since he became aware that he should have an opportunity of witnessing the present demonstration, he had devoted several hours of the night to the preparation of material for an address. He mentioned this in proof of his hearty good will to the cause; for the arguments and eloquence of the aged and venerable gentlemen who had to-night addressed them with so much acceptance, had left but little to be supplied; yet the material was inexhaustible, and notwithstanding the cogent arguments of one friend, and the classic allusions and powerful appeals of others, something might still be urged in advocacy of the cause they were met to promote. He looked to another opportunity of upholding the principle of Total Abstinence in their presence. Mr. D. SAVAGE, in seconding the motion, said, that although he had previously had the pleasure of hearing Dr. Burns, when hundreds hung on his lips as if spell-bound, he had never listened to him with so much gratification as on the present occasion. He was glad he was not one of the Rev. gentlemen present who stood opposed to the cause of Total Abstinence, and who must have written under the severe castigation administered by the different speakers; and he would not be surprised if, on the ensuing Sabbath, some whisperings might escape their lips in commendation of the "good cause of Temperance." A convincing proof of the power of the worthy Doctor's arguments was to be found in the fact, that since the commencement of the meeting seventy-five names had been added to the list of pledged teetotallers. (Applause.) Drunkards are exclaiming "Curse the Drink," resolving to break from the thraldom in which they have been held, and to join our ranks. Mr. S. then alluded to certain individuals of intemperate habits who had recently applied to him with the intention of signing the temperance pledge, and whom he had counselled to delay and think over the matter, fearing that unless thoroughly convinced of the propriety and necessity of the act, their reformation would be of short duration; he hoped these persons were present to-day, to benefit by the convincing arguments and powerful appeals addressed to the meeting. In reviewing the history of the great Temperance Reformation, he could not but mark its progressive character. First, there had been the Temperance Movement in England commenced some five-and-twenty years since, and which was then thought capable of accomplishing all that was desired, but which failed to realize the expectations of its promoters; next came the more stringent requirements of Total Abstinence; and now, as a climax, we have "The Sons of Temperance," who, in addition to the hold obtained on the conscience, had a powerful grasp on the pocket, requiring an initiation

fee and weekly payments, which were forfeited by a violation of the pledge; and this latter association had made proof of its efficiency, inasmuch as while the older societies were alleged to have lost 50 per cent. of their members, "The Sons of Temperance" had retained ninety-five per cent. of the many thousands who had joined them. He most cordially seconded the vote of thanks. FINALE—National Temperance Anthem, "God Save the Queen," by the Choir and Band. The Rev. R. J. Williams closed the proceedings with prayer and benediction. In the evening, Dr. Burns delivered an argumentative and eloquent address to a crowded auditory in the Free Church, from 1st Cor. chap. vi, verses 19 and 20,—so concluding a Festival, the remembrance of which will be long cherished by the friends of Temperance in this vicinity, and which has already resulted in a large accession of members to the Society in this place.

REMOVAL. F. W. GALBRAITH RESPECTFULLY informs his customers and the public generally, that he has removed from his late residence to the Shop next door to Mr. Harris' Bakery, between Mr. Sandilands' Store & Thorp's Hotel, Market Square, where he intends keeping on hand and making to order, Saddles, Bridles, Harness, Trunks, and all other articles connected with his trade. Spurs, Curry Combs, Horse Brushes, Mane Combs, &c. constantly on hand. F. W. G. would add that the strictest attention will be paid to all orders; and he respectfully solicits a continuance of that patronage with which he has hitherto been favored. Guelph, July 30, 1850. 162-3m

Great Reduction in Prices of BOOTS AND SHOES. COW & ORME respectfully announce to their friends and the public generally, that they have now on hand the largest and best assorted Stock of Boots and Shoes ever offered for sale in Guelph, which they will sell at the following unprecedentedly Low Prices:— Gents' Calf Boots, 20s Ladies' Cashmere 10s Kip do. 17s 6d Prunella do. 7s 6d Cowhide do. 13s 6d Calf do. 8s 6d Cobourg do. 8s 6d Patent Slips do. 3s 7 1/2 Slips do. 5s 6d Common do. 3s 6d Misses', Boys', and Children's Boots and Shoes, proportionately low. G. & O. would invite inspection of their present stock of Morocco and Patent Leather, and French and English Calf, which will be found of excellent quality, and well adapted for Ladies' and Gentlemen's Fine Dress Boots; and which they are prepared to make up in the newest and most fashionable style, and on the shortest notice. Guelph, May 4, 1850. 150-4f

REMOVAL. THE Subscriber begs to inform his friends and the public in general, that he has removed his TAILORING BUSINESS TO THE PREMISES NEXT DOOR to the HERALD OFFICE, where he hopes by moderate charges, punctuality, and good workmanship, to merit a share of their support. Furnishings cheap for Cash. ALEXANDER EMSLIE. Guelph, 26th Feb., 1850. 140-4f

BOARDING SCHOOL. WILLIAM WETHERALD, having been engaged for some years in private as well as public Tuition, respectfully intimates that he can accommodate a few additional Pupils, to whose domestic comfort and literary progress the closest attention will be given. The course of instruction embraces the following branches:—English grammar, Writing, Arithmetic, Book-keeping, History, Geography, Latin, Geometry, the theory of Land Surveying, and Algebra. Terms for Board and Tuition. PER ANNUM. For boys under 12 years of age, £13 Between 12 and 16 do. 16 Above 16 do. 20 Erasmus, 6th month 7th, 1850. 155-1y

BURLINGTON LADIES' ACADEMY. THE SIXTH ACADEMIC YEAR of this Institution will commence on THURSDAY, the fifth day of September, under improved circumstances. For particular information, see Circular, which may be obtained by application to D. C. VANNORMAN, A. M., Principal. July 9, 1850. 160-6w

EDUCATION. MR. JOHN FRANCK, Assistant Master in the Guelph Grammar School, respectfully announces that he is prepared to receive a few more Boys as Boarders, whose Education will be conducted under the joint superintendence of the Head Master and himself. Mr. F.'s residence is situated close to the Town of Guelph, and within a short walk of the new Grammar School. Guelph, July 9, 1850. 156-4f

BACON AND OATS. A large quantity of the above for Sale for Cash. JAMES LYND. Guelph, 15th July, 1850. 160

SUPPLEMENT TO THE GUELPH HERALD.

GUELPH, CANADA WEST, SATURDAY, AUGUST 3, 1850.

PROCEEDINGS AT THE GUELPH TEMPERANCE FESTIVAL, Thursday, July 25th, 1850.

