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TEMPERANCE ADVOCATE.

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

PLEDGE.—We, the undersigned, do agree, that we will not use Intoxicating Liquors as a Beverage, nor Traffic in them; that we will not provide them as an article of Entertainment, nor for persons in our Employment; and that in all suitable ways we will discountenance their use throughout the community.

VOL. XIX.]

MONTREAL, SEPTEMBER 15, 1853.

[No. 18.]

Ministerial Example.

The world looks at Ministers out of the Pulpit to see what they mean in it.—CECIL.

"Surely, John," said Mary Heatherton to her husband, one Sabbath afternoon, "surely the sermon we heard this morning from good Mr. Hartley will help to bring you over to do what I have so often asked of you—join the Temperance Society."

"I did not hear anything about the Temperance Society in the sermon," replied the husband.

"True," answered his wife, "there was nothing said directly about it, but the point inculcated in the discourse was to 'avoid every appearance of evil,' and I do not see how it can be considered otherwise than evil, for christians to sanction, by their practice, customs which produce such dreadful consequences as the drinking habits of our times."

"If this had been one of the forms of 'evil appearance,'" replied the husband, "would not the preacher have alluded to it?"

"That is what perplexes me," answered his wife, "to me it appears as plainly to be within the rule of things forbidden by the precept, as any of the cases he referred to. He spoke of dancing, and said that although no one could declare the mere act of partaking in that amusement to be sinful in itself, yet inasmuch as the indulgence in it is carried to excess and involves its votaries, in many instances, in a train of frivolities, and leads them into the mazes of folly and vanity, it behoves christians to refrain from it entirely, in order that they may be free from the imputation of countenancing a practice which leads to so much evil."

"Yes," added the husband, "and he also referred to theatrical exhibitions; and while he admitted that there was no necessary and positive sinfulness in the simple act of personifying characters, and getting up scenic representations of lawful and proper subjects, yet he believed that, in our times, the system had had engrafted upon it so much that was corrupting and of evil tendency, that no follower of the Saviour could countenance by his presence the stage of the present day: and that even from those, who, from fixedness of principle, and stability of character, were themselves in no danger from such exhibitions, this practical condemnation of theatrical amusements was demanded by a regard to the effect of their example upon others, who might be subjected to evil influence by attendance upon such scenes."

"And do you not see, John," replied the wife, "how similar in principle these cases are, to the practice of using intoxicating liquors? It is undoubtedly not an actual sin, considered in itself, to partake of those liquors; but, looking to the wide prevalence of the habit of using them, their ensnaring nature, and the enormous evil they accomplish in the world, this practice surely must be set down with the others as having 'the appearance of evil.' Do you not see the applicability of this reasoning to the subject?"

"Have you been attending the Temperance lectures lately, Mary?" answered the husband, "you seem to have the arguments ready. I confess I do not just now see how I am to answer them, unless it is by putting in the plea that a little liquor is necessary to health and vigor of constitution."

The wife here rose from her seat and took a small volume from a shelf, from which she read as follows: "Two thousand of the most distinguished Medical men, among whom are Dr. Arnot, Physician to the Queen; Sir Benjamin Brodie, Sergeant Surgeon to Her Majesty; Dr. Chambers, Physician to the Queen; Sir James Macgregor, Director General of the Army Medical department; Drs. Allison, Syme, Henderson, of Edinburgh University; and Drs. Cooper and Thompson, of Glasgow University; have appended their names to a Medical testimony, which among other things, asserts, 'that total and entire abstinence from alcoholic liquors and intoxicating beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.'"

"Well, well," said the husband, "we will not argue the matter any further, just now, I shall"—

"Good afternoon, neighbors," shouted an acquaintance, who just then entered the pleasant little parlor of the couple to whom we have been listening, "how-do-you-do?"

"All well, Willie," answered John, "but you do not look as if all was right with you; this comes from keeping bad hours, I suppose. What were you doing out so late when I met you in Ninth street last night?"

"I was returning from Parson Hartley's where I had been on a message from the store. You must know," added their light hearted visitor, "that I have changed my place since I last saw you; I have got a situation in the establishments of Storway & Co., the wine merchants, of Poole-street, and when I met you I had been up to Mr. Hartley's with some samples of wine. The Parson knows what is good."

Mary and John here exchanged glances, the latter looking at his wife as if he felt a reinforcement had come to his side, but Mary's look was sad. Their voluble companion however did not observe them, but went on—

"I have to go that way often; Mr. H. is a good customer of the house, and always gets the best of every thing.—But I must be off, for there's George Hall going down the street; I've been looking for him all the afternoon,—good bye."

For a few minutes after their visitor's departure, the husband and wife were silent. John was the first to speak.

"You see, Mary, you were too hasty in coming to the conclusion that it is not allowable to take a little liquor, and that the drinking customs stand on the same footing as the practices of theatre-going and dancing. Our Minister uses wine, and now that I think of it, he attends public dinners, where wine is used and toasts drank. I did not think of this before."

"I confess that his practice favors your side," replied the wife, "but much as I have always respected him, I cannot be convinced that he acts consistently with the principles he

enjoined upon his congregation this morning. I am forced to conclude that he has not given the subject the consideration it ought to receive, and that he is not fully alive to the tendency and the results of the practice of using intoxicating liquors. I suppose I must now give up all hope of bringing you over to my sentiments, and getting you to leave off the use of liquor."

"I do not see that I am called upon to go so far," answered her husband, "I consider myself in no danger from what I take, and you cannot expect me to pay more regard to your opinion of the propriety of the practice than to that of our Minister. I never felt any injury from what I drink—and I don't think I ever shall."

"I only hope my fears may prove groundless, and that you will never repent your present determination," was the reply of the wife, and the conversation dropped.

But her hope was not destined to be realized. Her husband, notwithstanding his confidence, by degrees became a drunkard, and his family was left to suffer want and wretchedness. John's moderate drinking became immoderate; he lost his means of livelihood, his sense of shame, and his regard for his wife and children. His unhappy partner sought to win him from his destructive course, but in vain. She endeavored to set before him the peril to his soul consequent upon his vice, (for he once had a strong sense of religious obligation) but it was of no avail. She would have entreated the good offices of the Pastor of their Church in warning him from his danger and misery, but one thought withheld her from seeking help in that quarter. Her husband had, until he reached the point of open and abandoned drunkenness, justified himself in the use of liquor by the example of the minister; but when he became wholly given up to the bowl, though he ceased to justify his conduct, he ever persisted in attributing his degradation to this cause. On one occasion he was met by Mr. Hartley upon the street, and the clergyman began to expostulate with him. He was cut short by the fierce answer of the ruined man, "I will take no admonition from you, sir; I was once nearly persuaded to take a step that would have saved me from this living death, but becoming acquainted with your practice, I was induced to disregard the warnings of my wife, and now behold the consequences. You possessed sources of enjoyment that I was deprived of, or you might have been what I have now become." No more was said on either side, what more could be? Reader, this sketch is not all fiction.—*N. B. Temperance Telegraph.*

The Rev. Dr. Lyman Beecher.

In the very interesting series of sketches, published in the *Massachusetts Life Boat*, under the general title of "The Church Goer, or Pen-pictures from American Pulpits," we find an original and graphic account of the venerable minister whose name stands above, particularly as he appears at the present time:—

Let us travel, dear readers, as far as Cambridgeport, for there, on this Sabbath morning, the Doctor is to preach. He is not just now the pastor of any particular flock, but he has been elected to fill, for a time, the pulpit of the church in which the Rev. Mr. Lovejoy formerly officiated. Every one remembers that the latter named gentleman had to quit it, in consequence of his having advocated the repeal of the Massachusetts Liquor Law in the State House. As if to mark their disapprobation of this conduct the more strongly, the congregation installed in the vacant pulpit the Nestor of the temperance movement, Dr. Lyman Beecher. Scarcely had the voice of the defender of the traffic in intoxicating drinks ceased to sound within the sacred walls, when the tones of its most uncompromising opponent were echoed from

them. A more striking exhibition of the popular sentiment on a momentous subject was never made.

We are, then, snugly secured in our seat in the church alluded to. Already it is filled, and the preacher ascends to the pulpit. Now look well at him, reader, for he is a man of mark. If you be young, daguerreotype every line and limb on the plate of your memory; for when that venerable man shall in the course of nature be resting from his labor, you may, in future days, love to recall those lineaments, and say—"I saw and heard the author of the 'Six Short Sermons.'"

Like many other men who, by indomitable energy, have achieved great triumphs, Dr. Beecher is a little man. So was Isaac Watts—so was Alexander Pope—so was Napoleon—so was Wellington. The Davids of our race, in whom lay so much power, unsuspected as well by themselves as by others, have been the greatest victors in the world's physical and moral conflicts. Yet small as the Doctor's figure is, it is well knit, close and compact. How much vigor there yet remains in every muscle. What, then, must have been their vitality half a century ago? But the head and face—look at them. The head is large for the size of the frame which it surmounts, and it is thickly, aye, abundantly covered with iron gray hair, although, our life on it, the locks have never been anointed with bear's grease, or any of the thousand and one hair preservers that beaux and belles patronize. This hair is combed from the forehead and temples, and running towards the back of the head it there terminates in a cluster which somewhat resembles a small full-bottomed wig of the time of the third George. The face is remarkably striking. A queer and fanciful book, recently published by Dr. Redfield, which treats of the resemblances between the faces of men and those of animals, gives parallel pictures of Dr. Beecher's face and that of a lion, and its author declares that many of the courageous, magnanimous and powerful qualities of the king of beasts belong to man. Now, although I cannot see much resemblance between the physiognomies of the brute monarch and the Christian minister, I willingly concede that both have in common great power and considerable influence. The eyes are of light blue, with a greyish tint. The nose is large, long and rather prominent; the mouth wide and marked all about with the lines of decision. As for the forehead, it is high and broad. The complexion is florid—remarkably so for a man who has passed his three score and ten years—and the whole expression is that of a man of vast energy, determination and perseverance. The only man I ever saw to whom, in point of personal appearance, he bears a close resemblance, was the late Rowland Hill, and in the constitution of his mind, also, Dr. Beecher is far from unlike the venerable English Divine.

And here, as the Beecher family are more widely known than any other family assembly in these United States, I must be excused if I deviate somewhat from my usual custom, for the purpose of furnishing some account of the antecedents of its venerable head, partly drawn from his own account, which he contributed to a volume of memoirs, of the class of 1797, edited by Dr. Murdock, of New Haven, and partly from an interesting article in the *American Phrenological Journal*.

