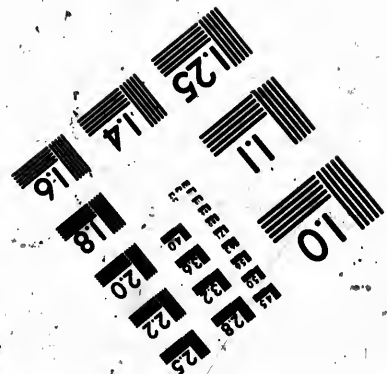
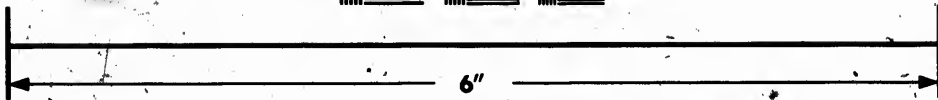
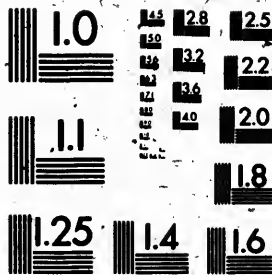


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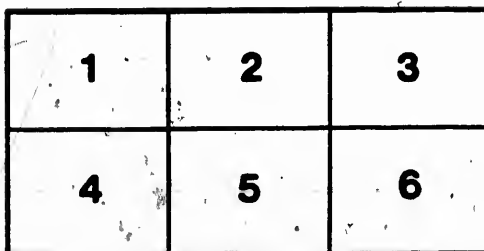
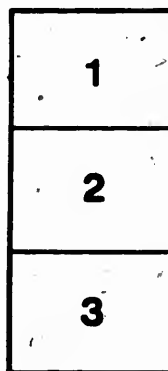
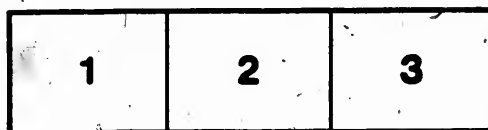
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**THE TOTAL
TESTIMONIALS, ANECDOTES, FACTS,
AND
STATISTICS;**

WITH FUND-FORMS AND DIRECTIONS FOR ORGANIZING AND
CONDUCTING TEMPERANCE SOCIETIES: STORIES FOR
THE YOUNG, AND COUNCIL FOR THE OLD:

BEING PART III.

OF

WADSWORTH'S TEMPERANCE MANUAL.



.. Tib ... Four's Pence ... page 43.

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PART III.

TESTIMONIALS, &c. &c.

CHAP. VI.

Testimonials—Medical, Ministerial, and Miscellaneous.

CHAP. VII.

Anecdotes and Facts.—Statistics.

CHAP. VIII.

Forms of Pledges, Constitutions, &c.

CHAP. IX.

Advice in reference to Organizing Societies, and Transacting Business at Public and Committee Meetings.

CHAP. X.

Short Stories for Young Persons.

CHAP. XI.

Counsel for Temperance Men.

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CHAP. VI.

Testimonials—Medical, Ministerial, and Miscellaneous.

VALUABLE MEDICAL TESTIMONY.

We, the undersigned, are of opinion—

I. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors, as beverages.

II. That the most perfect health is compatible with Total Abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c. &c.

III. That persons accustomed to such drinks, may, with perfect safety, discontinue them entirely, either at once, or gradually, after a short time.

IV. That Total and Universal 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.

A. F. Holmes, M.D.,
L.R.C.S.E.
Wfd. Nelson,
P. E. Picault, M.D.

Geo. W. Campbell, M.D.
M. M'ulloch, M.D.
Francis Badgley, M.D.
A. Hall, M.D., L.R.C.S.E.

Arthur Fisher, M.D.,
 M.R.C.S.E.
 P. A. C. Munro, M.D.
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 Jon. Barber, M.R.C.S.L.
 J. B. Lebourdais,
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 J. G. Bibaud, M.D.
 T. Stearns, M.D.
 E. H. Trudell, M.D.
 A. G. Regnier,
 Silas Gregory,
 J. Emery Coderre,
 J. L. Leprohon, M.D.
 C. H. Keefer,
 W. Fraser, M.D.
 T. Black, M.D.

W. P. Smith,
 Hy. Mount, M.R.C.S.L.
 A. H. David, M.D.
 Js. Crawford, M.D.
 S. C. Sewell, M.D.
 Wm. Sutherland, M.D.
 E. Q. Sewell, M.D.
 C. A. Regnault, M.D.P.
 Samuel Waller, Physician,
 Duncan M^cCallum,
 F. A. Cadwell, M.D.
 Louis Boyer, M.D.
 O. T. Bruneau, M.D.
 P. D. Brousseau,
 Robert Godfrey, M.D.
 Hector Peltier, M.D.
 P. H. L. Richelieu.

The foregoing important **MEDICAL TESTIMONY**
 has recently been circulated in Great Britain by
 Mr. Dunlop, of Scotland, and received signa-
 tures, as follows:—London, 184; Dublin, 14;
 Edinburgh, 26; Glasgow, 46; Leeds, 53; Liver-
 pool, 184; Manchester, 75; Nottingham, 32;
 Sheffield, 23; Provincial Towns, 400; in Bri-
 tish India, 29—Total, 1,066. At the request
 of the *Author*, the Medical Gentlemen of Mon-
 treal (with a few solitary exceptions) kindly and
 promptly gave their names; and it is recom-
 mended that a similar effort should be made in
 every part of the Province.

Rev. John Wesley—

“Neither may we gain by hurting our neighbour *in his body*. Therefore, we may not sell any thing which tends to impair health. Such is eminently all that liquid fire, commonly called drams, or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorder: (although there would rarely be occasion for them, were it not for the unskilfulness of the practitioner.) Therefore, such as prepare and sell them only for this end, may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners-general. They murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them—the curse of God cleaves to the stones, the timber, the furniture of them: The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, though thou art ‘clothed in scarlet and fine linen, and farest sumptuously every day,’ canst thou hope to deliver down thy

fields of blood to the third generation? Not so; for there is a God in heaven: therefore thy name shall be rooted out. Like as those whom thou hast destroyed, body and soul, 'thy memorial shall perish with thee.'"