The Midsummer Festival of the Guelph Temperance Reformation Society was held here on the 25th ult. Several circumstances, beyond the control of the Society, combined to prevent the attendance of many friends from a distance, and so to render the demonstration less striking than had been anticipated. The Committee had selected an earlier day for the celebration, but were under the necessity of altering their arrangements to suit the engagements of the Rev. Dr. Burns, to whom the friends of Total Abstinence in this vicinity are under lasting obligations for his invaluable assistance on the recent occasion, so readily vouchsafed and so cordially bestowed. In consequence of the delay, harvest had already commenced in several of the adjoining townships, preventing the attendance of many friends in those localities, and several divisions of the "Sons of Temperance," and other friends of the cause, in Erin, Esquimaux, &c., had already made preparations to attend the Great Celebration of the Sons of Temperance held in Toronto on the same day; yet, notwithstanding these and other outward circumstances, the celebration was certainly the most enthusiastic, and the attendance the largest that has ever been congregated in Guelph on a similar occasion.

The proceedings were commenced by the "Sons of Temperance," in their regular, bearing a white silk banner (with the inscription Love, Purity, Fidelity; the title of the Division and date of institution) and preceded by the Mechanics' Band, marching to the Pavilion in Quebec Street, being joined on the route by the Juveniles.

The chair was then taken by Mr. D. Savage, one of the Vice Presidents of the Society, the Band taking their places on an elevated platform to the left, and the "Sons" to the right of the Chairman.

The Rev. J. Spence having opened the meeting with appropriate prayer, and the Band having played the "Missiary Hymn," Mr. J. Ferguson addressed the assembly.

Mr. Ferguson.—We have assembled today to lean up for recruits for the Cold Water army; and when in the course of the day you shall have learned the nature of the service to which you are invited, I hope you will not only be willing, but anxious to enlist. It is indeed a just, an honorable, a mind-elevating, a world-empowering, and a God-glorifying service; and, my friends, we need recruits; for though we can already bring into the field an army of twenty millions, yet that field is so large, and the devoted followers of the old tyrant Alcohol so numerous, clothed as they are in all sorts of liveries—not a few, from long campaigns and sore privations in his service, having garments which may literally be styled "coats of many colors"—that he has been enabled as yet to keep the field on which he has stood for many centuries, warring against the best interests of man. I have heard of a military officer who astonished an elevated simple-minded peasantry at a country fair, by his glowing description of the honors, the pleasures, and the ease of the soldier's life; when an old beggar, who had been long in the service, hoisted his meal pock on the top of his staff, and with stentorian lungs exclaimed, "Behold the end of it!" But, my friends, we have no fears of such an unpleasant interruption to this day's proceedings; for we defy any man to refute the statement that peace and plenty are the present rewards of the Cold Water service, and a degraded because a drunken population emancipated will be "the end of it." Our friends who will address you this day will prove that this is a good cause; and I hope you have come here with minds free from prejudice, and ready to ask, "In what channel shall the healing waters of my exertions run, so as to penetrate and cause to bloom with lovely verdure the moral wilderness around me?" And if an institution calculated to have such an effect is proved to exist—if you cannot look to the right hand or to the left without discovering broad traces of the march of a mighty Regenerator, I hope you will not hesitate in declaring yourselves upon his side. I trust none of you will act the insipid part of those who inquire whether or not the movement has become fashionable; that none of you will call upon our secretary with the view of looking over the roll of membership, to ascertain whether or not the name of Mr. so-and-so, or the Rev. this or that, be upon it; but that you will consider that your God and your country demand from you personal exertion in the cause of improvement, and that you should be ready to discharge your duty. Ah! my friends, were more here to our brethren glowing in our bosoms, were the blessed teachings of Christianity in more active and constant operation, the hivers of Total Abstinence would be in a great want uncalled for. It is, we fear, a want of these heaven-born principles and feelings—it is a being more in love with the customs of a "world lying in wickedness," than with what is morally excellent and upright—which engenders such swiftness, and provokes hostility to the great Temperance movement. And our advocates will proverbially say, that it is morally a good, but a pleasant duty, you are called to perform. Yes! to contemplate the workings of all benevolent institutions, to

mark their progress, but more especially to increase their success by our own efforts, constitutes employment most transporting to the mind, while at the same time it is most beneficial to society around us; and were we to participate more largely in such pleasing sensations, we would labor yet more and more for their increase. As it is, how many are there who have no such sweet experience! The dull monotony of life which so many exhibit—rising, dressing, eating, drinking, spending their time in most frivolous diversions or vain amusements, and then retiring to rest again, without having done one action for which society has cause to thank them, or by which any claim is established to the gratitude of an unborn posterity—is becoming to all right and truly feeling, and most willing to the surrounding community. Dissatisfied with themselves, and admired by few, men thus go on adding day to day, and year to year, until the judgment of their wasted hours is brought to a termination, and death, the grizzly king, in mercy to a hurled world, puts forth his hand, and draws them beneath the surface of that clod they have so long and so dishonorably trod. Poor creatures! who would envy them? However high their rank, however much wealth they may possess, they are nevertheless objects of unfeigned pity; but the man whose life is the soil of molting improvidence—who cannot look upon a year, but he would hasten to wipe it away—who cannot bear a sigh heaved, but he would fly to the mourner, and whisper "Peace, be still!"—such is the truly great man, though the gods of fashion and of fortune may scowl on him as they pass, nor deign to own him as a man and a brother.

The speaker then went on to denounce the conduct of those who say they admire the cause of Total Abstinence, while they refuse to come out in its support; and spoke of a gentleman who, at the close of a public meeting, said that he had no objections to Total Abstinence, that he could say from his heart he wished the work God speed; but that he could not see his way into it. He [Mr. F.] was puzzled to know why darkened his way, when he had no objections! The speaker related an anecdote of an old woman in Scotland, who went on a Sabbath day to a grocery where whisky was sold, and asked for a supply of oil for her lamp. The profane pious dealer told her that he did not traffic on the Lord's day. Next Sabbath she went to the same store and asked for a gill of whisky, which was readily supplied, when the old woman said she did not need it, and would not take it; for as he would not sell her oil to enable her to see to read her Bible, he should sell her no whisky to make her blind so that she could not see to read it. The blinding influence of strong drink, in the speaker's opinion, hindered many from seeing their way into a Total Abstinence Institute. Mr. F. dwelt at considerable length upon the patriotic character of the Temperance enterprise, and made some reference to our own town and neighborhood—the number of tavern-keepers who had gone down to the drunkard's grave during the few years he had resided in Guelph, and expressed his belief that others were following in the same path to the same melancholy doom. The poor mechanics tottering on the brink of the grave, who a short time ago was as amiable as any of his class—and the respectable poison vendors, knowing his condition, and still supplying him with the drug about to send his body to the dust, and his soul to an unprepared tribunal; the widows and the fatherless, whom strong drink had bereaved, since the last Temperance Festival, bereaved, were brought under review; and it was shown that since we had the power to put an end to such "horrid cruelty" and suffering, while we yet permitted them to continue, it would form a foul blot on our boasted patriotism and professed Christianity—it would be an ugly stain, which not all the false polish of sophistry could render invisible—it would be a wound, deep, painful, and irreparable save by the balm of penitential tears, followed by determined exertion to eradicate the foul plague-spot from our country's conscience, that so hell and the grave may no longer be satisfied with the wreck of our noble sons and our lovely daughters. Mr. F. continued: Had men, instead of looking on with cold indifference—had men, instead of wrapping themselves up in the filthy robe of selfishness and self-sufficiency, and asking us continually "And my brother's keeper I"—had men, instead of so doing, with heart and soul helped onward the Temperance Reformation, what a few years ago, our first notes of peace were sounded they our bleeding country, long ere the 25th of July, 1850, had arrived, ours might have been the glorious boast, Canada without a drunkard! How many signs that have rent the midnight air had never been heaved! How many hearts beating high with delight had been amongst us! How many parents had been spared the overwhelming pangency of laying in the drunkard's grave the remains of their beloved offspring! Sorry am I to say, men in general did not so act. Sorry are we to see such lukewarmness still existing; for, speak of it as men may, while respectable people indulge in strong drink, while Christians will not deny themselves for