Lyman Beecher was born in New Haven, Connecticut, Oct. 12, 1775, and is consequently seventy-eight years of age. He drew his first breath in a dwelling which is still standing in New Haven, on the corner of George and College streets. Some ancestral traits will be of interest, at least to those curious in psychological heraldry. The Beecher blood was dashed with hypochondria. Dr. Beecher himself, his father, and his grandfather, were, in early life, great sufferers from that cause. But in each case, it was confined principally to early life, and wore out with years, leaving a serene and cheerful old age. All his ancestors

were devout and professedly religious men. Dr. Beecher's great-grandmother was the daughter of a full-blooded Welsh woman—a Roberts. Thus the blood of the Beechers received a happy mixture of Welsh blood, with its poetry and music, and its insatiable and intolerable love of genealogy; for no Welshman ever lived who had not a clear genealogical turnpike opened up to Adam's very front door-yard.

Dr. Beecher's own mother was a *Lyman*, a family whose blood was joyous, sparkling, hopeful, and against all rebuffs and disappointments, hoping still. He was a seven months child and extremely feeble. His mother died four days after his birth. Her sister, Mrs. Lot Benton, of North Guildford, having no children of her own, took Lyman, at about three months of age, and kept him in her family until he began to "fit for college," which was about his seventeenth year.

Lot Benton was a thorough original; a great, kind heart, hedged about with scolding, ill-natured manners. Whoever asked a kindness of him surely got it, and a good deal more besides. If one came to borrow a hoe, "why don't you have hoes of your own—what do you hang on to your neighbors for? Here, come back—take the hoe, will ye? I suppose you never will return it—will break it, I guess."

On one occasion Lyman Beecher was driving an ox team so as nearly to graze a plough which lay upon the ground. "There, there, Lyman, you have run over that plough and broke it all to pieces." "Why, uncle Lot, I haven't touched the plough." "Well—I'd a great deal rather you had, than to have gone so near it."

The following story is told of young Lyman Beecher's mode of study. One day while gathering apples in an orchard, Uncle Lot said, "Lyman, how should you like to study, and go to college?" No reply was made, and the work went on. The next day, as they were busy at the same work, Lyman remarked, "Uncle Lot, I think I should like to go to college." Nothing more was said on either side. But the lad was forthwith prepared for studying. One year of preparation in these days sufficed for entering college. He entered Yale College, under the presidency of Dr. Dwight, in September, 1793, at the age of eighteen.

Those who know the Dr. Beecher of to-day will easily believe in this anecdote of him in his student days. One night, Mr. Beecher was awakened by a sound at his window, as if some one were drawing cloth through a broken pane of glass; springing up, he dimly saw his clothes disappearing through the broken window—a thief having taken a fancy to them. Waiting for no ceremonies of toilet, he dashed out through the door after him. The rascal dropped the clothes at once, and put himself to his best speed. But Lyman was not a man to be easily out-run, especially when thus stripped to the race. After dodging a few times, and turning several corners, the catiff was seized and marched back by the eager student. He ushered him into his room, compelled him to lie down on the floor by the side of his bed while he more comfortably ensconced in the bed, lay the night long watching him,—the silence being broken only by an occasional "lie still, sir."

In the morning the culprit was taken before a magistrate, who was evidently a lineal descendent of Justice Shallow. The magistrate, after hearing the particulars, asked Mr. Beecher "whether in turning the corners he lost sight of the man at all." He replied that he was out of sight but a second, for he was close upon him. "Ah, well, if you lost sight of him at all, then you cannot swear to his identity," and so the man was discharged. Mr. B. met the fellow several times afterward, but could never catch his eye.

Of Dr. Beecher's first marriage we need not speak. His first six children were born at East Hampton, L.I., where he amused himself in the intervals of labor with fishing and hunting. He then removed to Litchfield, and there, he says, passed the most laborious portion of his life.

It was while at Litchfield that Dr. Beecher recommended *total abstinence*, as a remedy for intemperance, earlier, it is supposed than any other one. As early as 1811, the association of which he was a member, had appointed a committee to report what could be done to stay the progress of intemperance. That report was made, and after lamenting the wide-spread danger, discouragingly said, that there seemed no feasible remedy. Dr. Beecher immediately moved that the committee be discharged, and that another committee be appointed to report, instantly, a remedy for intemperance. He was made chairman, and reported resolutions at once, recommending to all christians and good men, the immediate and entire abandonment of intoxicating drinks. The resolution was carried, and this, it is believed, was the first step taken in the great history of Total Abstinence.

The famous six sermons upon Intemperance were first written and preached in Litchfield. A very dear friend of Dr. Beecher, living about four miles from the church, became intemperate. This fact moved all his affection and zeal. The six sermons were born of a heart full of love and grief, and although this did not save the man whose case inspired them, they have, doubtless, saved millions of others, and are still read in almost every language in the civilized world.

In this memoir before referred to, the Doctor touchingly says:—

"In my domestic relations, my cup of mercy, though not unmingled with bitterness in the death of two beloved wives, two infants, and an adult son in the ministry, has nevertheless been filled with pure, copious and habitual enjoyment, especially in the early conversion of my children, and their blessed affection for me and usefulness in the Church of God."

In the prime of Dr. Beecher's life, there was, it is said, in his discourses and speeches "an admirable mingling of reasoning, fact, wit, emotion and pathos. These qualities were not pre-arranged, but spontaneous; they were not in the sermon so prepared, but in the heart that prepared it."

The Publican and the Minister.

BY REV. R. TABRAHAM, WESLEYAN MINISTER.

To promote personal, growing, and active piety, it is the rule of the Wesleyan Methodists, that the travelling ministers meet the members of the society quarterly, and renew the evidence of their membership. In this duty, in September, I met with some of the doings of strong drink, which I put upon record for the spiritual good of others. The classes I met contained five hundred and twenty-four members. There were nine backsliders, and five of these were spiritually ruined, principally through drink. Some of these were very bad cases. In a village, a fine young man could make no progress in religion through taking drink occasionally. In another, where there had been a gracious revival, one got drunk, and went home and broke his household furniture: and another was left out the *second time* for being frequently overcome with drink.—"This man chose to give up connection with the church of God rather than lay aside his easily besetting sin. In another village, I found a grey-headed man applying for membership, after the usual trial of three months. He was a publican, and the following conversation took place:—

Minister.—It is, then, your sincere desire to become a member of this society for your spiritual good and for life?

Publican.—This is my desire and purpose.

Minister.—Do you not keep a public-house?

Publican.—I do Sir.

Minister.—Do any get drunk in your house?

Publican.—Not often, sir.

Minister.—If you become a member of this society, will you promise that none shall get drunk there again?

Publican.—No, I cannot promise any thing of the kind.

Minister.—Do you sell any kind of drink on the Sabbath?

Publican.—Not during service hours.

Minister.—Well, my friend, the Bible does not confine the Sabbath to service time. Not long since, on a Sabbath evening just after you left this chapel, a young man was led or carried out at your back door drunk. Now, I do not choose to be an informer, but, if I had made this known to the Magistrates, do you not think you would have got into trouble? Besides, you must know that much of the money which poor men spend in your house is needed by their families. In this way you encourage sin as well as poverty. How, then, can you please God, or hope to be saved?

Publican.—I did not give him the drink. I ought not to be blamed.

Minister.—Well, but you are the master of the house, and whatever you may think, you are accountable to both God and man. I am a minister of Christ, and I as well as you, must give an account in the day of judgment. I cannot countenance sin. I will read a part of our rules, and I must have you promise to keep them before I take you as a member. "Doing no harm; avoiding evil of every kind, such as profaning the day of the Lord by buying and selling—drunkenness; buying or selling spirituous liquors or drinking them, unless in cases of extreme necessity." Now, my friend, we believe these rules are taken from the law of God. I wish you were prepared to walk in them steadily. I am sure it would be for the good of your soul. On these two points—First, That no man shall get drunk in your house; and, Secondly, That no liquor shall be sold in your house on the Sabbath, except in a case of necessity. Will you keep these?

Publican.—No; I cannot.

Minister.—Your mind is made up?

Publican.—Yes; I cannot keep them.

Minister.—Well, then I cannot take you as a member.

Publican.—Well; I can still attend the Chapel?

Minister.—Certainly, my friend; and, to show you how concerned I am to help your soul, you may remain on trial another three months. Take your Bible for your guide.—Pray earnestly for grace, and may the good spirit lead you into all truth.

Alas! that any man should barter his religious privileges to make men drunk, and to violate the law of the Sabbath!—*Christian Temperance Tracts, No. 12.*

The Ruined Minister.

A REMINISCENCE.

It was the writer's happy privilege to be brought up in a Sabbath school in the east of London, connected with a place of worship where the gospel was faithfully preached by faithful men, and to which we were conducted every Sabbath morn, and seated on the commodious benches provided for us in the gallery.

One of the sermons engaged my attention in a remarkable manner. The service commenced; there was to me an unusual air of solemnity about the opening proceedings. At length the text was announced,—“For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica.” The subject, of course, was apostacy from the Christian faith. Never shall I forget the earnestness of the man of God as he shewed the causes and signs of spiritual declension; and with all the powers of eloquence he could command, besought his hearers to take warning from the example of Demas, to stand firm and steadfast in their profession, whatever sacrifice they might be called upon to make, or by whatever temptations they might be allured.

He spoke as if he meant and felt every word. His earnestness, his admonitions, his warnings have followed me ever since, and I doubt not, but throughout eternity I shall

have cause to be thankful for the good I received on that memorable Sabbath morning.

And now, dear reader, listen to the sequel. Listen, and take warning!

At the time the above circumstance transpired, the minister whom we have introduced to the reader's attention was a talented and respected preacher of the Gospel, belonging to a numerous and influential body of Protestant Christians. He had written several works, and though yet in the prime of life was fast rising in his profession to that position which would have gained him the epithet of “a great man.” But he loved strong drink! Rumours at length began to be circulated of his being overcome by the fell monster, of his being found intoxicated in the street, but Christian charity for a time refused to believe what was every day becoming more apparent. At last the dreadful truth could be concealed no longer—he was a DRUNKARD.

Ere the cloud of public exposure burst upon him, he contrived to appropriate to himself the property of the church; and money that had been collected for benevolent purposes, he basely embezzled to the extent of some hundreds of pounds.

Stung by remorse, and dreading the vengeance of the law, he fled his native land, to seek refuge in a distant colony. The vessel arrived safe in its destined port, the passengers were about to land, but before he could leave the ship, he was seized with a fit of *delirium tremens*, the effect of intoxication, in which he died.

The writer pledges himself for the truth of the above facts, and earnestly trusts that they may have the effect of saving some fellow creature from the same horrible fate, which will be certainly averted by total and immediate abstinence from all intoxicating drinks.—*National Temperance Chronicle.*

Letter to a Liquor-Selling Church-Member from some of his Brethren.