Rev. William Jay, of Bath—

"I am thankful that all through life I have been a very temperate man, and for more than twenty-five years, generally a teetotaler, but for the last six years I have been one constantly and entirely. To this (now I am past 70) I ascribe, under God, the glow of health, evenness of spirits, freshness of feeling, ease of application, and comparative inexhaustion by public labours, I now enjoy. The subject of teetotalism I have examined physically, morally, and Christianly, and after all my reading, reflection, observation, and experience, I have reached a very firm and powerful conviction. I believe that next to the glorious gospel, God could not bless the human race so much as by the abolition of all intoxicating spirits. As every man has some influence, and as we ought to employ usefully all our talents, and as I have now been for nearly half a century endeavouring to serve my generation in this city, according to the will of God, I have no objection to your using this testimony in any way you please. I am willing that, both as a pledger and a subscriber, you should put down my name."

7
A DRUNKARD ON FIRE.

Dr. Nott, in his lectures, gives the following account of a young man about twenty-five years of age:—

“ He had been a habitual drinker for many years. I saw him about 9 o'clock on the evening on which it happened; he was then, as usual, not drunk, but full of liquor. About 11 o'clock the same evening, I was called in to see him. I found him literally roasted, from the crown of his head to the soles of his feet. He was found in a blacksmith's shop, just across from where he had been. The owner, all of a sudden, discovered an extensive light in his shop, as though the building was one general flame. He ran with the greatest precipitancy, and on throwing open the door, discovered a man standing in the midst of a widely-extended, silver-coloured flame, bearing, as he described it, exactly the appearance of the wick of a burning candle in its own flame. He seized him (the drunkard) by the shoulders, and jerked him to the door, upon which the blaze was instantly extinguished. There was no fire in the shop, neither was there any possibility of any external source. It was purely a case of spontaneous ignition. A general sloughing soon came on, and his flesh was consumed or removed in the dressing, leaving the bones, and a few of the larger blood-vessels; the blood, nevertheless,

rallied round the heart, and maintained the vital spark until the thirteenth day, when he died, not only the most loathsome, ill-featured, and dreadful picture that ever was presented to human view, but his shrieks, his groans, and his lamentations also, were enough to rend a heart of adamant. He complained of no pain of body; his flesh was gone. He said he was suffering the torments of hell, that he was just upon the threshold, and should soon enter its dismal cavern; and in this frame of mind he gave up the ghost."

ANOTHER VOICE FROM THE BENCH.

In addition to the many testimonies borne by the Judges of our land to the demoralizing effects of strong drink, we have now much pleasure in recording that given by Justice Wightman, in his charge to the Grand Jury at the York Assizes, July 12, 1847:—

"I find in this, as in every other calendar that comes before me, *one unfailing source*, directly or indirectly, *of most of the crimes that are committed—intemperance*. The depositions show that *public houses and beer-shops are usually the places in which crime originates*, in many instances the suffering parties being the victims of their own intemperance, which encourages the attacks made upon them; and in others it is the cause (I allude to cases of personal violence and

injury) where all power of self-control is lost in the exasperation of intoxication. The present calendar presents a deeply striking instance of the consequences of intemperance. A person represented to be of considerable intelligence, for his situation—a good workman—a man of a kind and generous disposition—indulges for two days in incessant drinking, and then undergoes the fearful penalty of such excess, ending in his committal to jail under the charge of wilful murder, is one of the cases that will be brought before you.”

A CORONER'S SPEECH.

“ At one of the public meetings held at the annual conference of the *British Association*, in the month of July last, at Bolton, J. Taylor, Esq., Coroner, alluded to the effects of intemperance as witnessed by himself in the capacity of attorney and coroner for the borough, and gave a few instances. On Monday week no fewer than thirty-four drunkards, apprehended on the Saturday night and Sunday previous, were brought before the Mayor for their misconduct. On the same day an inquest was held, in which the verdict returned was ‘ Died from excessive drinking.’ Early the following morning he saw a policeman take a drunken man to the lock-ups on a truck. He went to the cell into which the person was put, and there saw six or seven others in a similar state. Next day another inquest was held, when also the verdict

rallied round the heart, and maintained the vital spark until the thirteenth day, when he died, not only the most loathsome, ill-featured, and dreadful picture that ever was presented to human view, but his shrieks, his groans, and his lamentations also, were enough to rend a heart of adamant. He complained of no pain of body; his flesh was gone. He said he was suffering the torments of hell, that he was just upon the threshold, and should soon enter its dismal cavern; and in this frame of mind he gave up the ghost."

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was, 'Died from excessive drinking.' *Such was his every day experience.* A statement made by Father Mathew, with regard to no teetotaler having died from famine or pestilence, had been disputed; but he (Mr. T.) could at all events, tell them with truth, that he never knew of any consistent teetotaler who, in the common acceptation of the term, had to go about to beg his bread. *He had been a coroner eight years, and had never yet held an inquest on a teetotaler."*
 —*Bolton Chronicle*, July 17, 1847.

Commodore Joseph Smith—

"So far as my experience goes, I have found the abandonment of the use of spirits by seamen to be beneficial in all respects, lessening both crime and punishment. On my last cruise, the ship in which my flag was worn, the frigate Cumberland, with near five hundred persons on board, sailed in November, 1843, and returned in November, 1845. The first part of the cruise the men generally drank their grog; by a course of reasoning and discipline they gradually (and voluntarily of course) stopped their liquor, and received the small pittance of *two cents* per day therefor. At the end of the year, all but two had relinquished the spirit part of their ration, and those two requested to be transferred to another ship of the squadron. I gratified them. No person remaining who desired to draw his grog, it was pumped off and landed, and the casks filled

with good pure water. To the end of the cruise no more spirits were issued. The crew were, so far as I observed, at all times contented and happy. I never heard of a complaint that liquor was in the slightest degree necessary to enable seamen to better endure the hardships and privations of a sailor's life. On the contrary, the men were satisfied they were better off in all respects without it."

TESTIMONY OF THE WORD OF GOD.

"Who hath woe? who hath sorrow? who hath contentions? who hath wounds without cause? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine; at the last it biteth like a serpent, it stingeth like an adder."—Prov. xxiii. 29—32.

"The works of the flesh are manifest, which are these; uncleanness, murders, *drunkenness*, revellings, and such like; of the which I tell you, that they which do such things shall not inherit the kingdom of God."—Gal. v. 19, 21.

"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13.

"Let us walk honestly, as in the day; not in rioting and *drunkenness*, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."—Rom. xiii. 13, 14.

“ Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”—Gal. vi. 7, 8.

“ Woe unto them that rise up early in the morning, that they may follow strong drink ; that continue until night, till wine inflame them. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.”—Isaiah v. 11, 22.

