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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. XVII.]

MONTREAL, SEPTEMBER 1, 1851.

No. 19.

The Pleasure Excursion; or, the Consequences of Deception.

BY C. W. WARREN.

At the close of a sultry day in the month of August, in the year 18—, two young men might have been seen standing in front of a public house in the little village of N—, discussing, apparently, a very interesting matter. Let us hear what they say.

"He's a teetotaler, is he? ha! ha! ha!" and the young man laughed that confident, derisive laugh, that is characteristic of a person who thinks every one wrong but himself.

"Yes, he's a teetotaler, and a strong one, too, if I may judge by the way he takes hold of other matters," returned his companion.

"He won't join our party, then, if we have wine, to enliven us on the occasion?"

"No, I think not. And, I tell you, George, we had better give up the party then to think of going without him.—He will be, emphatically, the life of it."

"Yes, yes; the girls would never consent to go without him—and especially Lucy Martin. And, by the way, I think there is something of a tender feeling existing between Austin and Lucy. What say you, Joe?"

"Well, I rather think so. But are you going to give up your champagne for this once, or not? let's decide it at once."

"Let me see him first. Perhaps I can overcome his prejudices."

"There's no use trying, for he's as firm as the rock of Gibraltar."

"We shall see," returned his companion, after which they separated.

Austin Heart, the subject of the above conversation, had taken up his residence in N— about one year previous to the commencement of our story. He had formerly resided in a city somewhat remote from the village, and had removed thither in order to prosecute more effectually the business in which he was engaged. His companions in early life were those whose example was not conducive to a healthful morality; and through their influence he had, in a measure, formed within himself a love for the intoxicating cup. He soon saw, however, the effect it was producing upon him, and resolved to break asunder the cords that bound him, ere it was too late. One vigorous effort and he was free. True, it cost a struggle, but the result amply rewarded him. The society into which he was brought on taking up his residence in N—, was not such as would tend to strengthen his temperance principles; yet he resolved that come what might he would not swerve from his duty. A majority of the young men comprising the circle in which he moved, were fond of their glass of wine occasionally, and thought it no harm if they were found, now and then, "half seas over." He had been but a short time in N—, when arrangements

were made for an excursion upon a neighboring lake by the two young men we have before introduced. When Joseph Howell requested his company, he inquired very naturally what the arrangements were to be.

"We intend to start from the landing just below the big willow tree," returned Joseph, "and proceed about three miles down the lake, when we shall arrive at a beautiful grove where we will land, and being provided with wine and other refreshments, we will have a right merry time of it."

As soon as Austin learned that his old enemy was to be introduced, he immediately returned a negative answer to Joe's inquiry as to whether he would go. Joe felt chagrined when Austin gave his reason for his refusal, stating, in the meantime, that he would consent to go if they would take no wine. Finding he could not prevail on Austin to go under present arrangements, Joe sought out his friend, George Manchester, who was to make one of the party, and communicated Austin's refusal to him. What the result was the reader has already been informed. In the course of the day, George called upon Austin with the full assurance that he could prevail upon him to give up his "fanatical notions," as he termed them. Austin, however, steadily refused to go under the present arrangements.

"Well, if it must be so," returned George, "why, I suppose we can't give up the party—so just get ready, and we'll try to enjoy ourselves; although cold water has not a merry-making tendency."

George Manchester was paying his attentions to a young lady by the name of Julia Crawford, who was a very sensible sort of a girl, and withal rather pretty. Her good sense, however, did not lead her to see that her beau was rather too much given to wine; which fault is rather too generally overlooked by young ladies, even in our day. She was the daughter of Widow Crawford, whose husband had been dead about four years. She was an only child, and since her father's death her mother's affections were entirely centred in her, and she was allowed to have her every wish gratified.

Joseph Howell's girl, Mary Clifford, was an intelligent, well-principled lady, who saw and mourned over the faults of Joe, and determined, when a fitting opportunity should offer, to speak to him on the subject; for she loved him with her whole heart, notwithstanding his faults.

Of Lucy Martin, who completed the whole party of six, we propose to say a few words. She was what might be termed handsome; and saying this would be but little in comparison to what her real beauty merited. She possessed, also, a kind and loving disposition—graces not always combined in the person of one woman. Before Austin's arrival in the village, her company had been sought after by a number of the young men of the place; but she was too well acquainted with their dissolute habits to encourage their advances. As soon as she became acquainted with Austin, however, she found that he was of a different stamp entirely

J. B. Smith

from those who had hitherto sought her friendship and love. She noted his virtues and loved him for them— and she was loved in return. Austin had a mind that could not fail to appreciate worth, excellence, and beauty combined; and such an unanimity of feeling as existed between them, drew them closer together, and tended to make them indissolubly one.

The day designated for the party at length arrived. It was a glorious day. All nature seemed conspired to render everything favorable for the excursion. The little party took an early start from the big willow tree, and proceeded down the lake as had been proposed. They were in high spirits. The scenery was enchanting. The birds from a neighboring wood tuned their mellow throats as they hopped from branch to branch, and seemed to vie with each other in melody. A breeze swept gently over the lake, laden with the perfumes of myriads of flowers that lined the bank in sweet profusion. Many jokes passed from one or another, and then the clear, ringing laugh might be heard far over the waters, while the forest, covered with green foliage, sent back the echo.

At length their destination was reached, and, after having secured the boat, they proceeded to the grove and commenced making preparations to enjoy the refreshments with which they had provided themselves. After they were completed, George gave Joe an intimation that he wished a private word with him. They stepped aside and conferred together for a moment, and then started towards the boat, saying they would be back directly. They proceeded in silence until they had nearly reached the boat, when George said—

“I’ve rather come it over him this time, haven’t I Joe?”