DEAR BROTHER,—We, the undersigned members of the body of Christ, would most respectfully request you, in a plain, Christian-like manner, to stop at once the sale of intoxicating liquors, and engage no more in the deadly traffic for the following plain, and it would almost seem, self-evident reasons:—

1. *It is a reproach to Zion.*—In the sacred Scriptures she is represented as the Holy City, the New Jerusalem, and all her citizens are required to touch not, taste not, handle not any unclean thing. Now, public sentiment, as well as the divine oracles, have long since set down and condemned all intoxicating liquors as unclean things, poisonous in their nature, ruinous to the best interests of mankind, and destructive to their immortal souls. Hence, no professed Christian can engage at the present day in this trade without bringing a terrible reproach upon our beloved Zion.

2. *It is, therefore, a great grief to all who love the Lord our God,* and in a special manner it is a grief to us who are connected with you to the Church of Christ, because it can in no sense be considered other than an awful stigma upon us as a Church, both in the eyes of the converted and unconverted. No one thing seems to hinder our prosperity as a Church so much as this trade of yours in intoxicating drinks.

3. *It is a great stumbling block in the way of sinners.*—Whenever our pastor, or any of us, personally warns and invites the unconverted to turn from the wicked way, and accept of the offers of salvation and eternal life, at once, and almost universally, your traffic in intoxicating liquors is referred to, and many endeavor to take shelter behind it, and they seem almost unapproachable, and quite beyond the power of Gospel truth. Your pretensions to deal in it only for medicinal purposes only heighten their contempt and in-

crease their sneers at the idea of becoming Christians when those who profess religion can engage in such kind of trade and traffic.

4. *It is, therefore, a great hindrance to the successful labors of our Pastor,* and is a terrible blot upon your own Christian character. Public sentiment and divine truth have long since fixed it so, and no excuse of yours can remove it. Very few have strong confidence in the Christianity of one who, in this day and age of high moral sentiment, can profess religion, and at the same time engage in this abominable traffic. Where is the man who, on a dying bed, will send for a rum-seller to come and pray with and for him in his expiring moments? Even the youth in our streets say, "How can a man sell liquor when he belongs to the Church and goes to the communion?" Oh, brother N., put it away, and do it at once. If you knew how great a stain it is upon your Christian character, you would not hesitate a single moment.

5. *It brings an awful denunciation upon your own soul* from Him whose right it is to denounce and destroy. In the divine Word, Jehovah has said, "Woe to him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also"; "the cup of the Lord's right hand shall be turned to thee, and shameful spewing shall be on thy glory." Habbakuk ii. 15, 16.

Now, Brother N., we, whose names are hereunto annexed, fully believe that the foregoing reasons are every way sufficient, when fully understood, to induce any true follower of the Lord Jesus Christ to put away at once, wholly and entirely, the sale of intoxicating drinks. Although it may be attended with some sacrifice, yet in your case this cannot be, since you claim that you do not continue in the trade for the sake of the profit accruing therefrom. Still, if it be a sacrifice of any kind whatsoever, and you are unwilling to make that sacrifice for the sake of Christ's cause and the salvation of souls, it is highly necessary for you, as well as all others, to examine well your hope, since Jesus has said, "Except a man forsake all that he hath, yea, his own life, he cannot be my disciple." You may say that you keep it and deal in it only for medicinal and mechanical purposes. But this is, by many, wholly disbelieved; and, besides, if this is your honest intention, the trade is wholly unnecessary on your part, since others deal in it whose whole business it is to supply the medical demand, where it can be obtained for such purposes without reproaching Zion or offending one of Christ's little ones.

In closing this communication, we desire to assure you, dear brother, that you shall have our earnest prayers to our heavenly Father that he may, by his grace, strengthen you, that you may be able to comply with the request we, your brethren, do most sincerely make.

GRACE,
MERCY,
JUSTICE,
TRUTH.

—New York Recorder.

"Property! Property!"

We live in an age when *Property*—the "*almighty dollar*"—seems to be regarded as the supreme good, and its accumulation, its possession, and its multiplication, is regarded as the chief end of human existence. In the progress of the Temperance cause, the property question has been set forth by open enemies and indifferent and conservative citizens as a perpetual obstacle. The price of grain, a sale for hops, rents for grogshops, the patronage of the rum-power, have been all-powerful questions, and for them the blessed cause of Temperance has had to give way.

Whether men drink and are damned or not, the price of "coarse grains" must be kept up—the fires of the still must be kept blazing! Whether men pauperize their families,

besot themselves, and pass into dishonored graves, or otherwise, the tenements on our streets, canals and thoroughfares must secure the highest possible rents, and be used for unnecessary grog-taverns or pernicious grog-shops, if that is the way to attain that end.

But on second thought there are other things than brick walls, coarse grains, and rents, which, on inspection, will be found to have *value*, and a value which sinks property very low in the scale.—Some persons are so wrapped up in themselves, so absorbed in their own individuality, that the idea to which we here desire to turn attention, will find no response in their breasts. But then there are are such things as *domestic affections* which have a value—such a thing as a *good husband* and a *good father*, when put in competition with *property*, are *above price*! And then, what parent would deliberately consent to have a beloved son inebriated, and pass over the descending, winding way of the drunkard to the drunkard's grave, for any sum that can be named? If a human heart can have a treasure anywhere, that treasure is found in a great measure in the affections and hopes which cluster around the hearth-stone—in the hallowed relations of husband and wife and parent and child. No natural parent would thinkingly barter away the temporal and eternal interests of a child for the Devereux Block, or the Exchange Buildings, or the whole city of Utica; but still the great mass of parents do unthinkingly sink the consideration of human welfare in their eagerness to maintain and uphold "the interests of property."

Our city grog-shops are the means of ruining scores, if not hundreds, annually; and almost weekly a Coroner's inquest is held on some husband and father or wife and mother found dead, and brought to death by intemperance.—These unfortunate people fall a prey to snares set "according to law," and these somebody's husbands and wives and sons and daughters are offered up on the altar of our city's lust for the "almighty dollar!"

We will, however, allow *habit* and *usage* to be pleaded in mitigation of the public guilt on this question. The drinking customs of society have come up to us from ages gone by, and the evils of intemperance have been so common and so general that we have become familiarized with them, and accustomed ourselves to regard them as a *necessary evil*. All this may be true of "sins of ignorance," and of evils tolerated in the absence of a knowledge of a clear and distinct remedy. But this cannot now avail for the American people. We have had "line upon line," and the remedy is as clearly before us as is the wide-spread, devouring scourge.

What then should we do if the cholera or the plague were found in our midst, and its seat could be traced unmistakably to some particular buildings,—for instance, the Devereux Block, the Exchange Buildings, or other prominent corners? All these stately piles would have to come down, if need be, to rout the plague! Here human life and property would be put in comparison, and our better natures and holier impulses would at once declare human life as above price.

Why not then allow our better nature to control us in our course regarding another manifest, palpable, wide-spread evil, which lives by the life we infuse into it, and does its work of death under our tolerance? Why not? Is a death by the rum-demon less to be dreaded than a death by cholera? Who would not rather have a son stricken down by the hand of the assassin, and die with his mind pure and his reputation untarnished, than to have him made a drunkard, and die a sot? We put this question to *parents*! What parent would not feel consoled over such a separation from a beloved one, rather than a separation which carries with it the tormenting recollection of a character degraded, and of a mind blasted and in ruins? "*Almost any other death than the drunkard's*" is the spontaneous sentiment springing up in the human mind; and that for the reason, such a death

has always preceding it a vitiated life and a spoiled moral sense!

In opposition, then, to the clamor about *property*, we plead for *human life*, for *human hopes* for this life and that which is to come; and demand the protection of our domestic altars, even though all the Breweries and Distilleries in the land should sink into ruins, and the places where foul spirits are sold should become tenanted for the want of humane uses to which to turn them.—*Utica Teetotaler*.

Onward and Upward.

(From the *Missachusetts Life Boat*.)

Onward and upward! tho' the way be rough,
The sky be dark above us,
The darkest cloud a silver lining hath;
The prize lies still before us.
Onward and upward! Was life given for sleeping?
Calmly, to sit us down?
To watch, in idleness, the moments creeping,
Each worth a princely crown?

Onward and upward! On the field of battle,
When peals the cannon's roar,
When foe meets foe, death only ends the struggle,
And earth is steeped in gore.—
When waves the dancing plume, and foaming steeds
Rush on with headlong haste,
And fiercely, o'er the field of strife, there peals
Cries of revenge and death;

Then, when the ringing steel, the clang of arms,
Bursts on each warrior's ear,
How leaps each heart, to mingle in the strife!
Unknown is grief or fear;
Onward, they rush, and, with impetuous zeal,
Seek glory or a grave;
Life is unheeded, gold a glittering dust,
The conqueror's way to pave.

Ours is a bloodless strife: no ringing steel,
No clang of armed men,
No prancing steeds, no drum with martial peal,
Such fearful strife portend:
We must press onward, for a nobler end,
Upward, that not in vain,
Has the rich boon of Life been granted free,
Not vain, its joy, its pain.

Onward, still onward, we were made to act,
Made to improve each hour;
Parely to live, bravely our path to tread;
To shun the tempter's power.
Whatever of goodness or true manliness,
Life's changing scenes may show,
That should we grasp, that strive to imitate,
As on our way we go.

Onward! our standard should be high as heaven,
Pure as the falling snow,
Firm as the sea-girt rock, which stands a beacon
To guide the homeward prau;
Lofty, in pure desires, in unstained virtue,
In love, and truth, and charity sublime;
One which shall point us "upward," on our journey,
Shall guide us "onward" in our march with Time.

Duxbury, Aug. 13, 1853.

ANNIE.

Agriculture.

CHEAP WELLS.

It must be admitted that the present mode of digging and finishing wells for the supply of water for farms and dwellings, is rather behind the modern progress of labor-saving machinery. The shoveling and picking, and the slow and laborious turning of the windlass, day after day, as the depth

is gradually increased under these tedious and heavy labors, should give way to something nearer the horse-power and steam-engine principle. Wells are needed by every farmer and are as necessary as food and clothing, and an improvement in making them would benefit millions. We are not about to propose any thing, but merely to suggest the subject to ingenious men; and in the mean time, by way of assisting such suggestion, we furnish a few of the interesting facts in relation to wells, stated at a late meeting of the Royal Agricultural Society of England.