CHAP. VII.

Anecdotes and Facts.—Statistics.

ANECDOTES AND FACTS.

IT MAKES MEN FOOLS.

In Lewis and Clark’s Travels among the Indians, is the following anecdote of the native good sense and virtue of the tribe of Ricaras. At the time it occurred, the value of the example was not practically appreciated by the civilized Americans, but in this day of temperance organization and practice, it will be felt. “ We are gratified,” says the travellers, “ at discovering that these Ri-

cars made no use of no spirituous liquors of any kind ; the example of the traders who bring it to them, so far from tempting, having in fact disgusted them. Supposing that it was as agreeable to them as to the other Indians, we at first offered them whiskey ; but they refused it with this sensible remark, " that they were surprised that their fathers should present to them a liquor which would make them fools." On another occasion they observed to M. Tabeau, " that no man could be a friend who tried to lead them into such follies.

EXAMPLE.

Died, at Lanark, Canada West, Mr. Andrew McBeath, in the 103d year of his age. He was born in Sutherlandshire, in the memorable year 1745. He was for many years Forester to the Duchess of Sutherland. He gave pleasing evidence that for him to die would be gain. In the 101st year of his age he added his name to the Temperance Society *in order to encourage others to go and do likewise.*

A SIMPLE REMEDY.

A Quaker was once advising a drunkard to leave off his habit of drinking intoxicating liquors.

"Can you tell me how to do it?" said the slave of his appetite.

Quaker.—It is just as easy as to open thy hand, friend.

Drunkard.—Convince me of that, and I promise, upon my honor, that I will do as you tell me.

Quaker.—Well, friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it, before it reaches thy mouth, and thou wilt never be drunk again.

The toper was so pleased with the plain advice, that he followed it, and was a toper no more.

BEWARE OF THE LAST SPREE !

A gentleman called upon a friend, who, for years, had been addicted to the vice of intemperance. He conversed with him for some time on his wretched state, and finally he was persuaded to say that he would attend the meeting and sign the pledge. But he insisted on having his *last spree*. Entreaty, warning, expostulation, all were vain. He was fixed in his resolution to have one frolic more, before he joined. His friend left him with the agreement that on the next evening he should call for him to go and sign. The wretched man then started on his

"*last spree.*" Alas! and so it proved. The next morning he was raving mad with rum, and before the sun had set, a *corpse!* He had gone into the presence of his Maker with the faithful warnings of his friend still ringing in his ears. Let the inebriate read this and avoid a like fate.

A REPROBATE FATHER.

At a Wesleyan class-meeting, a man rose and addressed the leader thus:—"I am very thankful to God, and to you for your Sunday School: My son, who now sits beside me, is my spiritual father. He heard me cursing, while in a state of drunkenness, and said to me, 'O, father, my teacher said to-day, at the Sunday School, that neither drunkards nor swearers could enter into heaven.' This so affected my mind, that from that time I was enabled, by the grace of God, to leave off those wicked practices; and both myself and my son are now members of your society." He then laid his hand on his son's head, and repeated, "My son is my spiritual father."

NO TROUBLE.

"The drinkers of water needed not to care when the wine was laid waste; they could live as well without it, as they had done,—it was no trouble to the Nazarites. The more delights we make

use of to our satisfaction, the more we expose ourselves to sorrow and disappointment."—
Henry.

STATISTICS.

BRITISH ARMY.

From the year 1822 to 1839, 1,418 men were tried in one Battalion for various misdemeanors arising out of the use of intoxicating drinks, and there being 101 Battalions, gives a total of 143,218 tried by Courts Martial, and if we reckon 700 as the strength of each Battalion, that gives 1,271,600 as the strength of the whole, and thus we find that about 12 per cent. of the whole forces are tried in eighteen years. The number of lashes awarded in the above Battalion were 118,075, which multiplied by 101 gives 11,925,575 lashes; which again multiplied by 9, gives 107,319,175 stripes. 34,196 days imprisonment, multiplied by 101, gives 3,453,796 days imprisonment. 26 sent to General Service, multiplied by 101, gives 2,626, which is greatly below the number sent to the Western Coast of Africa in the two years detailed. 111 reduced, multiplied by 101 gives 11,211 non-commissioned officers reduced. 13 transported, multiplied by 101, gives 1,313 transported. In 1839, the Mutiny Act authorized

Courts Martial to mulct those convicted of Habitual Drunkenness of their beer money, additional pay, or regular pay, to the extent of 3d per day; but at no one time could they deprive the offender of more than 1d, and to constitute an act of Habitual Drunkenness, the man must have been entered in the Defaulters' Book for being drunk four times, in the year, and after a first conviction, twice within six months of that conviction was considered the same. Imprisonment was also the general award in connexion with the forfeiture, and the offender lost his service during confinement. Thus we find from the two the poor deluded lovers of strong drink in eleven years forfeited in one Battalion £1287 5s. 3¼d. and in 101 Battalions £130,013 12s ¼d.

Thus we see that about twelve men in every hundred are tried throughout the Army in eighteen years by Courts Martial, and that a tax of not less than *one hundred and thirty thousand pounds* is paid by these British idolaters for the sensual gratification of worshipping at the shrine of Bacchus; and this is not all, blood is spilt, felons are made, the general character of the whole is compromised, and yet the authorities look calmly on and stick up for *moderation*.

SUGAR USED IN DISTILLERIES.

3,477,453 lbs. of sugar were used by licensed brewers in the United Kingdom, from the passing of the Act 10th Victoria, cap. 5, to the 5th of July last. The quantity of sugar taken into stock by distillers, during the same period, amounted to 11,419 cwt.; the quantity actually conveyed to the mash tun, to 10,026 cwt.; the quantity of proof spirits made therefrom, to 105,165 gallons; the average produce of gallons of spirits per cwt. of sugar, to 10.49; and the total amount of drawback allowed on such spirits, to £5,867.

A SMALL CALCULATION.

Suppose a man drinks four glasses of liquor at five cents a glass—in a week he spends one dollar and forty cents, and in a year seventy-two dollars and eighty cents. This will buy the following articles:

Four barrels of flour, - - - - -	\$24,00
Four pair of boots, - - - - -	15,00
Forty lbs. of Butter, - - - - -	10,00
A hundred lbs. of beef, - - - - -	8,00
A new hat, - - - - -	4,00
A new satin vest, - - - - -	5,00
A bonnet for wife, - - - - -	5,00
Sugar plums and cakes for children, - - -	1,80
	<hr/>
	\$72,80

POPULATION OF THE GRAVE.