their brethren's sake, drunkards in all their misery will arise, and have and desolation abound in our Province. But the time of apathy and indifference, I trust, has passed, and the season of energetic exertion commenced. The River of Death will, by God's blessing, soon be dried up. The Monster Intemperance must by human instrumentality be slain. Up, then, to the work! On to the combat!—Come on—come all!

"Gentians! see, your country decried! Strong drink hath sully'd our land's troops; Stalk thro' your Jand—You know your duty!"

"During Mr. Ferguson's address a heavy shower of rain fell, and it was consequently deemed advisable to abandon the idea of the procession originally intended; on the weather clearing, however, the Band struck up "Blue Bonnets over the Border," and the procession was arranged in the following order, yet shorn of its fair prospect by many declining, from the appearance of the day, to leave the Pavilion.

Grand Marshal on horseback, with flag, Juveniles, with their banner, inscribed "The Hope of our Country," Office-bearers of the Society, Members of the Guelph and other Societies with colors.

"The Sons of Temperance," The procession, having paraded the principal streets of the town, returned to the Pavilion, when, a blessing having been asked by the Rev. Dr. Burns, refreshments were served, during which the Band performed a variety of favorite airs.

C. J. Mickle, Esq. President of the Society, having called the meeting to order, said that a pleasing duty had devolved on him, in his being called to preside over the present large and respectable assembly, to welcome esteemed friends from a distance come to help forward this noble cause, and to behold the good will generally manifested towards the principle the society maintained, of which the proceedings of the day afforded striking evidence. He felt thankful for the tranquillity in which the societies were making such evident progress throughout the land. There was no agitation, no divisions, no opposing opinions; and where new associations had arisen, however these might differ in the detail of distinctive arrangements, they all advocated the great principle of Total Abstinence in the abstract, and he rejoiced to say, were all prospering as their warmest friends could desire. Tranquillity was of great importance to the progress of any great cause; although indeed popular tumults might be so overruled as to promote its success, yet it was generally found that when God designed a cause to prosper and to fill the land, he caused it to progress in a quiet, unostentatious manner, restraining the hands of opponents. When we look on the torrent plunging from the mountain into the valley, we behold a scene of agitation and turbulence, but with little beneficial result; when we behold the same river placidly pouring its waters along the level plain, we find that while it is not less deep, less powerful, nor less vigorous, it is far more useful and navigable. So, whatever agitation there may be without, he trusted the societies would forward their end tranquil in their progress, yet mighty in their results. Mr. Mickle then introduced the Rev. Dr. Burns to the meeting, expressing his earnest hope that the result of the address to be delivered would prove highly beneficial to the interests of the Temperance cause in the locality. (Applause.)

"A Noble Party"—Mr. "The Boatie Rows," Made by the Band.

Dr. Burns, on rising, expressed the gratification he experienced in beholding such an array of the supporters of the Temperance cause, and in seeing so many others congregated with the view of hearing what might be urged in support or defence of the principle of Total Abstinence. He rejoiced to bear witness to the cordiality, the peace, and tranquillity, with which the proceedings of the day had been conducted; and he was satisfied that such meetings, so carried out, were calculated to strengthen and to accelerate the great cause to which, in common with the hundreds that surrounded him, he had cast in his token of adherence. That cause, he rejoiced to say, was greatly prospering, its adherents largely increasing throughout the Province; and, in addition to the older institution, a new organization had recently sprung up—"The Sons of Temperance"—fellows workers in the same cause, fellow soldiers in supporting and carrying onward the same great enterprise. But whatever might be the variety of instruments employed—the principles evolved, the result effected, were the same, and the different sister associations would maintain a cordial union in pursuit of a common object. Wherever he might be called of Providence, wherever the opportunity might be afforded him, he should be found prepared to plead the cause of Total Abstinence, as, in his deliberate conviction, the only principle by which the heathen may be reclaimed and maintained in a consistent course, and the temperate placed beyond the reach of the Destroyer. (Applause.) It was, perhaps, dangerous to expect too great results from any one instrumentality; still we did well largely to

avail us of one, the success of which was daily becoming more obvious and indisputable.

Dr. B. went on to say that the principle embodied and embraced by the Society was one of immense importance, and was recommended by enlightened expediency. First, as a means of checking and subduing an acknowledged evil of immense magnitude, weighing down society as by an incubus upon its vitals; and also as a likely means of changing public opinion in regard to what ate called the drinking habits of society. It is, as he showed, a great matter to prove that it is possible for men to be hospitable, and kind, and courteous to one another, and to be socially happy in the proper sense of the words, in the use of beverages which enliven and cheer without intoxicating and degrading. (Applause.) In the second place, he showed that it is of great importance to furnish a rallying point for those who may desire to relinquish drinking habits, or to guard against temptation to over-indulgence, but who may be prevented from so doing by lack of those associations that might keep them in countenance—the love and the desire of society congenial to their own being, in most instances, the prevailing snares inducing a breach of the rules of sobriety. A monster vice arose over-ran and devastating the world; it was necessary that a public testimony should be lifted up against it; and he showed that the testimony Total Abstinence gave in opposition to prevailing customs and evils was clear, plain, intelligible, and pointed; no man could stand in doubt of its meaning, and all must feel its force. It implied a sacrifice in the exercise of self-restraint, which was to be favorably on society. Moreover, the plan of moderate indulgence had been tried, but had failed to achieve a conquest. The failure of other means, therefore, demanded the exhibition of a remedy more potent and less capable of misconception. He meant not to reflect on the means first put into operation; he would be loath to believe that all the pecuniary sacrifices, the labor, the self-denial endured by the proponents of the old pledge, had failed to procure a certain amount of good. No! the promoters of that movement had been the pioneers, the vanguard in the enterprise against a common enemy; and abstinence men were not disposed to undervalue the exertions of such precursors in a common cause. Still, it is true that the original Temperance scheme substantially failed, and something more thoroughly out-and-out in all its bearings, both as regarded the beverages used and the classes which used them, was demanded. Four inebriates of Baltimore first made the experiment of total abstinence; it is said to have been done in a frolic, with the view of ascertaining which could longest abstain from his favorite indulgence; they all held out for a week, and on comparing notes, the expression of satisfaction used by one was responded to by all; they were conscious the change was beneficial, and they formed the resolve to resolve to constitute themselves into a society and courageously to make head against the common enemy; and by their own mutually keeping one another in countenance, their courage was increased, and they determined and enabled to persevere in their resolution. Such was the origin of the Total Abstinence movement.