In soils free from stone, and consisting of sand, clay, marl, or gravel, successful experiments had been recently made at a very moderate cost, by the following mode. Instead of digging the common large well, to be walled with hard brick or stone, a hole was first made with an ordinary boring auger, or cylindrical scoop, which brings up the soil to the surface. A cast iron cylinder, half an inch thick, five inches in internal diameter, and four feet in length, its lower end being brought to a sharp edge so as to penetrate the earth, is then driven down into the hole by means of a heavy mallet, or "beetle." To keep it steady, a collar of wood made by perforating a plank, is placed around it on the surface of the ground. The earth enclosed within it is again removed with the auger; and in order to obtain a further downward passage for the cylinder, a tool is used for the removal of the earth in the form of a circle beneath its boring rim. It consists of a rod with a cross-handle like that of an auger, and at its lower end a claw at right angles to the rod, so that in turning the rod, this claw turns round and cuts the earth below the lower edge of the cylinder, which is then again beaten down with the mallet. Successive cylinders are placed one upon another, as they descend. In this way, a well of ordinary depth or twenty feet deep, is commonly completed in a single day, the insides being incased with iron cylinders from top to bottom. A bed of gravel is then thrown into the bottom, and a metallic pump inserted. It was stated at the meeting above mentioned, that the expense of such wells, where a business was made of it, did not exceed eight to fifteen dollars for a depth of twenty feet, including pump with lead pipe; the cost of the iron cylinders is not mentioned in the article, but if they are five inches inner diameter and half an inch thick, calculation would show that they would weigh about 37 lbs. to the foot in length, and could not, therefore, be afforded in many places in this country at less than a dollar per foot, unless made smaller and thinner. It may be that in soft earth, and especially soft sand, earthen tubing like drain tile, with the addition of glazing, might be adopted to great advantage, especially as some of the speakers at the meeting stated that the use of iron had been found to impart a rusty appearance to clothes washed in the water. From the statements of other members, it appeared that some had found a serious inconvenience from corrosion in the use of iron pumps, while others had experienced no evil whatever, owing undoubtedly to the difference in the substances held in solution. The same difference had been found in the corrosion of lead pipes, some water not affecting them at all, and others eating them away in a few years. We have known a similar difference in the effect of water in this country. But it may be laid down as a rule that should in no instance be departed from, that water from lead pipes should never be used for cooking or as drink, which remains any length of time stagnant in the pipe instead of merely passing through.

The preceding mode would be applicable to such localities as contain large subterranean strata of water in beds of gravel, from which it pours out freely. There are many such, well determined, in regions where stone would impede the sinking of the tubes. In other places where it is important to excavate large reservoirs for holding slowly collecting waters, this mode would not be applicable.—*Country Gentleman*.

Temperance News from Distant Lands.

INDIA.

[In publishing the following letter, received July 6th, we desire to thank the respected writer, and to assure him and his fellow-laborers, that we shall always gladly evince our esteem by giving prompt publicity to the favors they transmit.—ED. N. T. C.]

SIR,—A short time ago I had the pleasure of sending the late Rev. T. Spencer a brief account of the progress of Temperance here, and as we have just held the ninth anniversary of our Total Abstinence Society, I presume a short account of our proceedings will prove interesting to the readers of your valuable journal and to the friends of the cause generally.

Our Society held its ninth Anniversary on the 15th ult., on which occasion my father preached from Luke xxi. 34. The season proved an interesting one to us all. We were particularly encouraged in being able to report the consistent conduct of the members, with only two or three exceptions, and the many additions made to the society since our last anniversary.

The cause has prospered both at this place and at the out Stations of this Mission, and we have received several tokens of the blessing of God attending our endeavors.

Annexed are the names of our several branches, and the numbers of our members, viz:—

Coimbatoor (head Station of the Mission).....	94
Errode.....	79
Datapooram.....	60
Pullachy.....	61
Avenashy.....	48
Pallardum.....	70
Sattimungalum.....	45
Goodaloor.....	46

Total..... 503

The object of the Society is now well known to a great number of people around us, and the prejudice formerly evinced by many has nearly subsided, and erroneous views have been corrected, so that many are now quite convinced that it is their good alone we seek.

We very much regret to hear of the death of the late editor of the *National Temperance Chronicle*, the Rev. T. Spencer, and trust that the publication will continue to be conducted on the same principles, and receive the attention, &c., its object demands.

We are very much obliged for the copy of the *Chronicle* sent us monthly, and shall have great pleasure in sending you from time to time accounts, &c., of the progress of Temperance in this part of Southern India.

With sincere prayer, and best wishes for your prosperity, and continued usefulness, I remain, Sir,

Yours faithfully,

CHARLES JAMES ADDIS,

Secretary.

Coimbatoor, May 14, 1853.

AUSTRALIA.

By the Melbourne *Argus* of January 26th, (a daily paper,) we learn that after an animated discussion in the Legislative Council, on the 25th, as to licensing persons at the gold-fields "to sell any liquor in any quantity not less than one pint, in the house or on the premises therein specified; provided that no part of such liquor be drunk in such house or on such premises"—the House divided, and the claim above quoted was rejected by 9 against 7; the Colonial Secretary, Attorney General, Auditor General, and Solicitor General being in the minority. The *Argus* remarks that the division "will be noticed with satisfaction by every intelligent and reasonable man. The disciples of temperance comprised every representative member present except Mr. O'Shanassy."

The same journal contains a report of several cases tried in

Williamstown, before C. Pasco, Esq., R.N., for breaches of the Passenger Act. "The first information was laid by the assistant Emigration Officer, against Mr. Brown, master of the *Birman*, for selling spirits on board the vessel on the voyage out. It was partly proven, and the master was accordingly fined £100 and costs."

SOUTH AFRICA.

ACGOA BAY.—The *Port Elizabeth Telegraph* of May 5th has the following paragraph in reference to the Temperance Society of that town:—

"On Friday last, the 27th ult. this excellent institution held its annual meeting in Mr. Robson's chapel. The Rev. Mr. Robson, Rev. Mr. Cameron (Wesleyan minister), and Mr. Savage addressed the meeting, after which twenty-two persons signed the 'Pledge.' On this occasion 250 persons sat down to tea in the Government School Room. An indefatigable Secretary, Mr. T. Lee, as usual, merits the praise of the public of this place for the deep interest he takes in this and kindred institutions for ameliorating the condition of his fellow man."

Lines by D. Wallace,

ON HEARING OF THE DEFEAT OF THE PROHIBITORY LIQUOR BILL.

No Maine Law yet! Death and disease,
And suffering, crime, and woe
Must o'er our land by law's decrees
Yet longer flow.

No Maine Law yet! The scourge of man—
The beverage of Hell
Must cast o'er us its fearful ban,
Like ocean's swell.

No Maine Law yet! Those haunts of vice
That now bespot our land;
Those gates to hell—hung with device
To lure—must stand.

No Maine Law yet! The stream of death
That issues from the still,
Must still flow on, while every breath
Has power to kill.

No Maine Law yet! Man heaven born
Beneath the brute must sink;
Must have each bright hope from him torn
By this foul drink.

No Maine Law yet! The drunkard's wife
Petitions man and God,
In vain, to end a traffic rife
In human blood.

No Maine Law yet! The infant's cries,
Caused by the fiendish bowl,
Must rise in railings to the skies
That thrill the soul.

No Maine Law yet! Though hearts have heat
In hopes the boon to get;
Though anxious cries from thousands meet
Demanding it.

No Maine Law yet! How many years
Shall cries for it be heard?—
How long shall hearts despond with fears
And hope deferred?

COLD WATER SONG.

Words from "Water Cure Journal." Music, "O, Come, Come Away," arranged by C. P. Watson, Montreal.



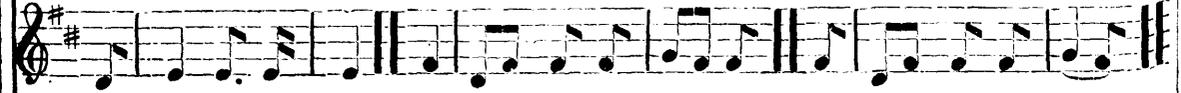
O, Wa-ter! Bright wa-ter! Thy sta-tion is high, Earth's beau-ti-ful daugh-ter,



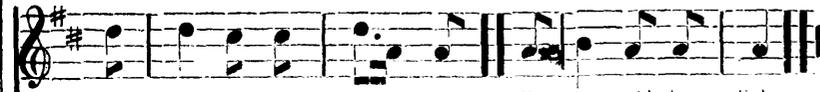
Thy pur-ling streams wand-er 'Mid wild bloom-ing flowers, Or gent-ly me-an-der



The bride of the sky. The fond earth doth bless thee, With gen-tle de-light,



Through green shady bowers; A-nou wild-ly leap-ing A-down the cas-cade;



And soft cloude ca-ress thee Em-bo-som'd in light.



Or pen-sive-ly sweep-ing A-long the green glado.



Of thee, O pure water,
Of thee do we sing,
Wine, wine is a mocker,
It leaveth a sting.
Ye gay, and ye happy,
O, fly from its thrall,
'Twill lead you to ruin,
'Twill mock at your fall.

Turn, turn to the fountain
Where bright waters flow
From hill-side and mountain,
Wherever ye go
Quaff, quaff the pure nectar,
'Tis flowing for thee;
Health's surest protector
It ever will be.

Canada Temperance Advocate.

MONTREAL, SEPTEMBER 15, 1853.

The World's Temperance Convention.

This great meeting, designed to unite the friends of Temperance throughout the world, and otherwise promote the prosperity of Christian Temperance and prohibitory legislation, took place according to the announcements formerly made.

A large number of delegates appeared pursuant to appointment on Tuesday morning, the 6th instant, at the Metropolitan Hall, New York City.

After the appointment of several committees, and the settlement of other preliminary matters, the Convention was organized by the appointment of the following officers:—

NEAL DOW, President.

Vice-Presidents:

JOHN CASSELL, England.	ISAAC PAUL, Tennessee.
JOSEPH CARPENTER, R. I.	D. C. JACKES, Michigan.
LYMAN BEECHER, Mass.	SAMUEL D. HARTINGS, Wis.
REUBEN H. WALWORTH, N. Y.	JOHN DOUGALL, Canada.
EDMUND S. JAMES, N. J.	EDWARD M. HARRIS, N. B.
THOMAS WATSON, Penn.	GEO. JEFFREY, Scotland.
SAMUEL F. CARY, Ohio.	R. H. POWELL, Alabama.
CHRISTIAN KEENER, Md.	C. C. LATHROP, Louisiana.
GEO. SAVAGE, District Columbia.	A. PAULSON, Delaware.
JOHN H. COCKE, Virginia.	E. H. BARRY, Indiana.
JOHN N. TIMMONS, S. Carolina.	

Secretaries.