“Yes; but I don’t more than half like the arrangement,” returned Joe.

“O, it will all come out right, never fear. Besides, I can’t see why his cold water nonsense should prevent us from enjoying ourselves.”

“True; but then you agreed to bring no champagne along.”

“No, I did not. I merely said we couldn’t give up the party, and told him to be ready.”

“Well, but he inferred from the way you spoke that you agreed with his cold water terms.”

“No matter what he inferred; he might just as well have inferred half a dozen other things.”

They had now arrived at the boat, and George proceeded to lift a cover from the seat in the stern, and took therefrom a dozen bottles of champagne, saying, as he did so—

“This is the prime stuff, Joe: it’s none of your half water mixtures.”

Joe said nothing, but looked very grave. He did not, as he had told George, favor the deception. He was not aware, however, until George informed him, of the existence of the wine; but finding himself fairly enlisted, and being berated for looking so sober by George, he determined to make the best of it.

“What have you got there?” inquired Austin, as George placed the bottles upon the grass, and seated himself by them.

“Only something to make us merry,” returned George with apparent indifference; saying which he proceeded to “pop” one of the bottles, and to turn the contents into a glass.

Austin now perceived what the bottles contained. The blood mounted to his cheek, and he cast an angry glance upon George. It lasted but for a moment. The angry look vanished, and he was as calm as though nothing had occurred to ruffle his temper.

George’s next movement was to offer the glass to the girls. Mary Clifford and Lucy Martin promptly refused, but Julia Crawford accepted it without hesitation. Telling Joe to

help himself, they commenced a battle upon the wine in good earnest. Austin endeavored to renew the conversation, which had been carried on very lively before the production of the champagne, but in vain. The remainder of the refreshments were consumed in silence, George and Joe, in the meantime, making heavy draughts upon the bottles of champagne. As it rapidly disappeared before their frequent potations, they began to grow extremely talkative and merry, and it was plain to be seen that the liquor they had imbibed was fast getting the better of their understandings.

Austin now perceived that unless they set out at once upon their return, they would soon be unable to do so. He proposed, therefore, that they should now break up and proceed homeward. To his astonishment, they at once acceded to his proposal. It was with the utmost difficulty that George and Joe, who were now fairly drunk, could convey themselves to the boat; and as soon as they arrived there, they stretched themselves in the bottom and were soon fast asleep. The wind being fair, Austin spread the sail, and they were speeding rapidly homeward. They had proceeded about a mile and a half up the lake, and had a fair prospect of a speedy termination of their unpleasant excursion, when Julia Crawford, while attempting to pass from where she sat to the opposite side of the boat, and whose head was somewhat dizzy from the effect of the wine she had drunk, tripped her foot against a board that projected from the bottom of the boat, and was precipitated headlong into the water. Austin hesitated not a moment, but plunged immediately in after her. Here was a dilemma. The boat sped rapidly on its way, for the girls knowing nothing of its management, could not stop its progress. They besought the two inanimate beings before them to render their assistance, but wine had rendered them powerless, and deaf to entreaty. Austin, seeing that all hope of assistance from that quarter was cut off, struck out for the shore, which was some fifty or sixty rods distant, supporting, as well as he could, the now inanimate form of Julia Crawford. He was but an indifferent swimmer, and he knew the chances were many against him, yet he did not despair. He struggled on with almost superhuman strength, at times entirely submerged in the water, and he found if he did ultimately reach the shore, the life of his charge would have become extinct. The shore was at length reached, but it was with the utmost difficulty that he could ascend the bank, owing to his exhausted state.—He now applied such remedies as his exhausted state would permit, to restore to life the inanimate form before him.—But his efforts were all in vain, and his fears too well founded—life was indeed extinct—the spirit had taken its everlasting flight. Yet, as though unwilling to believe what was so evident, he continued to apply remedies as they suggested themselves to his mind in the vain hope of restoring to life the frail form that lay in death before him.

Meanwhile the girls had not been idle. Seeing they could render no assistance to Austin, and that all their shrieks failed to arouse the two worthies in the bottom of the boat, they directed their course as well as they could toward the place from whence they started, knowing it would be useless to land anywhere else, as no assistance could be procured short of the village, at which place they eventually arrived. The alarm was immediately given, and a party of villagers started for the place indicated as the scene of the catastrophe. Among the number was the widow Crawford. It took the party but a short time to arrive at the place indicated, where they found Austin lying on the ground by the side of the dead body, almost senseless. When Mrs. Crawford saw the lifeless form of her daughter, she broke out in transports of grief, and it was some time before she could be calmed by the kind-hearted villagers, who then examined the body and ascertained beyond a doubt that life was indeed extinct.—They then proceeded to construct a rude bier from branches which they cut from the trees, upon which they placed the

corpse. This being placed upon the shoulders of four stout men, they took up their line of march, in solemn procession, for the village. Austin, who was now partially restored, being supported on either side by one of the villagers, brought up the rear.

After the party had left the village to render assistance to the absentees, some of the kind-hearted neighbors, by the request of their parents, assisted to convey George and Joe, who were still unconscious of what was passing around them, to their respective homes. Then those that remained in the village gathered themselves into knots upon the corners of the streets and talked the matter over among themselves.

Things had remained thus for the space of an hour, when the mournful procession, conveying the body of Julia Crawford, came in sight. The villagers at once advanced to meet it. While making some inquiries, and learning the true state of things, many a tear was seen to course down the cheek, and many a pitying glance was cast upon the bereaved mother. But she heeded them not. She was too much absorbed in her own heart-rending affliction to notice anything that was passing around her. They conveyed the body of Julia to her mother's house, and after performing all the services that lay in their power, they departed, one by one, with the promise that two of their number would return and watch with the corpse that night.