What had been its progress? When Dr. B. visited Baltimore six years since, the first promoters of the Society were still all alive, in good health, and walking consistently; and although for a period the number of adherents to the cause was extremely limited, yet within twenty years, twelve millions—[Mr. Ferguson, twenty millions.] A friend says twenty millions, continued Dr. B. Well, twenty millions of converts have through-out the world been added to their ranks. He would not be understood to assert that these had all continued steadfast; No! there had been many defections; but this was to have been anticipated, and was the natural concomitant of every great popular movement. That such has been the case, only makes more apparent the necessity of more strenuous effort for the emancipation of the slaves of intemperance, and more evident the strength and potency of the vice of which they are the victims. Thousands may have fallen, but millions have held fast their integrity; the exception only proves the rule. (Great applause.) Here, then, was a striking fact, an impressive testimony to the correctness of our principles. Something new was needed; it had been obtained, and that not a system capable only of being called into operation in particular localities, but one of universal adaptation—benevolent, merciful, and purifying, as is the Christianity on which it is based, comprehensive as, is that glorious system. But (continued Dr. B.) were I actuated by no higher motive to help onward the great moral reformation Temperance men are accomplishing, surely a principle of patriotism and philanthropy would lead me to take part in the contest. I behold my country devastated and trodden down by the monster vice Intemperance. The drinking usages have entered into every reformation of society, pervading every institution of public and domestic life with their baneful influence; false ideas of the requirements of hospitality, long practised

habits and associations, have given them overwhelming popularity; poetry and songs have lent their aid to uphold them—the minstrel and the bard deprecating the attributes of going to promote and illustrate the organs of the Bacchandiad, until at length it seemed to be a received fact, not to be controverted or impugned, that men could not be socially happy without the aid of intoxicating beverages. Such are the lighter shades of the picture; but the darker are crowded with crimes of the deepest dye—vice in all its most appalling forms, destitution, disease, misery, and all the manifold ills to which humanity is heir—the inseparable circumstances of this species of sensual indulgence. Then, on the other hand, I behold a godly company of self-denying men living up a testimony against this time-hallowed system and its metters, who, while giving a practical exhibition of the untruthfulness of its designs, and proving that men may be indeed hospitable and social, and practise all the amenities of life in the largest measure and from the purest motives, without the aid of stimulating potions, form a rallying point where the poor peoniate may flee with the certainty of finding safety and protection; a vantage ground where all good men, whatever diversity of opinion they may hold on other matters—all who fear God, and seek His glory and the good of their fellow men—may meet, and mutually encourage and animate each other in following out this Heaven-directed plan of Christian benevolence and enlightened expediency for the abatement and destruction of a soul-destroying vice almost coeval with time, and which has grown and strengthened with the lapse of ages. Shall I not, as a patriot, cast in my lot with such men in the promotion of such a cause, and seek to aid them with all the influence and energy I can command?

The Rev. speaker went on to say, that he was aware that many plausible objections had been brought against the action taken by the advocates of Total Abstinence, as had been alleged against the promoters of every good work—some asserting that they went too far, while others contended that they did not go far enough—some deriding the impotency of their efforts to eradicate an irredeemable evil, while others would have it that the teaching of the pulpit was sufficient to effect the desired result, and that the efforts of Temperance Societies were an undue interference with the mission of the Ministers of the Gospel. But the Bible did not indicate any exclusive mode of action, so far as human agency was requisite, for we were not to confide implicitly in any one scheme of human device, but to prove all things, and hold fast that which is good. It was a great mistake to suppose an inconsistency in at the same time preaching the gospel and sustaining such human agencies as we may believe conducive to the attainment of the end we aim at, while these are not at variance with the Word of God or the ordinances of the visible church. Was there, then, anything antagonistic between Christianity and the Temperance movement? If so, let it be made manifest, that the error might be seen and avoided. But (continued Dr. B.) perhaps some of our opponents can tell us of a more excellent way than that we follow for the accomplishment of our object. Let them then propound it, and if it proves its superiority by the test of experience, we will at once adopt it. But we will not be satisfied with one merely as good—we must have a better—for we require not only the principal, but the bank interest which has accumulated while the proponents of the new system have been in opposition; but let the meaningless opposition proceed, then let the meaningless opposition of our opponents cease. We are no ligots; but, desiring the attainment of a great good, we seek to acquire it by the means apparently best adapted to the end. Yet, while we desire not to throw the plans of others into the shade, we will follow that which has so signally proved its efficiency until a better has been devised. In the mode of carrying out the system there may be much to blame, for every man has his favorite mode of action, his peculiar hobby; but until the great principle of our institution be proved unsound, I protest against alleged errors in management being used as an argument against the correctness of our principle, or the integrity of our motives. There was no Divine command making the use of intoxicating drinks compulsory; were such the case, the injunction were decisive, and abstinence inexorable. Much irrelevant matter, indeed, had been mooted about these beverages being "good creatures of God," and our duty to partake of them as such; on the same showing, every poison the result of chemical action might be denominated a good creature of God, and it be deemed sinful to reject it. But in this, as in other matters, the wisdom of God is manifested, not in the giving of a special command to partake, or refrain, but in leaving men to be guided, according to the situation they may occupy, by the rule of "enlightened Christian expediency; and we are not left without the teaching of the example of holy men of God when placed in similar circumstances. Paul held that it was "good neither to eat flesh, nor drink wine, nor anything whereby thy brother