Dr. WM. PATTON, N. Y.	CLEMENT WEBSTER, R. I.
R. M. FAUST, Penn.	DI. LEEDS, England.
GEORGE DUFFIELD, Penn.	JOHN C. BECKER, Canada.

Treasurer—SCHRAEMAN HALSTEAD, N. Y.
Business Committee.—J. Bolton O'Neal, S. C.; John Marsh, N. Y.; Ulysses Ward, D. C.; E. W. Jackson, Penn.; A. C. Barstow, R. I.; Edmund Beecher, Mass.; Isaac Tillou, Tenn.; Wadsworth, Ohio; Williams, Alabama.

The President, on taking the chair, said that he would very gladly have avoided the responsibility of the position, though he did not feel at liberty to decline the honor which had been tendered him. They had met here in this commercial metropolis of the Western Continent to take counsel as regards the best means to be adopted to carry out the principles of the cause in which they had so long and harmoniously been engaged. There were many excellent and intelligent men who are not prepared to go with them in the movement for protection from the terrible results of the traffic in intoxicating drinks.

The question of the suppression of the rum traffic was the most important that could come before the world, but they were surprised and grieved that great and good men were not more disposed to enter into the work with all their power and might. It was important for the welfare of mankind now as well as for the happiness of mankind to come. But such was the experience of all great principles, as the mass of the world was not prepared to hear them when they were first announced. The speaker illustrated his point by referring to the position occupied by Dewitt Clinton when he conceived the gigantic project of uniting the waters of the

great lakes and the Hudson. His idea was scouted at, but now all in one accord recognized his greatness. Such was the condition of the cause in which they were engaged, and though now many did not admit its importance, yet the time was not far distant when they would gladly do so. If they could accomplish the extermination of the traffic, they would open the way for the extermination of other evils the more easily and successfully.

Previously to the organization of the Committee, an attempt was made to graft upon it the "Women's Rights" party, and claim for woman the right to speak in Committee. After the President ceased speaking, Miss Brown attempted to address the meeting. Much time was lost by raising points of order, resulting in disorder. The issue was unfavourable to Miss Brown's claim, and she left the platform.

SECOND DAY—MORNING SESSION.

The business was opened with prayer, and the minutes of the former meeting read. Several letters were read from gentlemen who could not be present; after which the business Committee reported the following Committees:

The Committee on the duties of Temperance men at the ballot box—S. F. Cary, Ohio; Dr. Miller, N. Y.; Leonard Jewell, Pa.

Committee for the Political Economy of the Maine Law—E. W. Jackson, Pa.; W. H. Burleigh, N. Y.; Rev. W. McClune, N. J.

Committee on any peculiar difficulties which may be in the way of Progress—Rev. G. Duffield, Jr., Pa.; Rev. R. G. Crampton, N. Y.; C. B. Lines, Ct.

Committee to prepare an Address to all Manufacturers and Vendors of Intoxicating Drinks—Christian Keener, Md.; J. B. O'Neal, S. C.; J. J. Knox, N. Y.

Committee to report an Address to all Ministers and Churches—Dr. Ed. Beecher, Mass.; J. Lathrop, Tenn.; James Tupper, S. C.

Committee on an Address to Medical Men—F. A. Fickard, Pa.; Dr. Sabins, Mass.; Rev. J. Vail, Conn.

Committee to prepare an Address to Christian Governments—Rev. R. W. Clark, Mass.; E. D. Lahory, Price Williams, Ala.

Committee to prepare and Report on an Address to Young Men—Rev. T. S. Cuyler, N. J.; R. M. Foust, Pa.; William Richardson, N. Y.

Judge O'Neal, of South Carolina, and the Chairman of the Business Committee submitted the following report to the Convention:—

The Committee to whom was referred a resolution on the manner of voting in this body, and a resolution as to Delegates in the preliminary meeting, recommend that the two following rules be adopted:

I. On all questions, on which a vote by States is demanded by a majority of the Delegates present, each State shall vote according to the numbers of her Senators or Representatives; and the Kingdom of Great Britain and her Provinces shall be represented each by every Delegate therefrom who may be present, and each of their votes shall be counted.

II. When a vote is not demanded by a majority, all questions shall be decided by a majority of the delegates present. The other resolution is regarded as suspended by the action of the Convention.

J. B. O'NEAL, Chairman.

At this point, Wendell Phillips, of Massachusetts, raised objections to the last resolution as equivocal, and then went on to demand a hearing for himself and the ladies. A great deal of precious time was again consumed, and a good deal of confusion prevailed. Finally the Hall was cleared, in order to decide who were delegates, and to take

their votes in a proper manner. When the members again met, Mr. Blackmer moved the following resolution:—

Resolved, That one hour of each morning session of this Convention be devoted to hearing of reports from each State and Territory and Country here represented, giving information as to the actual condition and prospects of the Temperance cause in those places.

The afternoon of this day was devoted to a vast gathering of children. It was a splendid sight, and the meeting went off delightfully. We shall give an account more fully in the *Cadet*.

THIRD DAY—MORNING SESSION.

Opened with prayer by Dr. Kennedy, of Brooklyn.

The minutes of the last meeting were read. Wendell Phillips, of Massachusetts, took exceptions, and there was a prospect of another disturbance. On motion, all business was suspended to take up resolutions offered by General Carey, of Ohio. They were as follows, and were adopted:—

Resolved, That inasmuch as this Convention has been interrupted in its proceedings by a faction of disorganizers assembled in New York City for this purpose, and whose design is to involve the cause of temperance, world wide in its popularity, with their peculiar notions on topics not connected with the Temperance reform, it becomes a duty we owe to ourselves and the world, to avow distinctly that our great and only purpose is to prohibit the manufacture and traffic of intoxicating liquors as a beverage, and we solemnly protest against and resist any effort from any quarter to involve this with any other question, moral, social, political, or religious.

Resolved, That the common usages of society have excluded woman from the public platform, and whether it be right or wrong, it is not our province now to determine, but we will conform our action during the present Convention to public usage, and exclude females from participating in the public discussions of this Convention.

An attempt was made to gain a re-consideration of the second resolution, but it was unsuccessful.

Rev. Mr. Duffield, from the Committee directed to report on the subject of peculiar difficulties in the way of the progress of Temperance, submitted a report, concluding with the following resolutions:—

Resolved, That the cause of Temperance, in its original and legitimate relations, is equally above sect as it is above party, and that it is no other than the great cause of humanity itself.

Resolved, That it is alike according to the dictates of common sense and the experience of the world at large, that the platform of this cause should be confined to as few and simple principles as possible.

Resolved, That it is injurious to any cause when it is made to subservie ulterior and subordinate purposes—party or personal.

Resolved, That they are traitors to the cause of humanity, who endeavor to subvert our cause in order to advance what they consider to be another.

Resolved, That the Convention, as they would not put the shadow back ten degrees upon the dial, and jeopard important elections in different parts of the land, feel now called upon to take a bet and desperate stand, and by a strong and determined arm elevate once more this glorious cause, high and far above as. societies that are as uncalled for as they are ruinous.

Resolved, That the cause of Temperance is a question altogether separate and apart from the question of Woman's Rights, Abolition, Land Reform or any other, and that it must stand or fall upon its own merits.

The above report was adopted. Some attempt was made to reconsider and reject the last, but was not successful.

Rev. Mr. Marsh, from the Committee to whom was re-

ferred the credentials of Wendell Philips and others, reported as follows:—

“That certificates were handed them from the Nineteenth Ward Neal Dow Association of New York—one bearing the name of Wendell Philips, and the Committee received them—supposing the Association to be a regular Total Abstinence Society, existing in this City; but having since learned from good authority that it was a new creation, formed after this Convention had assembled, for the purpose of sending Delegates to this Convention, they cannot consider such certificates as regular credentials, nor, therefore, as entitling their holders to a seat.”

A report was then read from the Committee to whom was referred the subject of an address to the governments of the world, recommending the enactment and execution of the Maine Law. This and some other reports will appear when we get a correct copy.

Important resolutions, proposed on a former day, but laid over in consequence of disturbance, were now brought up and read *seriatim*. They were as follows, with the exception of a few verbal alterations:—

The Committee would recommend to the Convention the adoption and publication to the world of the following resolutions and declarations, as embodying their mind, will and purpose, in relation to the great enterprise in which we are engaged.

1. Assembled in this Commercial Metropolis, in behalf of the interests of humanity, from various and distant portions of the world, we, the members of this Convention, would unitedly express our gratitude to Him from whom all good comes, for the Temperance reformation of this nineteenth century; and, in a full reliance on His wisdom to guide, and His power to sustain, we would commit its future to His care, asking that we may be enabled to press it onward in a manner agreeable to His will, and with a self-denial, energy and zeal which shall speedily insure its universal triumph.

2. While the subject of Temperance is, and must ever be, first of all, a personal concern, in which each individual regards strictly the physical laws of his being, and totally abstains from all that poisons and disarranges the functions of his system, it is also a public object, demanding the attention of every member of the community, that none be made a curse to themselves and those around them, by evil usages, vile tempers, and corrupt legislation.

3. The protection of the people by civil Government, from evils brought upon them by the deeds and pursuits of men, for pleasure or for gain, has in all ages and countries been acknowledged as the first of duties: and while our Legislatures and States are active and efficient in guarding against frightful casualties on railroads and steamboats, and the spread of the pestilence from city to city, it is most justly expected of them that they put their hands upon the great cause of most of these casualties, and suppress an evil which sweeps more men prematurely and wretchedly into eternity than pestilence, famine or war.

4. The frightful work of Intemperance, the destruction year by year of 60,000 in Great Britain, and 30,000 in the United States, to say nothing of other countries, is traceable not so much to the natural desires and necessities of men, as to the traffic of intoxicating drinks. The supply allures to the most destructive excitements of body and mind, and all attempts to regulate it by license are utterly profitless. When most controlled the traffic still eats like a cancer; and hence such license, whatever it may pour into the Treasury of the State, should at once be abandoned by all civilized and Christian governments.

5. The transition state in which we now behold large portions of these United States and the British Provinces, and which is attracting attention in foreign lands, from a system of legislation which would, if possible, regulate such traffic, to one which would entirely prohibit it, is full of promise to the nations of the earth; we hail, therefore, the Maine Law as the bright and morning star of our age. We are filled with admiration and gratitude at its wisdom and results. We lift up our voices in thankfulness to Him in whose hand are the hearts of men, that so many Legislatures have adopted it, and that where it has been submitted to the people, it has received their sanction by overwhelming majorities. We welcome its early fruits as the harbinger of glorious accomplishments, when it shall be received in all countries, and placed on a footing with all other acknowledged wise municipal regulations.