The sun was fast sinking in the west, and all nature seemed about to take repose. No sound broke upon the silence of the room, where sat the mother by the corpse of her only child—her last earthly stay and comfort—save an occasional sob that would find utterance, as if to allay the emotion that seemed to rend the mother's heart in twain.—The sun had now hid himself behind the western hills, yet still the mother could not tear herself away. She sat thus until disturbed by the two neighbors who had returned to watch over the corpse, when, yielding to their urgent solicitations, she returned to her room.

The sun was shining brightly into George Manchester's room, on the following morning, ere he awoke. His head ached sadly, and he felt much the worse for his impudence of the day before. He arose, and after dressing himself, stepped across the way to a public house to procure a glass of wine, for he felt his mouth parched with thirst. There was no one in but a small boy when he entered, who waited on him. Just as he was about to raise the glass to his lips, he heard his name pronounced in such a solemn tone of voice, that he instinctively turned to see from whence the sound proceeded. As he turned he was confronted by Austin Hart, who gave him a look that made the very blood chill in his veins. He did not, however, comprehend the meaning of that look, but supposed it was Austin's purpose to reproach him for his conduct of the day before, and his face crimsoned with shame.

"George," exclaimed Austin, "are you aware that you have been the means of Julia Crawford's death?"

"What? how? Julia dead? I cannot comprehend!"

"Yes, she is dead, and you were the cause of it!"

"I the cause of it!" exclaimed George, his eyes starting from their sockets, and his whole frame trembling with emotion. "I the cause of it! you must be joking!"

"Never more serious in my life," returned Austin. He then proceeded to relate to him the circumstances as they had transpired. After he had concluded, George replaced the glass of wine upon the counter untasted—for his thirst was forgotten—and rushed from the room. As he emerged into the street he looked wildly about him as though he could not comprehend his situation; and then, as if suddenly recollecting himself, he passed hastily down the street in the direction of the widow Crawford's. When he reached the door he hesitated, as if at a loss whether to go in or to retrace his steps. At length, however, he opened the door which led into the kitchen, and stepped silently into the house. All

was silent within. No human being met his anxious gaze. He stepped across the room to the door that led from the kitchen into the sitting-room, where he had often whiled away the evening hours in Julia's company. He silently lifted the latch and entered. But a faint gleam of light was admitted through the closely drawn curtains. He looked inquiringly around, when his gaze fell upon a bed which stood in one corner of the room, upon which lay the corpse. Treading lightly, he approached, and lifted the cloth that concealed the face. He gazed upon the cold, calm face of the dead. No smile relaxed those rigid features; no voice of welcome issued from those closed lips which had so often expressed the joy of the heart at his presence. How his heart was rent with anguish as he stood and gazed as if spell-bound. After remaining thus for about ten minutes, in perfect silence, he carefully replaced the cloth and withdrew.

The day of the funeral at length arrived. Friends had been sent for and were present. The man of God was there also, together with a large number of sympathizing neighbors. The anguish of a bereaved mother—the tears shed by sympathizing friends—who has not witnessed them? and who does not know how powerless is the pen to depict such a scene? Let us, then, pass it over in silence. George Manchester remained in his room throughout the whole of that day. What his thoughts were those only can tell who have been similarly situated.

Reader, pass with us the period of one year. Who is that miserable drunkard staggering along the street of the village of N—, the sport of the rude boys who follow him, and the pity of every humane passer-by? It is George Manchester: "O, thou invisible spirit of wine," what a sad change hast thou wrought in the person of the once gay and thoughtless George Manchester! Ever since the day on which the funeral of Julia Crawford took place, he had been gradually but surely, treading the road that leads to the drunkard's grave. He drank to drown trouble—deeper and deeper—until he had brought himself to a realization of his object—a forgetfulness of his sorrows. He was scarcely ever sober long enough for the least shadow of reflection. His relatives put forth every exertion in their power to save him from the inevitable doom that seemed to await him.—Friends entreated, but all to no purpose, and he died of the delirium tremens just eighteen months from the day of Julia's death.

But what a contrast to this was the after life of Austin Hart. He became the happy husband of Lucy Martin, and lived a peaceful life, doing good to all around him. And Joseph Howell, having become a strong temperance man, enjoyed the good, in a high degree, resulting therefrom.—He became a warm advocate of the cause, and gave occasionally a public address in its favor, when he would detail to a listening audience what the demon wine had done for his once bosom friend, with thrilling effect. He had shortly after become united to Mary Clifford, who, though she grieved the untimely end of her friend, felt happy in the reformation of Joseph, which was brought about by that event. The widow Crawford survived her daughter but a few months. She died broken-hearted.—*N. Y. Reformer.*

Annual Conference.

The Seventeenth Annual Conference of the British Association for the Promotion of Temperance has now become a fact of history, and the record of its deliberations is herewith sent forth to the public, for their inspection and instruction. The immediate and remote influences of such assemblies it is impossible fully to estimate; they take a wider range, probably, and lead to greater results than the actors therein have any conception of. Besides being useful as mediums of explanation and suggestion in relation to the special object which each has in view, they tend to quicken the activities and inflame the zeal of the best friends of every good cause.

The recent Conference will bear comparison with any which have preceded it connected with the British Association. There was a hearty recognition among the officers and delegates on the morning of July 16th, when they assembled in the Guildhall, Huddersfield. Since some of their first met on the temperance question, many changes had taken place, and many fellow-labourers had passed to their reward. It was refreshing for those to meet who had stood by the cause in its infancy, when contumely and sneers were meted out to them in abundance. How could such as these avoid comparing the past with the present, and indulging in grateful congratulations?