stumbleth or is offended," and he resolved, if meat were to offend, to eat no flesh, and surely the same rule would apply to intoxicating drinks. But some will assert that drinks we offend no man, and the truth of the assertion. Am I to say when I see a brother or a friend led into by the ensnaring contagion of the example of a spirit-drinking professor, until he is less self-control and weaker power of resisting sensual appetite than his tempter, he is engulfed in the vortex of this detestable maelstrom? Are not families ruined by the ruin of their natural protectors—society by the loss of multitudes its legitimate props—the church by the destruction of those who are its members and office-bearers? And Christian ministers offend many godly men of enlarged and Scriptural desires, and deprive themselves of much influence they would otherwise possess, by their rejection of the practical exposition of the command to self-denial and universal benevolence. Paul, then, from a principle of Christian expediency, forbore the use of flesh and wine in the shambles—an act negligent in itself, yet having a tendency to induce sin in part of his weak brother—how much more is it a Christian duty in these latter times when Intemperance is making her way to the world and of the church of the God, to abstain from an article less necessary than was meat to the apostle, if doing we remove a stumbling block from our brother's path! The Bible gives no direct rule for our guidance in a multitude of circumstances, but laying down certain grand principles, enjoining us to walk according to the law of Christ, and forbearance, and where a rule is given, to act according to the rules of enlightened Christian expediency, and we claim for the advocates of Abstinence the right to make such application. There is nothing in the testimony of God against their practice—experience is in its favor. Some persons say that while they have insuperable objections to joining us, they yet adhere to principles in practice—they are abstainers, and in private they give testimony to the cause of Temperance. Well, we are glad to have such a money, if given in good faith; but men will never forward our cause who abate the ravages of Intemperance. Our system must have a local habitation and a name; the sincerity of such persons is very questionable, and it is inconsistent with honesty and self-respect to refuse to make a public profession of what we favor in private. They object to binding themselves by a pledge. "What!" say they, "do you doubt our honesty, that you exact a pledge of us?" They hold such unlawful. And does not every bank bill that is issued contain a pledge? What is every promissory note signed by persons in business, but a pledge? Do not servants pledge themselves to serve their masters—wives to obey their husbands? The whole system of society is based and carried forward by means of pledges, and so, in this association, there are some means to guard against desertion and to protect the consistent. My pledge is not a vow, and may be annulled at will; yet it is a pledge to consistency and to perseverance in temptation. Many a foolish fellow, duced, against his previous determination, to take a little; but when he is known to have pledged himself to abstain, may refrain from urging him, and the probability of failure will prove an auxiliary to his resolution. But, independently of other considerations, there must be a barrier between those who abjure intoxicating drinks and those who deem them lawful—and that settles the question. Then it is asserted that many take the pledge and break it; this is a laudable truth; but if those who are pledged fail in their self-denial, how much more likely are they to fall who have no such motive to induce consistency!

After answering several other objections to the principle of Total Abstinence, Dr. B. said there were some who objected to join the Temperance Movement because the societies were not religious associations. If not in itself religious, the cause religion fair play, promoted the separation of the Sabbath, and removed a grand obstacle to the progress of the gospel. He believed that five-sixths of the crime that was committed might be traced in one way or other to the influence of intoxicating drinks. Were the principle of Total Abstinence generally adopted, religion would have free and full scope. Drinking habits went to diminish the efficacy of the preaching of God's work; it would availed it to preach the Gospel to man under the influence of strong drink. Of a truth God might remove walls of adamant, but we are not to look for such miracles but expect God's blessing on the use of rational means. It is the duty of all men to aid in removing every obstacle to the progress of the truth, and in reflecting an obvious duty, we sin against God. Some objected to the proceedings of Temperance Societies because were not church efforts; but if such, they were consistent with the Gospel, and were consistent with the principles of the Gospel, it will be willing to receive

to promote God's glory by the... of evil; there is room for all the... that can be brought into requi... needed, and good men ought... to help forward a good work... what has already been the... movement—how it has taken... glare with which fashion had... of the drinking customs of society... it was not now deemed neces... to exclude men from decent soci... because they disowned strong... drink, but that a man might be a total ab... and yet not be deemed a fool—we... must admit that something had already been... attained, and that the cause was, even on... this showing, progressing. It had been... to bear them down by ridicule... had signally failed. They... likened to the seekers for the... the believers in alch... and other dreamers of... but the comparison was not... these fancies had passed... like froth on the waters, the... was progressing with... making head against the in... appetite and interest, so giving proof of the... soundness of the principle; and, by the... help of God continued the Rev. speaker... we will maintain it to the end against... all gainsayers.—(Applause.) The advo... of the cause were, however, anxious... to have all men with them, and they desired... that all would examine the subject in the... light of God's word, and if they could not... their way, let them not at least blind... themselves, nor excuse their estrangement... account of alleged errors in the man... of particular branches of the... society, for which they would not be held... accountable. Let opposers either show... a better way or join our standard.—... Temperance men were desirous of finding... a better way if such were to be found, the... best way, and then to have a strong pull... and a pull all together, and with His bles... ing men should have cause to say that... helped us to do good, in our day... we have mingled in the dust.—(Much... applause.)

ard struggling with his besetting sin, like... Laocoon in the folds of the serpent. And... how many (continued Mr. L.) offer no op... position to the destroyer, but pass down... to the grave in apathetic indifference, the... victims of moderation, believing all is right. He... quoted the cases of many great men... who had been struck down by intemper... —dwelling on the case of Robert... Burns, whose genius he extolled, while he... mourned his habits of inebriety. He who... had shown the might that slumbered in a... peasant's arm, and proclaimed the rights... of humanity in "A man's a man for a'... that"—what might he not have been, but... for the Circean witchery of the bowl?—... Mr. L. went on to prove, by a variety of... arguments, the evils of drunkenness; and... from the criminal calendars of our towns... and cities, and the coroner's inquests and... newspaper reports, the large amount of... misery and destitution consequent thereon. He... argued that Nature herself, through all... her works, in the habits of all her crea... tures, was on the side of those who re... jected intoxicating drinks, and showed her... indignation at such as violated her laws, by... plucking the roses from their cheeks and... planting them on their noses.—The speaker... here drew the picture of an inebriate... reeling under the influence of strong drink... —the tyrant of his household, the pest... of his family's peace, the outlaw of soci... —pointing to the contrast between such a... one and the brutes. Horses drank but to... allay the cravings of nature, the cattle vi... sited the brook to assuage their thirst; but... man—man, created in the image of God, drank... to satisfy the demands of a worse than brutish appetite. The speaker... after making several classic allusions to... the strength of Hercules, the fire of Prometheus, &c., asked who were the oppo... nents of the cause? None cared openly... to oppose it—its enemies had sense enough... to hold their tongues, while they sought... silently and insidiously to retard its progress. Mr. L., remarking on the beautiful... situation of Guelph, and the prosperous... appearance of the adjacent country, said it... depended almost entirely on the exertions... of Temperance men now, whether it should... maintain a sober and moral population, or... be the residence of a drunken and deg... raded people. Rather than the latter should... be its fate, it had been well it had remained... a wilderness, tenanted by the red man or... the wolf. He spoke of the responsibility... that rested on society, and the duty owed... to posterity; of the scenes of drunkenness... he had witnessed in Glasgow, New York, &c., and of their consequences as detailed... in the Police reports of these and other... great cities. Bar-rooms he defined as... Men-traps set to catch the unwary, and... depicted tavern-keepers as clapping their... hands and hurraing in the prospect of vic... tims. There was, he said, a rail-road from... the tavern to the poor-house, and most... paupers could trace their ruin to the bar... room. Commenting on the treatment and... language generally used by the tavern-keeper... to his exhausted customer, he held... up some of Cruikshank's "Illustrations of... the bottle," and quoted the finale of the... inebriate almost denied Christian burial.—... "Rattle his bones o'er the stones— He's a poor drunkard whom nobody owns."