6. While this Convention has a full, firm and unwavering confidence in the constitutionality, the justice, the political economy and practicability of this new system of legislation, which entirely prohibits, they believe that its advance has been as rapid as is consistent with permanency; they commend it in all its bearings upon the health, the morals, the peace and financial prosperity of nations, to the careful examination of all who love their country and their race; and believing its final adoption by every State and Kingdom to be only a question of time, they urge upon their friends in every place, great patience and forbearance, united to the utmost vigilance, zeal and perseverance.

7. A question of such vast magnitude in its bearing upon the moral and physical interests of humanity, and upon every department of human industry, as the Maine Law, should never, in the opinion of this Convention, become a question of party politics; but should ever be presented as one of universal interest, to be decided by the whole people upon its true merits; and hence we repel the charge of mingling Temperance and Politics; but if any political party oppose the law, for the purpose of retaining civil power, we feel bound to consider that action as at war with the best interests of the community, and to withhold from the party our votes, and in no case will we give our votes to any but those whom we know will secure and sustain the statute we demand.

8. As men, and members of the community, we owe no man anything which should cause us to favor him in a continuance in the traffic in intoxicating liquors as a beverage: we owe no legislature or magistrate any favor who will make laws which protect such traffic, or who may refuse to enforce laws designed to suppress it. The one higher law, the interests of a world, call upon us wherever we are and in whatever we are engaged, to frown upon the traffic as morally wrong, the scourge of the race, and to sustain and enforce every enactment designed for its extermination.

9. As the entire object and end of law is in its enforcement, and as there can be no want of power in the Government that enacts to secure that end, we can view all refusals in mayors and corporations of cities, and magistrates of towns, to execute and enforce a prohibitory statute where it has been enacted, only as a wicked combination with liquor manufacturers and vendors, to resist the Government, from base purposes of gain, or the attainment of civil power; and we can view such spirit only with alarm and detestation, as tending to the overthrow of all law and order and the introduction of universal anarchy.

10. An entirely prohibitory statute, embodying the spirit and principles of the Maine Law, is not the cause of a few individuals who have combined for political purposes; nor is it the cause of wealthy manufacturers and mechanics, ship-owners, who wish to thrive on the sobriety of others; but it is the cause of the people; and "if," in the language of Justice Edwards, at whose memory the Convention would drop a tear, "the people prevail, and permanently defend themselves and their children, as they have a right and it is their duty to do, from the evils of the Liquor traffic, they will be benefactors, not only of the present generation, but of all future generations of men; not only in Maine, but in every State in the Union, and throughout the Christian world."

11. From the mount of hope on which they are permitted to stand, the Convention look back with sympathy upon the thousands of reclaimed men who were drawn backward by the legalized dram-shops and tipping-houses in all our cities, towns and villages; they rejoice that one State after another is becoming a vast asylum, into which the reformed may enter; and they feel encouraged once more to go forth on the errand of love, and by the power of moral suasion reclaim every inebriate; believing that, as the Maine Law progresses, we shall no longer say, "There is no hope," but all shall live, and be blessings to themselves and all around them.

12. With this prohibitory statute in prospect, the Convention contemplate with deepest interest the new condition of the female sex, no longer to be torn and scathed, and peeled by drunken husbands, sons and fathers; and of the rising generation, coming up without the tipping house and dram-shop to seduce and destroy; and they ask for the powerful exertion of woman in its favor, in every way consistent with the purity and dignity of her character and sex; and that every child may be taught that it is his blessed inheritance, never to be surrendered.

13 While the Convention would express their admiration and thankfulness at the devotedness and talent of numerous public lecturers around the globe, and of the spirit and ability of the Temperance Press, they would express the hope that these mor-

forces will be greatly increased—that eloquent tongues will be more and more ready to plead for suffering humanity—that gifted pens will be increasingly employed in the Temperance tale—that the medical and legal departments will be yet more active in exposing the poisonous character of alcoholic and drugged liquors and the iniquity of license laws—and that tracts of pungency and power may be sent forth by the million, like the leaves on the tree, for the healing of the nations. And they would recommend to those to whom God has given wealth to contribute generously, that by these instrumentalities our work may be perfected.

14 To those States and Provinces which have already obtained the Maine Law in greater or less perfection, the Convention would say, Rejoice and be exceeding glad. Hold on to your high privilege; you are a spectacle to the world. Let the tide of selfishness roll over you, and the Law be repealed, or, which is equally bad not to be enforced, and you put far back the Temperance reformation, and shroud in darkness the hope of the world. To those which have not yet attained it, struggle on. The destroying angel quails before you. And when your sons shall be saved, you shall have gained the object of your toil, and your work is done, the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose.

15. As members of the vast family of man, this Convention do deeply and tenderly sympathize with all in every nation who are suffering under the influence of intoxicating drinks; with brethren in Great Britain, where, under the bright light of the Gospel, the ravages of intemperance are most appalling; with the millions of Hindoos, resisting manfully the British license to sell the poison; with the Sandwich Islanders, driven from their Maine Law by French cannon; and with the poor Indian, struggling for his last foothold on this continent, yet drawn to death by the vile trader; we bid all be of good courage in their manly conflict; we appeal to all human improvements for protection from the traffic for the deluded and suffering; and we ask the blessing of Him without whom we can do nothing, that the time may soon come when the last bushel of grain shall be perverted to the drink of the drunkard, and the last miserable inebriate hurried to the grave.

The passage of these resolutions closed the business of this sitting, except that during the discussions Dr. Snodgrass introduced the following as an amendment, as an addition to the 8th Resolution:—

Resolved, That whenever National Revenue laws insure the passage of all "original packages" of foreign beverages through the Custom House, as in the United States, the friends of the Maine law principle should petition for the privilege to each State or Province to prohibit the importation of intoxicating liquors into its borders, or to discriminate against those designed for mere beverages, as may be deemed best under the local circumstances.

The amendment was laid on the table, and subsequently declared out of order.

FOURTH DAY—MORNING SESSION.

The Rev. D. C. JACOES, of Michigan, opened with prayer.

The Chair announced that the first business before the Convention was to receive the Reports of Committees.

Rev. Mr. Hill understood that the Delegates from foreign countries were to be heard; but the receiving of Reports was decided to be the first business.

Judge Neil, of South Carolina, took the Chair *ad interim*, while Gen. Cary read a Report from the Committee on the proper use of the Ballot-box, to the effect that the subject having been elsewhere fully disposed of, the Committee discharged it from their consideration. The Report was accepted and concurred in, and Gen. Cary resumed the Chair.

Rev. Mr. Hill asked particular attention to the next report, as being of great importance.

Rev. Dr. Patten read the Report of the Committee on

Permanent Organization, which was accepted to this effect: That there be a National Committee of Nine, to correspond with State and Foreign Committees; that the greater part of its members be residents of Philadelphia; that it report to the National Conventions, and that it call a National Convention at least once every two years; that it have Executive power; that \$10,000 be raised and placed at its disposal, and that it report through some temperance periodical the use it makes of the funds.

A good deal of discussion arose out of this report, amendments were made, but all, together with the report, were laid on the table.

On motion, all other business was suspended for the purpose of hearing reports from foreign countries.

Dr. Lees, of England, spoke of the progress of the Temperance cause in Great Britain. The plan adopted there was to divide the country into great associations, the oldest of which, the British Temperance Association, was started by the men of Preston, operating in the middle and North of England. The members of that association were men of energy and long-trying faithfulness, and most of them now advocates of the Maine Law. The *British Advocate*, a journal of fifteen years standing, was connected with the association. They had the assurance that that association would soon attract very general public attention, from the fact that many peers, members of Parliament, clergymen and professional men of various kinds were lending it their support, and among them Messrs. Bright and Cobden, the "Neal Dows" of England. The late premier also, Lord John Russell, had expressed an interest in the subject, and Hon. Mr. Villiers had lately embodied in a bill the substance of the Maine Law itself, which was to be embraced in an appendix to a Parliamentary report. But they had difficulties to encounter, which the people of this country had not. The descendants of the Puritans, *Voluntarists* as they were called, being opposed from principle to national state education, were likewise opposed to parliamentary interference with the liquor traffic. So that the friends of temperance were divided. The association which he represented held that the Maine Law is no infringement of the largest liberty of man, and were sanguine in the hope that they would attain their object in five or ten years. The wedge had already entered Great Britain. Only a few weeks ago a law had been enacted prohibiting certain bar-houses, groceries and confectionery-shops from selling spirituous liquors. Having thus introduced the entering wedge, they were determined, by moral and political action, to strike it home. He came here to learn the effects of this great law and to receive a stimulus to renewed action, and believed that ere long both England and America would unite in a final victory over the liquor traffic.

Rev. Wm. Scott, of Montreal, next addressed the Convention. It was a great many years, he said, since the Temperance movement took hold in Canada. The first society formed in Montreal was formed by an American named Christmas, and had had a powerful influence all over the province. When the friends in Montreal had but

little sympathy from the press or clergy, or any of the learned professions, lecturers went through the land speaking to the people and distributing tracts, until now almost every town and hamlet had its Temperance organization. They established near twenty years ago the *Canada Temperance Advocate*, which is now the exponent and defender of the Maine Law. In Canada we first had the *short* pledge; now it was the total abstinence pledge. Latterly the Sons of Temperance were the most effective organization, though the ordinary societies were kept up substantially. Their principles were one and the same with those of the United States and Great Britain, and they had fully committed themselves to the Maine Law. When the platform was laid in Saratoga, Canadian Temperance men took their stand upon it, and resolved that nothing short of prohibition of the liquor traffic should satisfy their demands. And at the last session of the Canadian Parliament, Hon. Malcolm Cameron introduced the same law with a few additional clauses adapted to their institutions. A firm opposition was made to it, but when it came to a vote, there were 28 for it to 32 against it—only four majority against its passage upon its first trial. There was now established a Prohibitory Liquor Law League, Hon. John Wilson, President, whose operations were substantially the same as those of England and the United States. The subject had already been made a political question by their opponents, and the friends of Temperance could not help meeting the issue if they intended to obtain their law. Not only were they going to meet the issue in the election of Members of Parliament, but in the election of Municipal officers, particularly in Western Canada, where there was a most determined spirit; and if the citizens of the States did not look sharp, they in Canada would beat them. At any rate, they intended to run a race with the State of New York in getting the prohibitory law passed. They must go hand in hand with the border States, and in respect to this question annexation was already carried.

Mr. Scott concluded by saying:—And here let me state that we have already obtained to a certain extent the Maine Law; for when Mr. Cameron found he could not carry that law for the whole country, he introduced another bill prohibiting the sale of liquor within three miles of the public works of the country, which was passed by a large majority.