The proceedings of the Conference occupied from ten o'clock on Wednesday morning to half-past four on the Thursday afternoon. As a deliberative assembly composed of men accustomed to think and speak for themselves, it was, in its general tone, all that could be expected, as it was in its decisions all but unanimous. The resolutions are eminently of a practical character; such as we believe will receive earnest attention from a large body of teetotalers. Those referring to legislative interference and the formation of Bands of Hope were thoroughly discussed, as well as others relating to drunkenness at elections, clubs at public houses, and the influence of drinking customs on our Sunday Scholars. A letter was received from our old fellow-labourer, Mr. Henry Mudge, of Bodmin, Cornwall, suggesting the condemnation of the dietetic use of alcohol, which led to the formation of a resolution on the subject, and recommending the constant reiteration of the grand fundamental principle of the temperance reformation, that it is both useless and mischievous as an article of diet.

In connection with the Conference, public meetings were held in the large Philosophical Hall, for the advocacy of temperance principles. On Tuesday evening, the 15th, there was an interesting gathering of the Band of Hope. Mr. W. Watkinson, the president, occupied the chair, and appropriate addresses were delivered by the Rev. D. Skinner, Mr. T. B. Thomson, and Mr. Benjamin Wright. The singing of the children was in the best taste and spirit, under the efficient leadership of Mr. Enoch Sykes. We wish other towns would copy the example of Huddersfield in this respect; much more may be accomplished in the promulgation of temperance truth by the aid of rightly conducted singing than many may be willing to concede.

On the Wednesday afternoon a tea party was held in the Philosophical Hall, which was numerously and respectably attended. The meeting afterwards was of a most enthusiastic character, and was presided over with admirable tact and ability by Joseph Thorp, Esq., the President of the Association. The speeches of the evening were delivered by Messrs. Thomas Monkhouse of York, John Andrew, Jun. of Leeds, Samuel Pope of Manchester, James Raper of Bolton, and the Rev. F. Howorth of Bury.

The concluding meeting was held on Thursday evening, when the chair was occupied by the Secretary of the Association. Mr. George Flindell of Hull, Mr. W. A. Pallister of Leeds, Mr. Joseph Bormond, agent, and Dr. Lees, were the speakers. The large space occupied by the Annual Report, and the proceedings of the Conference, prevent us from giving any of the speeches at length. Dr. Lees spoke with great force and originality, and it would have been to us a source of gratification could we have found room for his excellent address.

Thus terminated the Seventeenth Annual Conference; and with hearts gladdened, and their moral and mental energies braced for a renewal of the conflict with strong drink, the officers and delegates returned to their respective spheres of labor.—*British Temperance Advocate.*

Diseases of Intemperance.

STATISTICAL SOCIETY OF LONDON.

At a meeting on the 16th of June, the Right Hon. Lord Overstone, President, in the chair, a paper was read by Mr. F. G. P. Neison, actuary, on the "Rate of Mortality among Persons of Intemperate Habits."

Mr. Neison commenced his paper by explaining that the primary reason for collecting the data then brought forward, was to apply the results to life assurance operations, and he had consequently only included well marked cases of intemperance, and not brought into his observations mere occasional drinkers, or what is termed generous or "free livers."

Throughout the whole of the tables the morality shown was

frightfully high. In the 61115 years of life, to which the observation extended, 357 deaths had taken place, but if these lives had been subject to the same rate of mortality as the general population of England and Wales, the number of deaths would have been 110 only, or less than one-third. At the term of life 21—30, the mortality was upwards of five times that of the general community, and in the succeeding twenty years it was above four times greater, the difference becoming gradually less and less. One intemperate person of age 20 has an equal chance of living 15.6 years, one of 30 years of age, 13.8; and one of 40 years 11.6 years; while a person of the general population of the country would have an equal chance of living 44.2, 36.5, and 28.8 years respectively.

Some curious results were shown in the influence of the different kinds of drink on the duration of life, beer drinkers averaging 21.7 years, spirit drinkers 16.7, and those who drank both spirits and beer indiscriminately 16.1 years. These results, however, were not more curious than those connected with the different classes of persons. The average duration of life after the commencement of intemperate habits among mechanics, working and laboring men, was 18 years, traders, dealers, and merchants, 17; professional men and gentlemen, 15; and females 14 years only. But perhaps the most curious circumstance disclosed was the remarkable similarity between the proportion of crime in the sexes to the proportion of deaths from assigned causes of intemperance. It was shown that the tendency to crime in the male sex is nearly five times greater than that of the female, or more strictly in the relation of 336 to 1581, while the ratio of deaths to the population from assigned intemperate causes at age 20 and upwards are in the relation of 8,011 to 36,769—a most remarkable agreement, the difference being under 2½ per cent.

The principal cause of death among intemperate lives was shown to be from head diseases (nervous system),—the number of deaths having been 97, of which 57 are recorded under the head of "delirium tremens," from diseases of the respiratory organs 82, and nearly the same number from liver disease and dropsy.

Mr. Neison concluded by giving an estimate of the number of drunkards in England and Wales,* from which it appeared that the number of males was 53,583, and females 11,223, making a total of 64,806, which gives one drunkard to every 74 of the male population, one to every 434 of the female, and one in 145 of both sexes. The following abstracts shows the proportion as shown at different ages:—

Agcs.	Males, one in	Females, one in
21—30	176	755
31—40	80	545
41—50	57	297
51—60	52	226
61—70	64	298
70—80	253	1812

Among persons addicted to decidedly intoxicating habits, 3,182 males and 671 females die yearly in England and Wales, or 3,853 of both sexes.