has been said about the awful consequen... of the sin of drinking, although the mis... ery produced by it has been presented... to our mind in almost every possible form, we... ask, is this a reason why we should now... refuse to open our ears to the piteous, the... mournful, the distressing cries of suffer... ing humanity? Is this a reason why we... should refuse to open our eyes upon the... dark scenes of wretchedness and woe, which... are so continually presented to us? Is this... a reason why we should discontinue our... exertions, which in days that are past... have been signally honored in removing... a vast amount of human misery, and plant... ing in the breasts of so many thousands, such... blessed consolations for the future? Nay, but... these are the very reasons why we should... redouble our exertions in the cause. In... stead of being assigned as an apology for... folding our arms in idleness, we ought to... consider the success that has accompanied... our efforts but as a motive to more zealous... and untiring exertions. It is not the time... to cease to labor when our work is before us, and... when the means of accomplishing that work... have been placed within our reach. For what... purpose have such glowing descriptions of... human wretchedness been afforded, and why... have such clear illustrations of the doctrine... of Total Abstinence been given? Not, surely, that... we should remain unmoved; but that we should... be animated to press forward a work which... will afford ample room for the display of all... the benevolence of the human heart, and that... we will put to the test the capabilities of... this system, the professed object of which... is to make drunkards sober and useful, throwing... its broad shield around the youth of our... country, and protecting them from the ravages... of the destroyer. To you who have not yet... taken part with us, we would say, Enter into... this field, and try this noble principle of our... nature; see if you have more benevolence than... you need.—Greatly are we mistaken if you will... not be obliged to enter into scenes that will... call forth the deepest sympathies, and stir up... all the commiseration of the human soul. Yes! put... this Total Abstinence system to work amongst... tipplers and drunkards, and let it derive its... energy from the Spirit of the living God, and... then shall we know what it is capable of accomplishing. There... is no danger in connecting yourselves with... the enterprise; its long history refuses to... afford a solitary instance of a single individual... sustaining injury in consequence of such... connection. You can lose nothing—you may... gain much; you may secure many a valuable... member to society, many a husband to the... wife of his early affections, many a father to... his destitute children, many a member to the... Church, and many a saint to Heaven. You may... gain much by identifying yourselves with... this movement—you shall lose and may suffer... much by standing in opposition to it. This... cause has suffered much from the determined... opposition of both saint and sinner. Satan... has succeeded remarkably well, much better than... his most sanguine expectations, in his efforts... to interrupt the workings of this system; he... has obtained the assistance not only of his own... subjects, (that was to have been expected,) but... also of a small number of the subjects of the... Kingdom of Heaven. It was to have been expected... that the greatest opposition would be made... to the progress of this cause, as every good... work has been opposed since time began; but... it was not to be expected that men whose hearts... are imbued with the principles of the Gospel... would be found numbered among the enemies of... a cause whose chief characteristic is that of... benevolence. In the history of this institution... the strangest fact presents itself—righteous... men at war with a righteous cause.—Satan... deriving aid from men in all ranks of society, and... of every description of character; some opposing... it from interest, and some opposing it from... principle. Certainly this ought to be a matter... of serious consideration with that man whose... life is devoted to the service of Christ. He... ought to know that no unholy cause, no matter... however it wear the garb of righteousness, can... ever prosper; and consequently, if this Institu... tion be evil, it must soon totter to its fall, and... that, too, without an effort on his part to effect... its overthrow; but if it be holy, it shall with... stand the most determined opposition.—The... reason that a cautious man once offered why... he would not oppose the religion of Christ, and... why he wished others to restrain, bears with... peculiar force upon this cause, and is sufficient... at least to induce Christians not to raise the... hand of resistance. "If this thing be of man... it will come to nought, but if it be of God"—what... then? nor men on earth, nor fiends in hell... can resist its progress—its march will be... onwards through the midst of its enemies, o'er... every land, and every sea, until it sways its... sceptre over an universal empire. Carefully... should the whole matter be weighed before... the servant of Christ assumes the character of an... antagonist, "lest," unexpectedly and to his... great sorrow, "he be found to fight against God." And serious as this matter unquestionably... is, there is no Christian who uses intoxicating... drinks as a beverage but must be considered... an enemy. It avails not that he say "I raise... no opposition to your exertions; I breathe not a syllable... to its discredit, but rather recommend it to the... consideration and favorable notice of all;" for... who does not know that actions ever speak... louder than words? What our respected Saviour... said to his disciples respecting those of whom... they complained as not following with them, may... be said with great propriety in reference to... those men who, while they refuse to co-operate... with us, at the same time make the greatest... professions of kindred sentiments and aspirations.—He... that is not with me is against me." These men... are not in their feelings, their views, nor in... what is of more account, their practice; and... consequently they must be against us. Holy men... we verily believe many of them brought to mind? Unanimously we respond, "No, never!" and although much