From extensive calculations it seems the average of human birth per second, since the birth of Christ to this time is 8-15, which gives about thirty-two thousand millions; and, deducting the present supposed population of the world, (960,000,000,) leaves the number of thirty-one thousand and forty millions, that have gone down to the grave, giving death and the grave the victory over the living, to the number of thirty thousand and eighty millions.

Of the number in the grave, about
 9,000,000,000, have died by war,
 7,000,000,000, by famine and pestilence,
 500,000,000, by martyrdom,
 580,000,000, by intoxicating drink,
 13,000,000,000, natural or otherwise.

Thus it will be seen that war and strong drink have sent nearly one third of the human race to a premature grave.

A GREAT ENEMY.

The great work in which we are engaged, is progressive. It is not the work of a day or year. Intemperance had woven itself into all our laws,

our habits, our fashions, our festivities, our business, our births, our burials. For two centuries it had been steadily becoming consolidated; yea, for 4000 years, since Noah drank of the fruit of the vine, it has claimed dominion over thousands and millions. In the countries of France, Great Britain, Sweden, Prussia, and the United States, the annual consumption of intoxicating liquors is officially reported at one thousand, nine hundred and seventy million, nine hundred and sixty-three thousand, nine hundred and eighty-gallons, containing 217,596,878 gallons of pure alcohol and valued at \$546,265,086. The average amount consumed by each individual is 4 gallons in the United States, 11½ in Great Britain, 2 in Prussia, 7 in Sweden, and 32 in France. The number who die of drunkenness in Great Britain annually, has been estimated at 60,000—the number in the United States at 30,000, near seven millions in the life-time of a single man in these two Christian communities. Such is the enemy we combat.

COMPARISONS.

Farina, which is the chief nutrient property of all grain, consists of

Carbon,	43.51
Oxygen,	49.57
Hydrogen,	6.92

 100

Thus compounded, these three elements constitute a most nutritious substance.

Sugar consists of

Carbon,	42.47
Hydrogen,	7.19
Oxygen,	50.34

 100

Sugar is very different from grain, and yet the component parts are the same, and the ratio of ingredients does not greatly vary.

Olive oil consists of

Carbon,	77.21
Oxygen,	9.43
Hydrogen,	13.36

 100

What difference between oil and flour or sugar, yet the elements are the same.

Oxalic acid consists of

Oxygen,	64
Carbon,	32
Hydrogen,	4

 100

intellectually, and physically; I, therefore, voluntarily agree to abstain from the use of all intoxicating drinks as a beverage; I will not traffic in them, nor provide for or offer them to others, either as wages or at entertainments, and by all suitable ways and means I will discountenance such use and traffic in this community. And may God help me to keep this my pledge. Amen."

"I hereby agree and faithfully promise, that I will hereafter totally abstain from all that can intoxicate, as a beverage; that I will not directly or indirectly engage in the manufacture or sale thereof; and that I will use all proper means to induce others to sign this pledge."

"By the grace of God, I abstain from and discountenance the use of all intoxicating beverages, and wage an uncompromising and exterminating war with the drinking usages and the traffic."

CHILDREN'S PLEDGE.

This little band
Do with our hand
The pledge now sign,
To drink no wine,
Nor brandy rod
To turn our head,
Nor whisky hot,
That makes the sot,
Nor fiery rum

To turn our home
Into a hell,
Where none could dwell,
Whence peace would fly,
Where hops would die,
And love expire,
Mid such a fire:
So here we pledge *perpetual hate*
To all that can intoxicate.

CONSTITUTIONS.

PROVINCIAL AND DISTRICT UNIONS.

This Union is established to supply the want which was felt by the friends of temperance in _____, of a Central Body to which they could look for assistance in providing country societies with suitable advocates, or in giving them such aid as their circumstances might require. The objects of the Union are the following:—

1.—To establish an efficient travelling agency of well qualified individuals, who are instructed to avoid polemics and party politics.

2.—To procure statistical details respecting prisons, penitentiaries, police offices, hospitals, &c. with a view to exhibit the ravages of intemperance.

3.—To expose the state of the laws respecting the traffic in intoxicating liquors.

4.—To take suitable opportunities of laying before persons in authority, statements which may convince them of the value of our principles, and the necessity for their general adoption.

5.—To keep the cause prominently before the public, by obtaining the assistance of the press;

Here we have the same elements as in bread,
and yet oxalic acid is a poison.

Alcohol consists of

Hydrogen	13.70
Carbon,	51.98
Oxygen,	34.32
	<hr/>
	100

Yet alcohol is different from oxalic acid, bread,
sugar, or oil, still the elements are the same.

Vinegar, when pure, consists of

Carbon,	46.83
Oxygen,	46.82
Hydrogen,	6.35
	<hr/>
	100

What a difference there is between vinegar and
alcohol, bread, or oxalic acid, yet the component
parts are the same.

These analyses are given to illustrate this fact,
that the qualities of bodies arise not so much from
the elements of which they are formed, as from
the proportions of those elements.

CHAP. VIII.

Pledges—Society ; Personal ; Children's.—Constitutions
—Provincial and District Unions ; Local Society ;
Ladies' do. ; Juvenile do.—Form of Petition to Par-
liament.—Returns for Annual or Quarterly Reports.

PLEDGES.

SOCIETY PLEDGES.

“ 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.”

“ We pledge ourselves 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 for our friends, and that we will do all in our power to discountenance their use throughout this community ; and we further pledge ourselves that we will not rent any buildings or tenement for the sale of intoxicating drinks.”

PERSONAL PLEDGES.

“ Because I believe the common use of alcoholic drinks to be injurious to man, morally,

intellectually, and physically; I, therefore, voluntarily agree to abstain from the use of all intoxicating drinks as a beverage; I will not traffic in them, nor provide for or offer them to others, either as wages or at entertainments, and by all suitable ways and means I will discountenance such use and traffic in this community. And may God help me to keep this my pledge. Amen."

"I hereby agree and faithfully promise, that I will hereafter totally abstain from all that can intoxicate, as a beverage; that I will not directly or indirectly engage in the manufacture or sale thereof; and that I will use all proper means to induce others to sign this pledge."

"By the grace of God, I abstain from and discountenance the use of all intoxicating beverages, and wage an uncompromising and exterminating war with the drinking usages and the traffic."