* We have seen many calculations as to the number of drunkards in England and Wales, and have regarded all of them with more or less suspicion; but this is the most doubtful of all. If sometimes the number has been exaggerated by teetotalers, the number as stated by Mr. Neison is certainly far below the mark. The observation of any man of ordinary capacity must establish this fact beyond all doubt. There are one hundred and twenty three thousand drinking houses in England and Wales, and giving to each house only four drunkards, we have an aggregate of nearly five hundred thousand. There may be some difference of opinion as to what constitutes a drunkard; whether a man's getting drunk once in the year, once in the month, once in the week, or once every day entitles him to that appellation. If a man be once caught in the act of stealing, he is a long time before he loses the character of a thief; but with the lax rules of morality which some people apply to drinking intoxicating liquors, a person may get drunk scores of times before they would pronounce him a drunkard. We regard any thing like correct statistics as to the number of drunkards an impossibility.—Ed.—*British Temperance Advocate.*

Teetotal Nonconformity.

BY FREDERIC R. YOUNG.

Edward Miall says—"You have but to speak of things as they are, to estimate them at their proper value, to thrust at error because it is error, and to treat sin as sin wherever you meet with it, all of which you are bound to do as a nonconformist, and you may bid farewell to that comfortable life which some men identify with Christian peace." A greater than Edward Miall has said—"He that will love Godly shall suffer persecution," and "we must through much tribulation enter into the kingdom of God." The experience of every living soul responds to the spirit embodied in these quotations. The most convincing evidence of the want of practical religion is the scarcity of persecution (in any of its harsher or milder forms) towards those who profess much. A man by shuffling here and elbowing there may manage to easily slide through the world; but if he is determined to keep faith with the highest and holiest monitors of his soul, he must expect, for he will assuredly meet with, enemies. If he can be content to live with a gag in his mouth, and chains on his feet, he may contrive to pass along unmolested, but the moment he cries aloud, "no gags, no irons, no falsehood, no servility," he is a marked man, ready for all the shafts of envy, malice, and uncharitableness. It matters not how truly the inward voice may speak, approvingly, his words will be falsified and supposed to have a species of Jesuitism lurking beneath them, his actions will be misrepresented and tortured to teach a meaning entirely foreign to their purpose, while his every look will only give occasion for expressions of suspicion and mistrust. And why? Because every true word and deed of his pronounces sentence on mere outside show, falsehood, and sham. What wonder then if the enemy is enraged and manifests anger; the wonder would be if he did not, and tend to raise a doubt on the heartiness of the opposition shown him.

These general remarks are designed to apply more particularly, in the present instance, to teetotalers, for they are all nonconformists, and should be thorough ones. Each day they are shewing their dissent from time honored and fashionable customs, and saying to all they meet, "we are come over to the standard of the poor eccentrics." A word with you, then, brothers and sisters, from a fellow-labourer.

Do not be astonished if you meet with black looks, bad words, haughty sneers, contemptuous pity, or freezing politeness. You are but meeting the fate of all true ones. If you are determined to consecrate your powers to right and good, as opposed to mere custom, you must walk, with torn and bleeding feet, the same steep and craggy ascents up which the great and good of all ages have trodden. If the world is to be saved, it must be through suffering endured by the few. Gird up your loins then. Many a groan, sigh, and tear must be forced into existence, if you would battle manfully. The smile that allures but to destroy, the tongue that flatters with poisoned words, the false mercy that is but cruelty in disguise, must be disregarded; all, yes all, must be cast away if you are determined to fight nobly. The evils you have to cope with assume many a pleasing aspect, woo in many a soothing strain, but underneath all these lies such horrible deformity as truth and goodness cannot away with. Would you love your profession? then rear no flag of truce, rest not on your arms, attempt not to sleep at your sentry post or in your camp, ho'd no parley, make no concession, or you are defeated. Remember you are storming an enemy's fortress, from which he shoots his burning arrows to wound and kill; you must therefore have your eyes open; you wear regimentals of a different cut and color to those of your adversaries; don't be surprised therefore if you have plenty of shots aimed at you. What are you for but to fight? What does your profession involve, if not contention? Never mind the noise you make, or the enemies that rise up; it is better to have the whole world against you than glide along with no sound to your steps. Heroes are beside you who have breathed forth words so glad and holy that the nations of the earth are leaping from their slumbers to listen. The voice of sorrow is not yet hushed, the cry for justice is still heard, the drunkard's prison walls re-echo his groans, the chains of white slaves clank and rattle, and never until those fetters are knocked off, those trodden down ones raised up, those prisoners released, must you think of retiring from service. Your lives will not see all this accomplished, but strive to do all you can, leaving futurity to finish what is denied to you.

One word of caution. Never expect to see your names for

reward in the world's gazette. You can well afford to dispense with its epitaphs, laurels, monuments, and sepulchres. Let it not excite your surprise that you go down to the grave unwept, unsung; even so did your fathers. Good deeds, patient sufferings, firm trust, heroic endurance, will form a martyr's tomb which shall last when mitres, thrones, sceptres, and such baubles, are crumbled into dust and buried in forgetfulness. Possess your souls in patience then, war an honest warfare, meet your lot with a glad heart, bear peacefully your burden, and that heaven which is peopled with the outcasts of this world shall at length be your exceeding great reward.—*British Temperance Adv.*

Scottish Temperance League.

We have long viewed with great interest, the character and proceedings of this distant member of the great temperance family, and the occasion of its Anniversary gives us another opportunity of introducing it to our readers. The Scottish Temperance League has done much for the moral regeneration of Scotland, and by its steady perseverance has presented a noble example to kindred associations. The annual meeting recently held, appears to have been one of great unanimity, and encouraging in its tones. We proceed to lay before our readers an abstract of the whole proceedings.