Mr. Cassell, of England, begged the indulgence of the Convention to be heard. He came here as the representative of what is termed the National Temperance Society of England, as well as the British League. Dr. Lees was a representative of what is termed the British Association, and as the Association which he (Mr. C.) had the honor to represent had not been brought before the notice of the Convention, he was afraid that if he did not do it, he would return to England with the Committee about his ears for his silence. The two Societies were operating together with the other National organisations. There was the National Alliance for the suppression of the traffic, and there was the National Society, which operated more especially through the Press. The province of the Temperance

League was more particularly to act upon the metropolis, through various movements—large public meetings and the distribution of tracts. It was that League which brought over to England the celebrated Temperance orator of America, Mr. Gough, who was now creating an agitation there equal to that which he had created in the United States. They had moved upon the masses, particularly the working classes, with whom he was identified, though he had lately become a publisher, having begun by first printing Temperance documents.

Mr. C. then adverted to the drinking customs among the English clergy as a great obstacle with which they had to contend. And he was sorry to say that temperance men, aye, temperance clergymen of America, when they visited England, yielded sometimes too readily to the temptation of wine at dinners. Whenever he saw an American in England at a dinner party, he had his eye upon him. Let your clergymen see that they bear their testimony and do all in their power to help us obtain the aid of the Christian church of the mother country on the side of temperance.

Now as regards this Maine Law, I know you have a great deal of trouble to get it passed. It is hard work to put down this license system, but when you get it down I hope you will do as the Lancashire boys do when they get an antagonist down in a fight—they don't let him get up again. [Laughter.] An anecdote is told of one of them who had another down, and was holding him there pummelling him, with considerable ferocity, when a stranger passing by remonstrated, and said: "You great coward, why don't you let him get up and have a fair fight?" "That may seem very well to you, I dare say," said the man; "but if you had had as much trouble as I in getting him down, you would not be for letting him up." So when you once get the licence system down don't let it get up.

Mr. Cox, of Georgia, offered the two following resolutions which were unanimously passed by a standing vote:—

Resolved, That the Convention hereby expresses its high and grateful appreciation of the distinguished services rendered the cause of Temperance by the late Rev. Justin Edwards, D. D.; and that while they bow with resignation to the decrees of that unerring will which has removed him from his position of earthly usefulness and toil, we cannot too deeply mourn the loss from our ranks of so efficient and useful a laborer.

Resolved, That this resolution be published in the minutes of the Convention, and a copy of the same be sent to the family of the deceased with an expression of our sympathy with them in their sore bereavement.

Dr. Patton here read a letter from Edward C. Delevan, Esq., which was accompanied by the following resolution, on which, however, no definite action was taken by the Convention:—

Resolved, That the manufacture, importation, sale and use of intoxicating liquors as a beverage in view of their well-known pernicious consequences, are acts irreconcilable with sound morality, and that such traffic in them is also a grievous and intolerable wrong, conflicting with some of the most important purposes of organized Governments and ought therefore to be everywhere effectually prohibited by law.

Rev. Mr. Scott, Montreal, here addressed the Convention in appropriate remarks. He desired that Canada should be included in a General Committee appointed for future action, which was agreed to, and the following resolution was adopted:—

Resolved, That Hon. Neal Dow, of Maine; Edward C. Delevan, of New-York; Gen. S. F. Cary, of Ohio; Hon. J. B. O'Neal, of South Carolina; Christian Keener, of Maryland, and Hon. Malcolm Cameron, of Canada, be constituted a General Committee, to call a General Convention at least once in two years, to devise such measures as may be desirable for the general cause of prohibition of the sale of intoxicating liquors throughout the world, and that they have power to supply vacancies from death or resignation.

Mr. Isaac Oliver, the Treasurer of the Convention, announced that there was nearly \$1,600 in the Treasury, and after paying all the expenses that probably one half would be left, and he desired to know what disposition should be made of it. It was expected by the donors, who had contributed about \$1,000 of the whole amount, that it would be appropriated to the publication and circulation of tracts to aid the progress of the cause.

The following resolution was offered:

Resolved, That the Committee of Arrangements with the Secretary of this Convention be authorized to publish the minutes and such other documents of the Convention as the state of the funds will warrant, to be distributed to the members of the Convention under the Committee of Arrangements.

Dr. Powell, of Alabama, offered the following resolution, which was adopted:—

Resolved, That the thanks of this Convention be tendered to Hon. Neal Dow for the able manner in which he has discharged the duties of the Chair during the deliberations of this body.

Judge O'Neal, Chairman of the Committee to prepare an Address to the Manufacturers and Venders of Intoxicating Liquors, submitted a report, which was, on motion and in accordance with the proposition of Judge O'Neal, reported to the proper Committee without being presented to the Convention.

The Committee to prepare an Address to young men, reported the following:—

Appeal to the Young Men of the Age.

Five and twenty years ago the men to whom this appeal is addressed were in their cradle. But during the next quarter of this century the moral destiny of the world depends upon them. The strong hands of the veterans are, one by one, palsied by the touch of age. The voices that have rung out for God and truth are slowly passing into the harmonies of a better world. Upon your shoulders the ark of Reform is henceforth to rest. In your hands the torch of human progress is to be borne onward.

Among the sacred truths bequeathed to your charge is the Temperance Reformation. It owns an existence no longer than yours. Thirty years ago this movement was restricted to a few earnest spirits who, further up the mount of progress than their fellows, had caught the rays of the early dawn before it had gilded the plains below. The first national organization against alcohol was formed in 1826. Since then the history of the Temperance Reform has been a history of healthy progress—the steady movement from the unknown out into the known and the well established. The first local society with its pledge against the use of ardent spirits alone, the subsequent adoption of the total abstinence principle, the Washingtonian movement, the formation of beneficial Orders like the Sons of Temperance, the creation of political "Alliances," and the enactment of laws for the entire prohibition of the traffic are but the successive stages of a mighty revolution, each related to the other, and all looking to a common end. An abstract principle, once confined to a few sagacious minds, has since walked into the halls of legislation, and in five sovereign States it now sits upon the bench of Justice, crowned with the majesty of LAW.

The God of Love has stood by the history of this reform from its cradle, and has guided it onward through its most critical periods. To the young men of our time it is now committed both as a trial and as a trust. What is it that God and humanity demand of us? What is the great question for our practical solu-

tion? Unless we greatly err, that question simply is—shall we, by Jehovah's help, destroy the traffic in intoxicating poisons, or shall they destroy us? Shall we lay alcohol in his grave, or permit him to lay a myriad of our comrades in their own? Shall we consent to have the most brilliant intellects among us any longer extinguished? Shall we permit the fair bride of to-day to become the desolate widow of to-morrow? Shall we stand idly by and see the noblest of our brotherhood go down to darkness and the worm? Shall we suffer this monster evil to cast its hideous shadow athwart the rays that fall from Calvary itself, or shall we, hand in hand, join in the death-grapple with the Hydra? The destiny of millions hang upon our answer.

The determination of this question demands great plainness of speech, as well as earnestness in action. Let us learn to speak right out. The press that is silent on this topic deserves a place in the cellars of Herculaneum. The legislator who has not studied the code of prohibition is unworthy of the seat he encumbers. The orator is to point his shafts, the voter must aim his ballots, and the philanthropist is to direct his prayerful efforts straight toward this, as the grand moral question of the age.

In this warfare for humanity, we have need of *patience*. Wilberforce toiled through one whole generation ere the British Parliament declared the slave trade to be piracy. Opinions grow slowly. Let us put our trust in *Truth* rather than in majorities. The prohibitory law movement was not long ago, in a minority of one; but the Lord of Hosts stood with that man, and together they were more than an overmatch for all that were against them. Galileo with his telescope, and Columbus with his compass, stood up alone against the world, but they both at last brought over the whole world to their positions. May it not be also that before this century closes, the law of Maine will become the law of Christendom?

Comrades in this sublime warfare! we are compassed about with a great cloud of witnesses. Humanity beckons us onward. We tread upon the dust of heroes as we advance. White-robed Love, floating in mid-air before us, leads us to the conflict. The shouts of the ransomed are in our tents; and the voice of praise makes music amid our banners.

Let us press forward with our age. Let us wear a bright link in the history of our century. Let us lie down to our rest nearer the goal of human perfection. Let us find in our toils an ever-exciting stimulus—an ever-fresh delight. So shall our later annals "be written in the characters of a millennial glory. So shall our posterity be cheered by that sun which shall shine with a seven-fold lustre, as the light of seven days."

Though we were but two or three,
Sûre of triumph we should be,
We our promised land shall see,
Though the way seem long;

Every fearless word we speak
Makes sin's strongholds bend and creak.
Wickedness is always weak,
But Truth is young and strong.

T. L. CUYLER,
R. W. FOUST,
WM. RICHARDSON } Committee.

Other Reports, together with an account of the evening meetings, may be given in our next.

After some other unimportant business was gone through, on motion it was resolved that the thanks of this Convention be tendered to the gentlemen who have so liberally contributed to aid in the Temperance cause.

The Convention was adjourned *sine die* by a prayer from Rev. Dr. Patton.

Our publication has been delayed a day or two in consequence of the Convention. We participated in its deliberations, but felt that after the heats of summer, and the many duties of official life, a little recreation would be as good for us as any body else. So, dear reader, don't be

offended if you get your paper a day or two later than usual. You will be no worse off, now that it is before you with a pretty full report of the Convention.

Daughters of Temperance.