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To turn our head,
Nor whisky hot,
That makes the sot,
Nor fiery rum

To turn our home
Into a hell,
Where none could dwell,
Whence peace would fly,
Where hops would die,
And love expire,
Mid such a fire:
So here we pledge *perpetual hate*
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2.—To procure statistical details respecting prisons, penitentiaries, police offices, hospitals, &c. with a view to exhibit the ravages of intemperance.

3.—To expose the state of the laws respecting the traffic in intoxicating liquors.

4.—To take suitable opportunities of laying before persons in authority, statements which may convince them of the value of our principles, and the necessity for their general adoption.

5.—To keep the cause prominently before the public, by obtaining the assistance of the press;

and to urge the necessity of extending the circulation of temperance periodicals.

6.—To make arrangements for an annual meeting of temperance delegates in _____.

RULES.

That the following shall be the only pledge recommended by this Union:—

1.—“ 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, or for persons in our employment, and that in all suitable ways we will discountenance their use throughout the community.”

2.—That the business of the Union shall be managed by an Executive Committee, consisting of no more than twelve persons, and none shall be members of this Committee, unless they shall have signed the pledge recommended by the Society, or one involving the same principles and practice.

3.—That the Committee shall have power to choose their own office-bearers. Any five members shall be a quorum. The Committee shall have power to enact such temporary rules for the

Union as they may think expedient; but such rules not to be permanent, until they have been confirmed at a general meeting of Delegates. The President and Vice-Presidents shall be (ex-officio) members of the Executive Committee. The President, Vice-Presidents, Treasurer and Secretaries of all country Auxiliaries shall be at liberty to attend the meetings of the Executive Committee as Visitors and vote.

4.—That the Executive Committee shall convene an annual meeting of Delegates, all of whom shall have adopted the pledge recommended by the Society, or one involving the same principles and practice; and that the business of the Delegates shall be to receive a report of the proceedings of the Executive Committee for the past year; to choose an Executive Committee for the coming year; and to take under consideration such measures as may appear calculated to promote the great object of Union. The Members of the Executive Committee shall be entitled to assemble in the Meeting of Delegates, and to vote there.

5.—That all the Agents and Officers of the Union shall be such as are pledged to its principles.

6.—That the annual meeting of Delegates shall

have power to appoint to the rank of Patron, Vice-Patron, President, or Vice-President, such persons as may have conferred on the cause of temperance any important benefit.

7.—That every Auxiliary of 100 members shall have power to send one Delegate to the annual Meeting; of 500 members, two Delegates; of 1000 members and upwards three Delegates.

8.—That no party politics, nor sectarian peculiarities in religion shall be introduced into the tracts, or other publications of the Society, nor into the lectures or speeches of its public advocates.

9.—That the Executive Committee shall convene an Annual General Meeting of the Union in _____, to hear a report of its proceedings, and of the general state of temperance.

10.—That while this Union would neglect no legitimate means to accomplish the object before it, it would rest its hopes of success on the blessing of God alone.

CONSTITUTION OF A LOCAL TEMPERANCE SOCIETY.

Preamble.—Whereas the use of intoxicating drinks leads to a corruption of the social habits, to the ruin of personal and family comfort, to the com-

mission of the most flagrant crimes, and in numerous instances to the entire overthrow of moral and religious principles; we resolve to form ourselves into a Society for the suppression of Intemperance in this city and neighbourhood.

Article I.—That this Society shall be called the _____.

Article II.—That the requisites of membership shall be, conformity to the rules of the Society, and signing the following declaration:

“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.”

Article III.—That the Officers of this Society shall consist of a President, Vice-Presidents, Treasurer, Secretaries, and Committee of not less than _____ number, to whom shall be intrusted the direction of the Society, and who shall have power to add to their number; _____ to form a quorum.

Article IV.—That the Officers shall be chosen

at an Annual Meeting, at which a Report of the proceedings of the Committee and the Treasurer's Account shall be presented.

Article V.—That the Committee shall meet every month for the transaction of business, and that public meetings for the purpose of hearing addresses, shall be held ———.

Article VI.—That any member may withdraw from the Society on notifying the Secretary of his intention.

Article VII.—That no alteration in this Constitution shall be made but at the Annual meeting, and with the sanction of two-thirds of the members present.

Article VIII.—That all meetings shall be opened with prayer.

CONSTITUTION OF A LADIES' TEMPERANCE SOCIETY.

Believing that the female portion of our community, can and will act more efficiently by a distinct and separate organization, than if connected with other societies, for the suppression of intemperance, and the relief of the reformed inebriate and his suffering family ; therefore, we, the undersigned, do agree to form ourselves into a

society, to be governed by the following Pledge and Constitution :—

PLEDGE.

“ That the members of this Society will not use intoxicating liquors as a beverage, nor provide them as an article of entertainment, nor for persons in their employ, and will in all suitable ways discountenance the use of them throughout the community.”

Article I.—Resolved that this Society be called the _____.

Article II.—That the object of this Society be to claim the intemperate of both sexes, and especially our own, and to relieve the necessities of the reformed inebriate, and those that suffer with him or her, by all consistent and proper means within our power.

Article III.—That the Officers of this Society be a First and Second Directress ; a Corresponding and Recording Secretary ; a Treasurer ; and Visiting Committee, with power to add to their number.

Article IV.—That it be the duty of the First Directress, to preside in all the meetings of the Society, and superintend all its operations,

Article V.—That the Visiting Committee shall consist of _____ Ladies, whose duty it shall be to divide the _____ into sections, for the purpose of visiting such families in their respective sections, as may need their assistance.

Article VI.—That any Lady may become a member of the Society by signing the Pledge and Constitution.

Article VII.—Meetings to be held monthly; five to form a quorum.

Article VIII.—That the Society meet Annually for the purpose of electing officers for the ensuing year, when a report of the proceedings and success of the Society during the past year shall be read.

Article IX.—That the above Constitution be subject to revision at any monthly meeting, two thirds of the members, then present, consenting thereto.

Article X.—That all meetings be opened with prayer.

JUVENILE TEMPERANCE ASSOCIATION OR COLD
WATER ARMY.

The advantages to the cause of temperance in forming the Cold Water Army, are briefly :

1. As a means of saving the rising generation from learning to drink. 2. To fill their minds and hearts with the doctrines of the temperance reformation, so that they will resist all temptation to take such drinks, when they come to maturity.