Preparatory sermons were preached in several of the Glasgow Churches on the Sabbath preceding the public meeting, which took place on Monday, July 14th. It was held in the Trades' Hall, Glassford Street, Glasgow, which was crowded by a respectable and attentive assembly. Robert Kettle, Esq., occupied the chair, and was supported on the platform by a numerous body of ministers and influential laymen from various parts of the country. The Rev. Duncan Ogilvie, Broughty-Ferry, opened the proceedings with prayer.

The Chairman introduced the business in a very suitable address. He had for many years been engaged in this work. He attended the first public temperance meeting held in Glasgow. Great interest was excited and the sanguine were ready to prophesy the speedy overthrow of drunkenness. He (Mr. K.) recollected his own anticipations which had not been realized—other reforms and improvements had moved faster. This was slow; but progress had been made of a most substantial kind and considering the obstacles and foes, the victory thus far gained was great. In this work we could not engage without getting good to ourselves. The Chairman then introduced the Rev. Thomas Spencer, Secretary to the National Temperance Society, London, as one whose name has long been associated with almost every philanthropic institution of the age.

The Rev. Thomas Spencer, on coming forward to address the meeting on "The Temperance Movement considered in reference to the Principles of Moral Philosophy," was received with loud cheers.

M. Spencer took Archdeacon Paley as his standard philosopher, and referred to his chapter on drunkenness, in which the great moralist had almost positively recommended total abstinence—Mr. S. then remarked:

One way to ascertain whether a thing was consistent with the principles of moral philosophy, was to ask whether it promoted human happiness. This was the grand end of man, and if we could express the will of the Divine Being in one sentence, it would be that he wills man's happiness; which then most promotes man's happiness, the drinking customs of society or total abstinence? In order to discover this, let us refer to Paley's Moral Philosophy, in which he has a chapter on Human Happiness. Paley said there were three things in which happiness never consisted, and four things in which it did consist. Happiness did not consist in the pleasures of sense, neither did it consist in riches, rank, or honors; but it consisted 1st, in the exercise of the domestic affections; 2d, in employment; 3d, in a prudent constitution of the

habits; and 4th, in health. The reverend gentlemen then proceeded to show that total abstinence conducted to happiness under the four heads of Paley; and that intemperance, on the contrary, destroyed the domestic affections, unfitted man for labor, induced bad habits, and injured health. The temperance movement, therefore, was consistent with the principles of Moral Philosophy.

The Rev. A. Hannay, of Dundee, was the next speaker, and the substance of his address is to appear in the next number of the "Review."

The Rev. J. Robertson, Edinburgh, was received with applause. His subject was one of great importance. We are glad to find so full a report in the number of the *Scottish Temperance Review*, from which we compile our notice. The speech is worth publishing as a temperance tract, and the subject deserves more of the attention of all social reformers than it has yet received. The topic discussed was—"The necessity of including Abstinence in the proposed measures for Elevating the Social, Moral, and Spiritual Condition of the Masses." He said—

The masses are the labouring portion of the community, and are so called because they are to be found in large bodies, especially in our towns and cities. From their number and position, they must be the strength or the weakness of the nation. They constitute the base of the social pyramid, and, as they are intelligent and moral, or ignorant and dissolute, the superstructure will either be enduring as granite, or changeful as the billowy ocean or the shifting sand.

Mr. R. referred to the changed position of the working classes since 1770—their dense accumulation—the strength of their assemblages—the fluctuation of their work and wages—and their interests, with which every other interest was bound up. The stability and permanence of the nation depends upon the masses. "Their character and condition are far from being what we desire," and, said Mr. R., Lord Ashley affirmed, in 1843, that, if not grappled with, there would ere long be a "general displacement of the whole system of society." We quote the following paragraph, as giving a fair view of the relative position of Temperance Societies, with other benevolent institutions:—

In surveying the condition of the masses, one is struck, at the very outset, with the smallness of the spaces into which they are crowded, and the manifold discomforts and evils which this occasions. Their houses are ill aired and incommodious, and hence not only is their health impaired, but they are tempted to forsake their homes, and to frequent improper places of resort. It is of the greatest moment, then, that this state of things should be attended to—that suitable sanatory measures should be brought into operation, so that the abodes of our artisans may be rendered wholesome and attractive. Were this done great good would follow. Now, observe, we abstainers are not so infatuated as to condemn and oppose the measures adopted by others, so far as they promise to remedy the ills with which society is afflicted. We seem to be regarded by some persons as men of one idea only—as men who can see no evil in the world but drunkenness, or no cure but abstinence for whatever evil there is. This is mere caricature and misrepresentation. What we hold is simply that abstinence is a cure for intemperance, and of course for all the mischiefs that flow from it, and that it ought to be included in the measures that are employed to rectify any state of society where intemperance prevails. Now this is the point before us. Intemperance prevails to an alarming extent among the masses, and is doing them more injury probably than all other causes besides. Small rooms and no ventilation are things that cannot be sufficiently deprecated, yet they do not work such fearful ruin as does the bottle. Enter that tenement, and you see nothing but poverty and rags, and hear nothing but oaths and the voice of altercation. The explanation is to be found in the presence and use of ardent spirits. There can be no doubt of this. The havoc which they are making is allowed by everybody. And who can trace the mischief through all its ramifications? It ruins health, destroys domestic peace, entails poverty; compels parents to employ their children as soon as they can work to raise money; leads to infidelity; generates a spirit of discontent with existing institutions,

and thus disposes to political change and revolution. What, then, is to be done? Is every evil to be attacked but this? Are fresh air and pure water to be introduced into the tenement, and yet the bottle to be permitted to inebriate and brutify its inmates? Or is this giant demon to be let alone in the meantime, in the vain hope that, when others have been expelled, it, as a matter of course, will vanish? Common sense, not to say Christian wisdom, tells us to include abstinence in the measures we employ for elevating the social condition of the masses. Without this we must fail in our object; at all events, with this we must prodigiously facilitate its attainment.