fortunately standing side by side with... distillers, grog-sellers, tipplers and drunk... ards, as common enemies of this cause, the... cause of humanity. The Temperance Movement... has certainly sufficient attractions to... press it upon the attention of all classes... of the community, it has claims not only... upon the support of the followers of the Lamb, but... upon men of every possible description of... character, and in all possible circumstances of... life. It attracts not by pompous display, or noisy... achievements—but, like the religion of Christ, whose... interests it promotes, and to which in every... respect it bears so strong a resemblance, silent... and unobserved it penetrates into the heart... of society, and conveys its blessings in rich... abundance through unseen channels, the results... of which are clearly seen in the altered... temporal circumstances and moral reformation... of individuals and of families. There is a... principle at work which heals many a serious... breach in the church—which restores to... usefulness many an important member of the... community—which saves from destruction the... wealth of the opulent—which augments the... scanty store of the poor—which strips off the... rags of the wretched, and sends them out into... the world in comfortable apparel—which gives... an air of cheerfulness and comfort to many a... domestic circle—which cements in blissful... union the disunited and divided families—which... in a thousand different and unseen ways... promotes the temporal and spiritual prosperity... of families and of communities, and augments... the peace and wealth of the nations. Say not... that it is religion only that accomplishes these... important changes. It is indeed religion, but... religion employing Total Abstinence as the... instrument. We ask for no more satisfactory... evidence than she enjoys the Divine approbation, than... the successful result of her exertions. And these... are the considerations that recommend our... principles to the attention of every Philanthropist, of every... Christian. These are the attractions they possess, and which we believe... are sufficiently powerful to move every properly... constituted mind to their adoption. It is a most... consoling thought, that even in this age of... dram-drinking and inebriety our society has not... presented her attractions in vain to all. Hundreds... of our own neighborhood, and thousands in the... world, are utilizing their energies in extending... its influences, and whose high and laudable... ambition it is, to cause all who are suffering... from the dire effects of drunkenness to participate... in the benefits which our association distributes... amongst all her sons and daughters with profuse... liberality. It is the business of Temperance men to... hold fast that whereunto they have attained, allowing... no discouragement or reverses of fortune to damp... the ardour of their devotion, or affect the strength... of their attachment. At the same time, it is well... to calculate on and to be prepared for all... reverses. Look at the history of the Religion of our... blessed Saviour. With what unexampled prosperity... were the exertions of his disciples attended for a... season! but how soon were these bright prospects... darkened by the clouds of adversity, and how long... and how dark was that night of error in which our... religion was shrouded—how deeply was she buried in... the prevailing corruptions of the dark ages! but, behold! she... outlives these reverses—she comes up from her... polluted grave, unstained by the corruptions that... covered her; and now that the shades of a long... protracted night are withdrawn, she appears in all... her native loveliness, and exerts all her native... vigor. From this important fact let us gather... instruction and encouragement in every good work. Troubles... times may be anticipated, reverses similar indeed... to that which our holy religion has suffered may... be endured. To some extent in appearances at least... we may have already entered into those difficulties... which wise men were taught to expect. Now is the... time for union and effort; and as others before us, for... whose memory we cherish the most sacred regard, have... honored this cause by their consistency and benefited it... by their noble and self-denying exertions; "Let us... walk by the same rule and mind the same things," taking... advantage of every possible circumstance to promote... the progress of this glorious cause—going with... tears to the drunkard, and with petitions to the throne... of heavenly grace,—for a blessing on our self-denying... efforts,—and finally ascribing every beneficial... result of our labors to God who "giveth the increase."—(Much Applause.)

After contrasting the above class with the... progressive party, Mr. McL. went on: Let us select from the vast catalogue... of misery which intemperance has entailed on... society one solitary picture—that of the poor... prostitute. I do not insinuate that intemperance... is the cause of all the prostitution which exists... in society; but I do assert that it is the cause of a... large proportion thereof. Is there in nature a more... melancholy object than a woman who retains nothing... of her sex but the name—who retains none of that... virtue and modesty which it is the glory and pride... of woman to possess and exhibit to such an extent, that... though weaker, both physically and mentally, than her... lord, yet, from the strength of her moral nature, she is... in fact the ruler of society, and without her man... has a grovelling savage? But the prostitute has thrown... all womanly attributes aside, and is in fact a fallen... angel; and yet that bloated bawd, who stands on the... public streets proclaiming both body and soul for sale, was... once, perhaps, the pride and beauty of her native... village; in her infancy a dotting mother clasped her to... her bosom, and fondly hoped that her daughter's lot... in life would be happier than had been her own, and offered... up prayers to the throne of God for her preservation as... fervently and as sincerely as though she had been... heir to the throne of Queen Victoria. Did virtuous... females but know the awful load of sorrow, shame, and... suffering endured by their frail sisters, methinks that... self-preservation would induce them to contend with the... destroying angel, and resolve to taste not, to touch not, the... accursed potion.

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Rev. gentleman having concluded the... address, which we have given very imper... fectly, he came forward, saying he must yet... say a word in conclusion. He proceeded... to state that the principle of Religion and Total... Abstinence was the same. He should tremble... to be found forwarding a cause he could not pray... to God to bless. He besought his auditors now... to refer to this matter as in the sight of... God, and soon be their judge—spoke of the... temperance by which the neighborhood... characterized—of what he had himself... seen on the route from Hamilton, the coach... having passed a single tavern without the... calling for liquor—and finally impressed... on the Societies the necessity and magnitude... of the work in which they were engaged, he... exhorted them to more united and more strenuous... efforts to cause the most benevolent and self... denying world had ever witnessed; and, warning... them of the wrath of God denounced... upon those who should persist, despite the... consciousness, to oppose or retard a work... which God, he emphatically prayed God... would all present by his counsel while here, and... help to bring them to glory. "Dr. Burns' address...—more especially the peroration,—was... listened to throughout with deep attention, and... appeared to make a solemn impression on all who... were privileged to hear it."

Temperance Glece-Air, "Maltese Boat Song,"... by the Choir. Music by the Band.

Mr. J. LINDSAY said he had often in his... native land listened with admiration and... delight to the eloquent appeals of the Rev. Dr. Burns, but never had he experienced... these feelings in a higher degree than on the present occasion; and he felt... if it were unparadisaical in so humble an individual... as himself presuming to open his mouth after the cause had been so ably... defended and sustained by their venerable... friend, he would now address them, but... knew that the cause was one which was dignified... by the advocacy of the noblest spirits as well as of the... highest in the land. He had never heard not before them, as one... had bad or weak cause to sustain—standing on the sand. No! he felt that... on a rock, and that the cause was against which the gates of hell could not prevail.—(Applause.) Mr. L. here... adverted to his admiration of the benevolence and self-denial which had animated Dr. Burns, at his advanced period... of life, to go forth into the wilderness to proclaim the great principles of Total Abstinence... as the only efficient means for reclaiming the inebriate, and preventing the uninitiated from becoming the victims of... intemperance. In all ages of the world, great men... had come forth the advocates of great principles, tending to promote the happiness... of mankind. These had been designated with the title of Reformers—after... they had revered and lauded them, and names came down to us adorned with... titles. When we saw the frightful vices of intemperance... was propagating, the crimes it was perpetrating, the ruin she was... inflicting, we should do all in our power to stay her progress, to effect her... destruction, and dare the world's opposition in the work. The philosophy of drunkenness... was a vast and exciting subject. From the earliest times, nations and their institutions... had been defiled by this alluring vice. The heroes of ancient Greece and Rome had poured libations to the... Dagon of Intemperance, while their poets had sung his praises; the seducer had found a... potent ally in the wine-cup, and to it the assassin had resorted for strength... to accomplish his deeds of blood. He rejoiced to see such men as Dr. Burns, despite... the world's frown, despite many opposing influences, coming boldly forward... to aid the friends of humanity in this high... enterprise. Oh! let us catch the high spirit of such leaders, and follow as... soldiers engaged in so glorious a cause, in the full assurance of victory. We are glad to see so many happy faces, and many friends who had met to celebrate... to assist in emancipating the poor from worse than negro bondage; and... to aid the poor drunk-