3. Through them we hope to interest families and individuals, who have hitherto stood aloof.

How to organize the army.

1. Let two or three gentlemen and five or six ladies, in a town, undertake the enterprise. Some, or all of them should be singers, and able to teach the children to sing.

2. Let them invite *all* the children to meet them at a time and place appointed, to form the army.

3. Let the names be taken down in a book under a pledge.

4. Teach them to sing suitable hymns and songs, and select, at every meeting, several to "speak pieces" and dialogues on temperance, at the next meeting.

5. Induce them to bring other children at every meeting, till all are enrolled. Meetings should be often.

6. At some convenient day, get up a celebra-

tion, march with badges and banners, music, &c. to a grove, and there let parents and others meet them with refreshments; or go to church: let there be public addresses, or let the dialogues and other pieces be spoken.

FORM OF PETITION TO PARLIAMENT.

To the Honorable the Commons of the Province of Canada in Parliament assembled, the Petition of the undersigned Inhabitants of

Respectfully Sheweth,

That intemperance, resulting from the use of intoxicating drinks, is making dreadful ravages in our land; that it causes an annual destruction of property to an incalculable amount, injures public morals to a fearful extent, impairs health, and often in a variety of horrible ways destroys life itself; thus causing many wretched widows and orphans to be thrown for support upon public or private charity; and finally, that this evil, one of the greatest with which the people of Canada have to contend, is generally, strange as it may appear, regarded with indifference.

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Therefore, we, your petitioners, respectfully request your Honorable House to inquire into the cause and extent of Intemperance in Canada, with a view to provide such remedy for the same as in your judgment may appear best. And your petitioners will ever pray.

N. B.—*There should always be THREE separate lists of names, one being required for the Governor General, and one for each House.*

RETURNS.

In reporting the progress of a Local, Township or District Society for any particular period, statistical information is of vital importance. For want of this kind of information a great difficulty has been experienced in preparing for the press, the present work. The following or similar interrogatories should be faithfully answered in forthcoming Quarterly or Annual Reports of Societies throughout all Canada, and not only then, but in each succeeding term, thus keeping a faithful record of operations:

1. Name and date of organization?
2. Number of members in good standing?
Males? Females? Juveniles?

11-11-11

3. What population in your locality ?
4. Number of churches ?
5. Are any of the Ministers abstainers ?
6. Number of schools ?
7. Are any of the Teachers abstainers ?
8. Distilleries or Breweries in your vicinity ?
9. Places for the sale of intoxicating drinks ?
10. Any Coffee or Temperance Houses ?
11. Is your Society connected with a Local Union ?
12. Public meetings held during the year ?
13. Joined Society since last report ?
14. Violated the pledge in the same period ?
15. Copies of *Temperance Papers* circulated by or amongst you ?
16. *Tracts* distributed by you since your last report ?
17. Have you in your vicinity any Physicians, Magistrates, Lawyers, Judges or Legislators, abstainers ?
18. Have you a "Cold Water Army" or Juvenile Association ?
19. Confirmed Drunkards in your vicinity ?
20. Any Temperance Stores in your locality ?

CHAP. IX.

Advice in reference to Organizing Societies, and Transacting Business at Public and Committee Meetings.

1. This Manual may fall into the hands of some individual who is desirous of making an effort to organize a Temperance Society in his own locality, where none has hitherto existed, but knows not how to proceed. Friend, draw out on a sheet of clean paper a *pledge*, and sign it yourself—get your wife and children to sign it too—then go to the leading Christian persons in your neighbourhood, and ask them to sign it. When you have got *six* names, call a meeting in the school-house, lecture-room, or church, on an evening, if possible, not to interfere with any established meeting. Previous to the people assembling, *lay your plans*, that is, draft a Constitution, invite the minister, or some leading pious man, to take the chair, or rather to preside at the meeting, and tell him distinctly what you want done. If you find him indisposed to go as far as you wish, take him as far as you can, and after the meeting is organized by his stating the object for which it is convened and

imploring divine direction--then stand up yourself, and tell your motives for calling the people together, your success in getting names, your belief that more will join when the opportunity offers, and then present and read your Constitution, taking care to have the blanks filled up. You must now wait for a response from the people; this may be favourable or unfavourable: if the latter, tell them *your* stand is taken, and invite all to call at your house and sign the pledge. If the former, which is most likely, then go round through the company yourself, and take down the names of all who give them. Return to your place beside the chairman, and announce the result; if he joins, then consult with him as to what had best be done about appointing office-bearers. Here you must act with care and impartiality. Look down your list, and select the two most *exemplary and active* men for *President* and *Secretary*; upon these officers generally devolve, in all societies, those peculiar duties, the right discharge of which ensure success. When this is done, propose the officers *seriatim*, as they come in the rule, taking a vote on each; which having finished, call upon the newly elected President of your society to appoint the next time and

place of meeting, after which the people will be dismissed either by prayer or praise by a suitable person, a minister, if possible.

2. You may consider yourself now in a fair way for doing much good, but you must observe *order* and *punctuality*. You will observe by your constitution, that a Committee meeting will require to be called very soon to mature your plan of operations. This is done either by written notes of invitation stating the time, place (which ought to be as central as possible), and object of meeting. When the evening arrives, at the appointed hour the President takes the chair or assumes the presidency of the meeting—this he does of all others likewise, by virtue of his office. He will, after prayer, call for the reading of the “minutes,” or record of proceedings at the last meeting. This being done, it is customary to move a resolution that such minutes be accepted or approved. Then the various points of interest arising out of these minutes come up, in rotation, for consideration and action; after which, new measures of importance may be introduced by any member of committee, and be acted upon according to the opinion of the meeting.

Before another Committee meeting, your next Public meeting will take place; consequently, the preparatory arrangements will require to be made, consisting of getting the place, lighting, heating, procuring suitable speakers, &c. You will require to decide whether you will have short speeches, which would be the case if you had many speakers, or a lecture, in which case only one person would speak. If there be several speakers it will be well to propose resolutions or topics upon which to remark. Be sure you know the character and ability of your speakers before introduction, which latter is generally done by the President; sometimes each speaker introduces his successor; while in meetings of a social character, *volunteers* are called for by the Chair or President. This last mode of speaking is found very successful in country places, and particularly so where there are many reformed drunkards.