The experiment to raise the Working Classes has not been unsuccessful, but without Temperance there could not be peaceful and happy homes and families. Much has been done for the intellectual improvement of the people. They are more intelligent, but if there be an increased consumption of spirits they will still be debased—

In proposing, then, to elevate the masses intellectually and morally, we must include abstinence in the measures we adopt, for intemperance more than anything else indisposes men to receive education for themselves, and unfits them, by the boggery it entails, for giving it to their children. Moreover, when a good secular education is enjoyed, intemperance neutralises all its advantages. Yes, we must induce sobriety, if we would educate those among whom habits of dissipation prevail. Without this our labour will be utterly in vain. And let no one say that it will be equally vain on our own principles—that drunkards will not be so easily prevailed upon to reform. Our answer is: that the great majority of the reformatations that have been effected on such characters in the present day have been effected on our principles; and we rejoice in being able to state, that since the commencement of the abstinence societies in this country, it is calculated that five hundred thousand drunkards have been reclaimed. We say then, to the schoolmaster for the masses, take abstinence along with you if you would prosper in your mission.

The next point dwelt on by the Rev. speaker may be considered as showing the relation of Temperance Societies to the Church of Christ, in the aggregate, or in its several branches or associations. The quotation which we make is a clear and masterly refutation of the absurd notion that our efforts are opposed to the gospel. Read what Mr. R. uttered before that great meeting in Glasgow.

My hope for my country and for man is in the gospel. Compared with these reformatations which it effects, all others are superficial and transient. The abstinence principle, therefore, should never be brought into comparison with it. Not only does the gospel aim at objects with which, as a society, we do not intermeddle, but when cordially embraced it produces on the intemperate a far greater change than we expect to accomplish. It not only makes them sober, but it makes them sober under the operation of higher principles than those with which we have to do. Has the gospel, then, it may be asked, any need of the aid of abstinence? or how may the two be associated in the work of elevating the spiritual condition of the masses? Our answer is: that abstinence is of the greatest service; nay, that the gospel can hardly reach the masses without it. (Hear, hear.) To preach the gospel to men who are indulging habitually in the use of intoxicating liquors must be in a great measure a fruitless undertaking. Such persons are not in a state to attend to or understand what is said to them; and hence the comparatively slender results of our city missions.

But how different the effect when men are prevailed upon to abstain! Is it not the fact that, so far as the intemperate are concerned, it is almost exclusively among those who become abstainers that the gospel achieves its triumph? And then how serviceable is the principle of which we speak in bringing to the house of God multitudes who, but for it, would never have crossed its threshold! Look, then, at these two things: the way in which intemperance incapacitates its victims from listening to the gospel, or comprehending it even when it is preached to them, and the way in which it keeps back the thousands and tens of thousands from the house of prayer, and you will at once perceive that abstinence societies, when rightly viewed, are the pioneers of Christianity, and that ministers of the gospel ought to welcome them, as invaluable auxiliaries in the work of elevating the spiritual condition of the working classes. It is the gospel that must do the

work, but abstinence societies remove most formidable obstacles out of the way of its doing it; and on this account, as a Christian man, and as a Christian minister, I rejoice in their progress. I feel persuaded that, were the Christian ministry at large to take this view of the subject, and use abstinence societies as an instrument for these ends, that the elevation of the masses, about which some are almost ready to despair, would be immediately and immensely advanced.

After showing that experience favoured his view, the speaker looked into the distant future, and with the Bible in his hand, anticipated a glorious issue to the moral enterprise in which he and others were engaged. "The time for labour is short; but the reward is as sure as it will be brilliant." We are not surprised that at the conclusion of Mr. Robertson's speech there was "great applause."

The benediction was pronounced by the Rev. Mr. Wilson and the meeting separated.

On Tuesday morning, the 15th, about 180 members and friends of the League met at breakfast in the Trades' Hall. After the repast, various addresses were delivered, the Rev. W. Reid being in the chair. The speakers were: the Chairman, Mr G. Johnstone, of Edinburgh, Mr Marshall of Dundee, the Rev. Mr. Blythe of Jamaica, the Rev. F. Ferguson of Aberdeen, Mr. Dawson of Kelso, Lieutenant-Colonel Shaw of Bombay, and Mr. Simpson of Annan. In all these addresses favorable accounts were given of the general progress of the Temperance cause.

The business meeting of the League was held the same day in the same place, and was attended by about 120 members and delegates. Robert Kettle, Esq., took the chair, and after prayer by the Rev. G. Paterson, the Secretary read the Annual Report for 1850-51. We gladly make room for the following extracts:

The Executive Committee have much pleasure in reporting that the operations of the League during the past year have been more than usually extensive and successful.

An increase has taken place in the membership of the association to the extent of 600 individuals, and 166 societies; the number of individual members being at present 2,525, and of auxiliary societies, 199.

Five agents have been employed for longer or shorter periods during the year, in the public advocacy of the temperance question. They have addressed upwards of 800 public meetings, and have extended the membership of the League, as well as the circulation of the various publications. They have also endeavored to impart to societies and committees such advice as seemed to be needful regarding the best modes of conducting their operations. Twenty five sermons have been preached in Glasgow under the auspices of the League, and about 100 addresses have been given at country meetings and soirees by city missionaries, gentlemen in business, and others, who have kindly sided the committee in meeting the numerous applications which have been received for assistance of this description.