ard struggling with his besetting sin, like... Laocoon in the folds of the serpent. And... how many (continued Mr. L.) offer no op... position to the destroyer, but pass down... to the grave in apathetic indifference, the... victims of moderation, believing all is right. He... quoted the cases of many great men... who had been struck down by intemper... —dwelling on the case of Robert... Burns, whose genius he extolled, while he... mourned his habits of inebriety. He who... had shown the might that slumbered in a... peasant's arm, and proclaimed the rights... of humanity in "A man's a man for a'... that"—what might he not have been, but... for the Circean witchery of the bowl?—... Mr. L. went on to prove, by a variety of... arguments, the evils of drunkenness; and... from the criminal calendars of our towns... and cities, and the coroner's inquests and... newspaper reports, the large amount of... misery and destitution consequent thereon. He... argued that Nature herself, through all... her works, in the habits of all her crea... tures, was on the side of those who re... jected intoxicating drinks, and showed her... indignation at such as violated her laws, by... plucking the roses from their cheeks and... planting them on their noses.—The speaker... here drew the picture of an inebriate... reeling under the influence of strong drink... —the tyrant of his household, the pest... of his family's peace, the outlaw of soci... —pointing to the contrast between such a... one and the brutes. Horses drank but to... allay the cravings of nature, the cattle vi... sited the brook to assuage their thirst; but... man—man, created in the image of God, drank... to satisfy the demands of a worse than brutish appetite. The speaker... after making several classic allusions to... the strength of Hercules, the fire of Prometheus, &c., asked who were the oppo... nents of the cause? None cared openly... to oppose it—its enemies had sense enough... to hold their tongues, while they sought... silently and insidiously to retard its progress. Mr. L., remarking on the beautiful... situation of Guelph, and the prosperous... appearance of the adjacent country, said it... depended almost entirely on the exertions... of Temperance men now, whether it should... maintain a sober and moral population, or... be the residence of a drunken and deg... raded people. Rather than the latter should... be its fate, it had been well it had remained... a wilderness, tenanted by the red man or... the wolf. He spoke of the responsibility... that rested on society, and the duty owed... to posterity; of the scenes of drunkenness... he had witnessed in Glasgow, New York, &c., and of their consequences as detailed... in the Police reports of these and other... great cities. Bar-rooms he defined as... Men-traps set to catch the unwary, and... depicted tavern-keepers as clapping their... hands and hurraing in the prospect of vic... tims. There was, he said, a rail-road from... the tavern to the poor-house, and most... paupers could trace their ruin to the bar... room. Commenting on the treatment and... language generally used by the tavern-keeper... to his exhausted customer, he held... up some of Cruikshank's "Illustrations of... the bottle," and quoted the finale of the... inebriate almost denied Christian burial.—... "Rattle his bones o'er the stones— He's a poor drunkard whom nobody owns."

Temporance Glece-Air, "Scots wha hae,"... by the Choir. Music by the Band.

Mr. R. McLACHLAN.—Mr. Chairman and... Fellowmen.—It is a strange and unaccountable... fact, that the greatest discoveries in science, morals, literature, and the arts, have, on their first announcement... to the world, been received with detestable... and malignant opposition; for, there has always... existed a class of men who are the declared enemies... of all improvement. These, my friends, are the stand-still party...—these are the immovables, who worship everything... which is old and antiquated.—Everything which is... silvered over with the dust of antiquity begets in them a species... of idiotic veneration; and injurious and tyrannical... they are willing to defend, merely because these have been... established upon earth. The British vice of intemperance... they defend, like old Shylock, quoting Scripture while they do so. Because war and misery, because... intemperance and immorality have existed time immemorial, according to their philosophy, they ought to exist for ever. Social improvement, or the idea of... leaving the world a little better than they found it, they do not understand, or look upon it merely as a dream of benevolent... enthusiasm; and it is a fact old as the days of Socrates, that they have... hunted and hounded to death almost every moral reformer. Little more than a century ago, they fired the fagot of women, merely because they were wrinkled, old, and poor, were immolated for the imaginary... crime of witchcraft. 'Tis the same class of mind which now opposes

the teetotal movement; and I have not the least doubt that, when our children's children read the horrid annals of intemperance, they will regard these individuals with something of the same feeling in which we now look back on the ghost-seer, witch-burning, saint-killing, old immoral blackguards, who have all along been a stumbling-block in the way of improvement.

REMOVAL.

F. W. GALBRAITH... RESPECTFULLY informs his customers and the public generally, that he has removed from his late residence to the Shop next door to Mr. Harris' Bakery, between Mr. Sandilands' Store & Thorp's Hotel, Market Square, where he intends keeping on hand and making to order, Saddles, Bridles, Harness, Trunks, and most other articles connected with his trade.

Spurs, Curry Combs, Horse Brushes, Mane Combs, &c., constantly on hand. F. W. G. would add that the strictest attention will be paid to all orders; and he respectfully solicits a continuance of that patronage with which he has hitherto been favored. Guelph, July 30, 1850. 162-3a

Great Reduction in Prices of BOOTS AND SHOES.

G. W. & O. RME respectfully announce to their friends and the public generally, that they have now on hand the largest and best assorted Stock of Boots and Shoes ever offered for sale in Guelph, which they will sell at the following unprecedentedly Low Prices:—

Table with 2 columns: Item and Price. Items include Gents' Calf Boots, Ladies' Cashmere, Kip, Cowhide, Coburg, Slippers, Misses', Boys', and Children's Boots and Shoes.

Guelph, May 3, 1850. 150-1f

REMOVAL.

THE Subscriber begs to inform his friends and the public in general, that he has removed his TAILORING BUSINESS TO THE PREMISES NEXT DOOR TO THE HERALD OFFICE, where he hopes by moderate charges, punctuality, and good workmanship, to merit a share of their support.

Furnishings cheap for Cash. ALEXANDER EMSLIE. Guelph, 26th Feb., 1850. 140-1f

BOARDING SCHOOL.

WILLIAM WETHERALD, having been engaged for some years in private as well as public Tuition, respectfully intimates that he can accommodate a few additional Pupils, to whose domestic comfort and literary progress the closest attention will be given.

Table with 2 columns: Age Group and Annual Fee. Age groups: Boys under 12 years, 12-16, Above 16. Fees: £13, 16, 20.

BURLINGTON LADIES' ACADEMY.

THE SIXTH ACADEMIC YEAR of this Institution will commence on THURSDAY, the fifth day of September, under improved circumstances. For further information, see Circular, which may be obtained by application to D. C. VANNORMAN, A. M., Principal. July 9, 1850. 160-6w

EDUCATION.

MR. JOHN FRANCK, Assistant Master in the Guelph Grammar School, respectfully announces that he is prepared to receive a few more Boys as Boarders, whose Education will be conducted under the joint superintendence of the Head Master and himself. Mr. F.'s residence is situated close to the Town of Guelph, and within a short walk of the new Grammar School. Guelph, July 9, 1850. 150-1f

BACON AND OATS. A large quantity of life above for Sale for Cash. JAMES MEND. Guelph, 13th July, 1850. 160