3. At a very early period, you will require to consider the following particulars:—The desirableness of having a Soiree or Tea party—the utility of organizing a “Cold Water Army”—is a distinct female organization necessary?—how much can be raised to purchase temperance

tracts?—how many can be induced to subscribe for a temperance paper?—can a temperance inn be sustained?—and other matters arising out of, or connected with those just stated.

4. Your first Annual Meeting will be held, of course, as nearly as practicable, at the same date in the year after organization, when a report, embracing all your operations for the past year, will be read, and submitted to a well got up and well organized public meeting, to be followed by a series of well arranged resolutions, interspersed with singing suitable hymns or songs.

5. In large villages and in towns, it is very desirable to have *Ward Committees*, whose duty would be—general visitation—enrolment of members—distribution of tracts—receiving donations to the funds and subscriptions to Temperance periodicals—getting up and notifying of public meetings for prayer or addresses, through the press, pulpit, or by hand-bills—special visits to delinquents and confirmed drunkards. In all other localities a *Vigilant Committee of three*, or at least *two*, should be appointed, specially for the performance of the last mentioned duty,

CHAP. X.

Short Stories for Young Persons.

THE FOOLS' PENCE.

A little mean-looking man sat talking to Mrs. Crowder, the mistress of the Punch-bowl:—
 "Why, Mrs. Crowder," said he, "I should hardly know you again! Really I must say you have things in the first style. What an elegant paper! what noble chairs! what a pair of fire-screens! all so bright and so fresh! and yourself so well, and looking so well!"

Mrs. Crowder had dropped languidly into an arm-chair, and sat sighing and smiling with affectation, not turning a deaf ear to her visitor, but taking in with her eyes a full view of what passed in the shop; having drawn aside the curtain of rose-coloured silk, which sometimes covered the window in the wall between the shop and the parlor.

"Why, you see, Mr. Berriman," she replied, "our business is a thriving one, and we don't love to neglect it, for one must work hard for an honest livelihood; and then, you see, my

two girls, Letitia and Lucy, were about to leave their boarding school; so that Mr. Crowder and I wished to make the old place as genteel and fashionable as we could; and what with new stone copings to the windows, and new French window-frames to the first floor, and a little paint, and a little papering, Mr. Berriman, we begin to look tolerable. I must say, too, Mr. Crowder has laid out a deal of money in fitting up the shop, and in filling his cellars."

"Well, ma'am," continued Mr. Berriman, "I don't know where you find the needful for all these improvements. For my part, I can only say, our trade seems quite at a stand-still. There's my wife always begging for money to pay for this or that little necessary article, but I part from every penny with a pang. Dear Mrs. Crowder, how do you manage?"

Mrs. Crowder simpered, and raising her eyes, and looking with a glance of smiling contempt towards the crowd of customers in the shop: "The fools' pence—'tis *the fools' pence* that does 't for us," she said.

Perhaps it was owing to the door being just then opened and left ajar by Miss Lucy, who had been serving in the bar, that the words of

Mrs. Crowder were heard by a man named George Manly, who stood at the upper end of the counter. He turned his eyes upon the customers who were standing near him, and saw pale sunken cheeks, inflamed eyes, and ragged garments. He turned them upon the stately apartment in which they were assembled; he saw that it had been fitted up at no trifling cost; he stared through the partly opened doorway into the parlor, and saw looking-glasses, and pictures, and gilding, and fine furniture, and a rich carpet, and Miss Lucy in a silk gown sitting down to her piano-forte: and he thought within himself, how strange it is! by what a curious process it is, that all this wretchedness on my left hand is made to turn into all this rich finery on my right!

“ Well, Sir, and what’s for you ? ”

These words were spoken in the same shrill voice which had made the “ fools’ pence ” ring in his ears.

George Manly was still in deep thought, and with the end of his rule (for he was a carpenter) he had been making a calculation, drawing the figures in the little puddles of gin upon the counter. He looked up and saw Mrs. Crowder

THE DRUNKARD AND THE TWO MONKEYS.



A rich drunkard kept two monkeys for his sport. One day he looked into his dining-room, where he and his guests had left some wine, and the two Jacko's had mounted the table, and were helping themselves generously to the wine—jabbering and gesturing, as they had seen their master and his guests. In a little time they exhibited all the appearance of drunken men. First they were merry, and jumped about; but soon they got to fighting on the floor, and tearing out one another's hair. The drunkard stood

in amazement. "What!" said he, "is this a picture of myself? Do the brutes rebuke me?" It so affected his mind, that he resolved he would never drink another drop. And from that day he was never known to be any other than a sober and a happy man.

THE DEVIL AND HIS VICTIM.



The Devil met a man who had just left a public-house, and was reeling along unconscious of whom he met, or what he was doing, and

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offered that he would give him all that his heart could desire if he would fall down and worship him. "I have but one desire," said the drunkard; "I care not for gold, or silver, or houses, or lands, or honors, or reputation, or wife, or children: give me something to drink, and you shall be my god. I will at once fall down and worship you." "Agreed," said the Devil; "and presenting him the wine-cup made him his own for ever." **MORAL.**—When the Devil makes his attacks upon men that are sober, and well aware of what they are about, he has but little chance of succeeding.

CHAP. XI.

Counsel for Temperance Men.

Doubt and indecision as to *the best manner* of reviving and sustaining the interest in the Temperance cause, have kept back, in numerous instances, those who, under other circumstances, would have acted with energy and diligence. To such, then, we would direct a few words of

counsel : *first*, in reference to the *principles* of action ; *secondly*, to that *action* itself.

First.—The following principles were unanimously agreed upon by the Convention at London, as forming the basis in all countries and throughout the world, of the temperance reformation :—

Resolved, “ That, in the opinion of this Convention, as a means of extending the temperance reformation, the following truths should be spread throughout the world, and that temperance men and temperance organizations be exhorted to give them the widest possible extension.

“ That Alcohol, the intoxicating principle, is a subtle poison, at war with the physical, intellectual, social, and religious interests of men.

“ That it is generated by the process of fermentation, and is the same, as existing in different degrees, in cider, wine, and malt liquors, as in distilled spirits.

“ That it is a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needful or useful to men in health, in any climate or any employment.

“ That total abstinence from it, as a beverage, is the only true principle of the temperance reformation ; the only hope for the drunkard, and security for others.