Another link has been attached to the Temperance chain, which is fast encircling the civilized and Christian world, by the organization at the village of St. Andrew's, C.E., of a Union of Daughters of Temperance, No. 2, under the jurisdiction of the National Union Daughters of Temperance of North America, which bids fair to do an immensity of good within its precincts. The Union was instituted on the 13th instant by the Deputy of the National Union, and it is composed of ladies of the highest respectability and worth in the village of St. Andrew's and its environs. It will be the means, through the influence and respectability of its members, to bring under the shadow of the mighty tree of Temperance, and within its folds, many who are now scrupulous and undecided. To the ladies of St. Andrew's Union we would say, "Onward in your good and glorious mission, and may God bless you in your undertaking." To many of our readers, and more particularly to the fair portion, a congregation and band of ladies in the Temperance cause may be a novelty to them. Permit us to inform them that the Order of the Daughters of Temperance has been in existence for many years past; that they are dispersed throughout the United States, England, and the British Provinces; that they number now over a million of good working members in high standing in society, of wealth and high mental attainments. The principal work in which they are engaged is the development of Temperance principles; but, on the other hand, they do not confine themselves solely to the amelioration of mankind from the vice of intemperance, but they extend their voice and a helping hand in rescuing children of inebriates, convicts, and depraved, from degradation and vice. Union Schools and Children's Homes are not strange to our ears, but can be found in all the principal States of the Union. The rescue from degradation and vice, the education of the orphan, and the settlement in life of these children, have held the attention and received the assistance and support of the Daughters of Temperance; and there is many a tear of joy that has wetted the eyelids and expression of thanks given by those who have benefited by the good deeds of the Daughters of Temperance. Their institution, the principles of which, founded on Christianity, afford mutual relief in case of need, extend benevolence and charity, and render happy the homes in which they are disseminated. The Order has a mighty influence on man; it casts an influence on the father, husband, and the brother, within whose reach it approaches. Ladies professing Christianity, pause and think of the advantages, if not in a spiritual, then in a worldly point of view, of the advocacy of teetotalism, its countenance and support. To mothers it is a powerful agency of morality to children; as wives, it is a glorious example to your husbands; and as sisters, it is a

mandate to your brothers. It is not a disgrace to women to be publicly engaged in a cause which belongs to God and mankind; for you are by holy precepts commanded to use your energies and abilities to the amelioration of our race. The great pillars on which the institution stands—Virtue, Love, and Temperance—command your attention and active presence. The path is now broken in this city by an organization of the Daughters of Temperance, who now number a goodly list, and have been, and are now, daily extending its blessings, and whose arms are now and ever open to receive their fellow beings, to the aid of the good and glorious work in which they are actively and daily engaged.

Come one, come all, welcomes meet you
As you enter through their doors;
Thus they always hope to greet you.
Till on earth you meet no more.

They bid you welcome to their hearts,
And gladly to you their hands extend;
Their faithful love its aid imparts.
And there in each you'll find a friend

The Point-a-Cavaignac Disputants.

We did not consider that the letter of a "Son of Truth" (in Greek signature) needed any reply from a "Son of Temperance," (in Greek signature also). The latter has, however, sent a reply; and, between the parties, we find "when Greek meets Greek," then comes the tug of war. From the communication now before us, we make the following extracts, declining to insert anything further on the subject, unless the writers supply well-attested facts. A Son of Temperance says:—

"As this 'Son of Truth' has not thought fit to send a copy of the Resolution of the Temperance Association at Vaudreuil, it is impossible to judge of its bearing on the subject. The members of it are, however, capable of managing their own business; and now that there is a Division of the Sons of Temperance established, these can state how the matter affects them, or whether it does at all or no. Perhaps, if it should, they can give us a little more about it, or some other similar cases, or some additional facts demonstrating the un-English conduct the Temperance men and their cause are called to suffer from those whose rank and station would otherwise point them out as their natural leaders.

Should this prove to be the case, it would seem somewhat suspicious that our friend has not decidedly negatived some of those already stated; and I would, therefore, fain hope that they do not apply to the locality which seems to have taken umbrage at my general mention of the neighborhoods of Vaudreuil and Montreal, each of which districts are known to be extensive.

Under present circumstances, I can only advise the locality and the 'Son of Truth' to avoid anything like persecution of Temperance men and the Temperance cause, lest, if it should be known, it may bring upon them a stigma which cannot so easily be wiped off. And as the Temperance men are now, everywhere in the Province, striving to bless and save the country by obtaining from the Legislature, at its next session, the passing of a law similar to the well-known Maine Law, I would respectfully counsel him and his friends to unite with them in their efforts, and they will assuredly enjoy greater peace of conscience, and a

more hopeful expectation of Heaven, than in fighting against God and man.

I must, therefore, again, whether inconsistently or not, subscribe myself, Sir,

Yours truly,

A SON OF TEMPERANCE.

Extract from Correspondence.

PROGRESS IN GRANBY, &C.

It may be gratifying to many friends of Temperance to learn that the Teetotals of Granby are still nobly upholding the standard of total abstinence; a pleasing evidence of which was shown on the 2nd inst., when about 450 persons, several from each of the adjoining townships of Shefford and Farnham, assembled in Parker's Grove, in the neighborhood of Neale's School-house, Granby South Ridge, and at about 12, M., partook of an excellent and abundant dinner, which had been prepared by the ladies of the neighborhood, who, untiring zeal in the Temperance cause, and persevering efforts and great liberality in providing this expensive entertainment are deserving of great praise. The day was fine and very warm, which rendered the beautiful grove truly inviting and delightful. The repast being finished, some ten or twelve known advocates of temperance were invited upon the stand by Joseph Taylor, Esq., of that place, who ably filled the Chair during the meeting; among whom the Rev. Mr. Flanders and Rev. Mr. Phillips of Granby Village, Rev. H. Montgomery of Dunham, and H. Taber and N. Purinton of Farnham, ably and eloquently addressed the assemblage, urging the principles of total abstinence, and recommending the "Maine Liquor Law as the best means of producing it." One of the reverend gentlemen, especially, paid a high compliment to the ladies, showing the importance and necessity of their co-operation.

At the conclusion of the addresses, H. Taber was requested to take the Chair, when it was unanimously resolved "That a vote of thanks be given to the reverend gentlemen and others who had kindly attended and ably addressed the meeting;" also a vote of thanks to the young men for the zeal they had manifested, and sacrifice they had made, in preparing the ground, erecting a platform, benches, tables, &c.; and to the ladies for their great exertions in preparing so excellent and comfortable a dinner, which was received with prolonged and hearty cheers. Thus ended the "Pic Nic," for which the people of the place deserve great praise. The people of the adjoining towns will certainly fall behind if they do not afford some such demonstrations of their allegiance to the cause we are advocating.

FOR THE CANADA TEMPERANCE ADVOCATE.

DEAR SIR,—Your correspondent "Philo" is not dead, nor has he been asleep; he has been busying himself in various ways, endeavoring, according to his little ability, to promote the great reformation in which you are so energetically engaged.

It has afforded pleasure to your old correspondent to find that you are awake to the position assumed by the *Son and Gem* against the Hon. M. Cameron, and the lecture you read him (the *Son and Gem*) in your last number being well deserved, I trust it will do him good.

Perceiving that you are not posted up in reference to the standing of the honorable member for Huron as a member of Temperance organisations, "Philo" takes the liberty of stating the fact, that the honorable gentleman had not been forty-eight hours in Quebec before he had enrolled himself as a member of

the Union T. A. Society of this city, and is now a member of Encampment No. 6 of Knights of Temperance, having been the principal instrument in its formation, and charged with its institution last spring. So, then, Mr. Cameron is a member of at least two temperance organizations at the present moment.

The people (temperance people of course) are hoping that now that you have begun, you will do your utmost to awaken ALL CANADA to the fact that much is due to Mr. C. for his services in the cause of temperance, and point to the Committee organized here to receive any sum that may be remitted for the purpose of meeting at least one instalment of said debt.

Quebec, 2d August, 1853.

P.S.—The statement in the *Gem* that the speech of Mr. Cameron on the Liquor Law was "a failure," is simply untrue. Mr. C. is acknowledged to be the best member at a debate in the house; and by way of illustration of the effect of his speech on the motion for the second reading of the Law, a Scotch "Son" who was present, and who doubted the sincerity of the honorable member so much, that he would not promise beforehand to give even one penny towards the testimonial, was so enchanted by the speech that he called out, almost loud enough to be heard throughout the house, "I'll gie him te-pence ahead for mysel and a' my family."

Coarse and Vulgar Language

A volume has recently been published in England on "Social and Political Moralities," by William Lovett. On the subject of profane and vulgar language, the author has made some excellent remarks. In England the habit is said to be a national vice, but in Canada there is much guilt existing, and especially among the votaries of the bottle. From Mr. Lovett's book the annexed extract is taken:—

"The coarse, indelicate and offensive expressions we so often hear in our streets and workshops, are, for the most part, to be traced to the impure feelings, uncultivated minds and corrupt morals of those who utter them.

Such being the nature of these unmanly oaths and vulgar epithets, it may be well to enquire how it is that the custom of swearing is still so prevalent in society: although there are few found to defend it, and most of those who indulge in it readily admit its impropriety.

Is it not, that, as one of the past, it is so blended with our dramatic and other popular literature (common enough in the age in which it was written), that we, in our reverence for the sterling ore, have been induced to look even upon the dross with some degree of respect? And thus hearing and reading these coarse expressions so frequently, we are too apt to imbibe them, and perhaps to be imperceptibly impressed with the notion that they are not so improper and immoral as we have been taught to believe them; and they being thus stored in the memory as the language of passion and feeling, are too often unconsciously used whenever passion prompts us.

This may somewhat account for oaths being so often used by those who know that it is exceedingly wrong to use them: persons whose example in this particular have a pernicious effect on those around them, and more especially upon the young and unreflecting.

Children, also, are too prone to copy coarse expressions from their parents and associates, as well as what they hear repeated in the streets. And this fact should cause parents not only to prevent their children from playing in the public streets, where so much vice and temptation await them, but to avoid, by all possible means, fixing their habitations in low neighborhoods, where the ears of their wives and children are constantly assailed by every description of coarse and filthy language.

The custom of swearing, therefore, may be said to be chiefly the result of habit, and like all other habits is strengthened by indulgence; from which circumstance parents cannot be too careful in guarding their children against its contaminating in-

fluence; and those persons who have already adopted it, cannot be too determined in their efforts to eradicate a habit so degrading to their general character.

Having thus far treated of its vulgarity and offensiveness, we may now consider its immoral effects; both as regards the character of the individual, and the welfare of that society of which he is a member.

In the first place, swearing and coarse language are repellant in their nature, causing persons of cultivated minds and morals to avoid as much as possible the company of those who indulge in them; by which means the swearer not only loses the improvement in mind and morals, that might have been gained by the association, but by being left to consort with kindred minds is liable to be still further corrupted.

Not only this, but prejudice, mistrust, and apprehension are generated by the two parties being kept apart from each other. The man of coarse and vulgar manners is too apt to look upon his superior in conduct with envious feelings, and to express those feelings in low and abusive language, while the cultivated man, on his part, is too apt to entertain a prejudice opposed to the social and political rights of his uncultivated brother, apprehensive that if such a person were to possess power he might use it to the prejudice of society.

Now, although there is much foolish and ridiculous pride in society, called forth by men's admiration of wealth, in place of the abilities to acquire it justly and use it properly; there is also a proper and becoming pride which all should cherish, and more especially the working classes; the pride of cultivating those habits, abilities and manners that generally enforce respect from all men, however great their wealth, or exalted their station. But when a man degrades himself, by his low habits and coarse manners, it is seen that he not only injures himself, but too often presents an obstacle to the freedom and welfare of others.

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Montreal: Published by John C. Becket.

September 13th. 1853.

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Port Lewis, 7th June, 1853.

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