“ That the whole manufacture and sale of

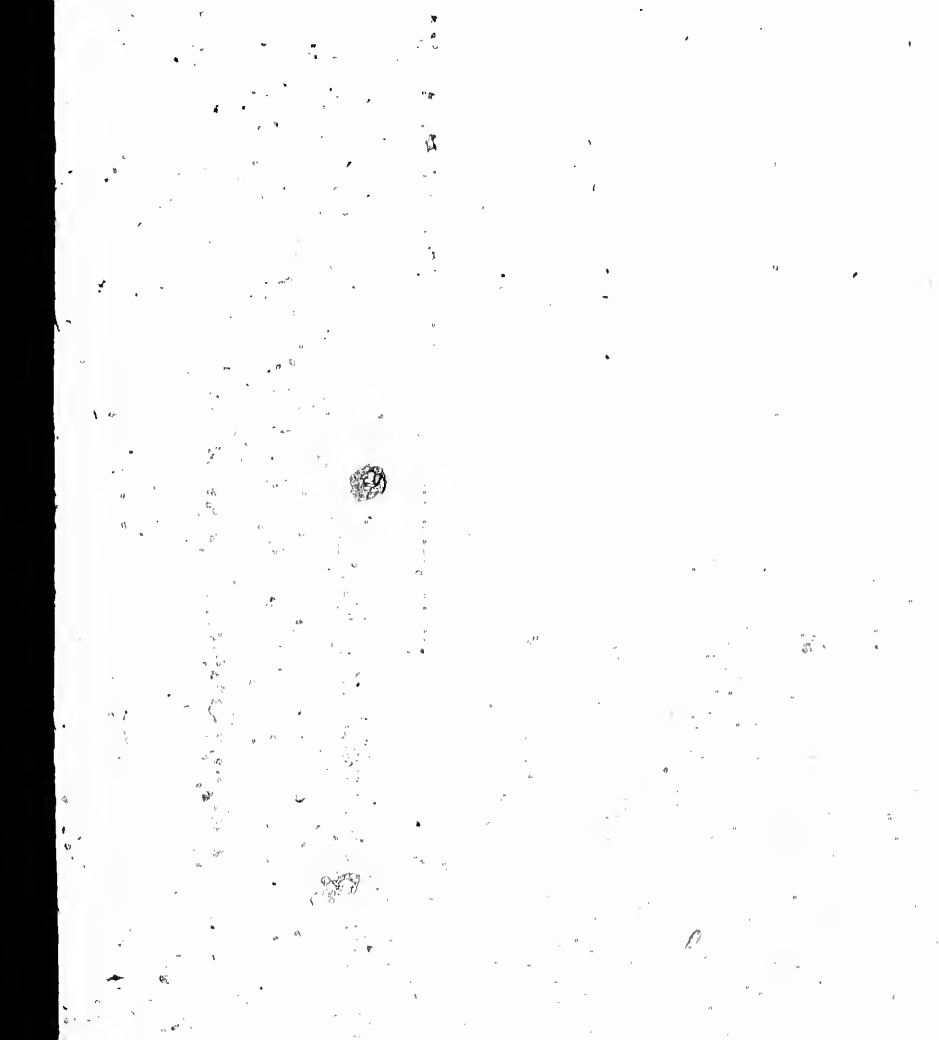
intoxicating drink as a beverage, though a source of revenue to thousands, is a manufacture of human misery, and highly injurious to the souls and bodies of men, and should not be licensed more than other moral evils, by human governments.

“That the Word of God often prescribes total abstinence to avoid existing evils, and that the spirit of Christian love directs us to shun wine, or anything whereby our brother stumbleth, or is offended, or is made weak.

“That a voice comes up from every part of the globe, calling upon kings, and all that are in authority, upon reflecting and influential men of all classes, upon parents, teachers of youth, medical men, ministers of religion, and all true lovers of their race, to put forth the hand and stay the plague which is filling our world with woe, and which, unless checked, will continue to sweep thousands of succeeding generations prematurely and wretchedly to eternity.”

Secondly.—In reference to *action*, it is first necessary that the cause be revived, and this may be done by the following means:—

1. Let the people return again to the field of moral effort—let the different divisions of the temperance forces unite in one solid phalanx—let there be a long pull, a strong pull, and a pull altogether.



2. As we need *restrictive legislation*, let petitions to magistrates, to corporations, and to the Legislature, be carefully prepared and numerously signed.

3. As the *habits of society* need to be reformed, let a consistent example enforce the precepts inculcated in public meetings; and let both precept and example be given in a Christian temper of mind.

4. The *traffic is to be discountenanced*; therefore, an earnest zeal must be manifested to persuade and entreat those engaged in it to desist; while, on the other hand, their supporters are withdrawn, by the accessions to our ranks of all who sign the pledge. Try to make the vender feel, it is his *business*, and not himself you *hate*.

5. *Drunkards are to be saved*. There must be an unwavering belief that the drunkard *can be saved*: remember the poor outcast was not always as you now see him. He has perhaps a fine intellect beclouded; a noble heart brutalised; and great powers which may be called into action. Sometimes, too, he has hearty resolves and secret purposes of amendment. Remind him that there is sympathy and hope; urge him to do himself no further harm, and his glistening

eye and trembling lip will often assure you, that you have reached his heart. And, O! to gain such an one, to restore such an one to the path of sobriety, how abundant the reward in his future history; *especially so*, if to moral reformation there is added the *pardon of Heaven!*

6. *The rising generation are to be instructed:* too much importance can scarcely be attached to the training of youth in principles of sobriety. Teach them to "*let it alone*;" there is danger in the cup, and they must not "*look upon*" it. Early enrol them in the "*Cold Water Army*;" and let them soon begin to "*fight the foe, and never yield till victory is gained.*"

But some may ask, how shall we return to the field of moral effort? The answer is at hand. By personal appeals—sustaining temperance meetings—re-signing the pledge—refusing to patronise liquor-dealing establishments—treating with kindness the drunkard and his family—being consistent—and, lastly, *by prayerfulness.*

To those who have not yet aided the enterprise, we say, join the cause while it requires some moral courage to do so. It will soon be little credit to you to enter its ranks. How will

your cheeks crimson, as your grand-children shall gather round you, and ask you the history of this reformation, if obliged to tell them that it went on without you—that you withheld from it your co-operation !

Let ministers of the Gospel—physicians—magistrates—legislators—kindly lend their valuable aid and weighty influence; forgiving all denunciatory language and hard feeling which may hitherto have characterized either the personal or public measures of Temperance men. And now again, we say, let there be a long pull, a strong pull, and a pull altogether! Glorious result—Intemperance fallen, and sobriety universally prevalent. Amen !

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