Your committee are deeply impressed with the conviction that the present state of the temperance movement in Scotland demands that an immediate effort be made to secure an increased staff of efficient travelling advocates.

But as a sum of £750 will be needed to pay the salaries and traveling expenses of such a staff as is deemed requisite, the proposed object can only be accomplished by a liberal and extensive co-operation on the part of members and friends of the association.

The Publication department of the League's operations has, during the past year, been sustained with unimpaired efficiency. Although the *Review* has been raised in price, its circulation has not fallen off; and the influence which it exerts for the advancement of temperance reform is gradually extending, not only throughout Great Britain, but in many distant parts of the world.

The entire number of copies of publications issued from the office during the year has been 601,250, comprising 7,285,000 pages.

The financial affairs of the League are in a most satisfactory condition. The deficiency of £73, which existed at last annual

meeting, has been made up; and there is now a balance of £127 in favor of the association.

The general aspect of the temperance cause in Scotland is exceedingly encouraging. Many of the local abstinence societies are in a most prosperous condition, and in several places the fruits of well-directed exertion are becoming strikingly manifest. A notable instance of this is to be found in the town of Kirkcaldy, Fifeshire, where the society has for several years been managed by an intelligent, active, and united committee; and although the difficulties to be surmounted were at least equal to those generally met with in similar localities, a great proportion, if not a majority of the population, have become abstainers, and public sentiment has undergone a most gratifying and decided change. This pleasing result is mainly to be attributed to the enlightened and systematic course of action invariably pursued by the committee, and furnishes decisive proof, if such be needed, of the vast importance of entrusting to proper parties the management of temperance associations.

After referring to the successful and profitable operations among the young, the report continues—

The abstinence societies connected with the Established, Free, and United Presbyterian Churches, have received some additions to their membership during the year, but their general operations have been comparatively limited. The number of abstaining ministers of all denomination in Scotland is now 400, being an increase of forty since last year. At the recent Assembly of the Free Church the subject of intemperance was discussed at considerable length, and a denunciation was given of a much more hopeful character than those of preceding years.

The Scottish Association for the Suppression of Drunkenness has issued a series of publications, exhibiting the varied evils which flow from the use of intoxicating liquors. Most of the tracts contain valuable facts and statistics, similar to those which have been promulgated in temperance publications for a number of years. A crusade against the abuses connected with the licensing system has been conducted by influential members of the association in numerous districts of the country, and at their instance a bill was lately prepared by Lord Kinnaird, the design of which is to limit the number of licensed public-houses, add to prevent spirits from being sold on Sabbaths, or on the same premises with groceries. The measure was passed by the House of Lords; but on being introduced to the Lower House, a few days ago, it met with strenuous opposition, and was immediately withdrawn. The public attention which has been awakened to this subject, as well as to other measures of "social reform," is well calculated to prove indirectly advantageous to the temperance movement. It will probably impel many of those excellent men who are engaged in various departments of Christian and benevolent enterprise, to investigate more thoroughly the nature and effects of the drinking system; and the inevitable result of such an investigation will be the conviction that intemperance must be overcome before their efforts can possibly be successful. It may also cause many to doubt the efficacy of the remedial measures they have been agitating, and induce them to take a more favorable view of the simple and rational mode of cure proposed by temperance reformers.

After gratefully acknowledging the aid rendered by the newspaper press, the report thus concludes:—

Your committee are far from thinking that there are no discouraging circumstances to report in connection with the temperance movement. Many powerful and insidious agencies are at work for perpetuating the drinking system, which it will be extremely difficult to uproot or neutralise; but great as these obstacles are, they may ultimately be overcome by a faithful and persevering inculcation of the doctrines of abstinence. Experience has triumphantly demonstrated that the temperance movement is fully adequate to accomplish the task which it has undertaken, if its conditions be complied with; and if all abstainers efficiently perform the part which they have voluntarily chosen, the work of reformation will go on steadily and surely, gathering strength as it proceeds, until it sweeps away not merely the grosser and more offensive form of intemperance, but also those numerous, and still respectable social customs, which are undoubtedly the desperate sources of the evil we are united to eradicate.

Several important resolutions were then adopted, and the officers chosen for the current year. It may be interesting to many

of our readers to know who constitute the leading members of this great Scottish Temperance League, and we therefore cheerfully publish:—

PRESIDENT.—Robert Kettle, Esq., Glasgow.

VICE-PRESIDENTS.—Rev. Wm. Reid, Edinburgh; Rev. T. C. Wilson, Dundee; Rev. J. Brown, D.D., Dalkeith; Rev. Alex. Hauny, Dundee; Wm. Menzies, Esq., M.D., Edinburgh; John Burn, M.D., do.; Robert Smith, Esq., Glasgow, John M'Gavin, Esq., do.

TREASURER.—Wm. Service, jun., Esq., 34, London Street, Glasgow.

SECRETARY.—Robert Rae, 30, St Enoch Square, Glasgow.

EXECUTIVE COMMITTEE.—John M'Gavin, Wm. Service, jun., John Jackson, Robert Reid, James M'Kenna, Thos. Reid, Robert Stark, jun., Neil Macnoll, George Gallic, James Mitchell, Lachlan Mackay, James Daly, Wm. Melvin, and Alexander Russell—all resident in Glasgow.

ADDRESS.—Archd. Livingston, Glasgow; James Winning and Alexander M'Crac, Paisley.

HONORARY DIRECTORS.—Rev. Daniel Cameron, Aytou; Rev. R. R. Caldwell, Erskine; Rev. George Paterson, East Linton; Rev. John Kay, Airdrie; Rev. David Johnstone, Glasgow; Rev. Gilbert M'Callum, Neilston; Rev. Francis Johnstone, Edinburgh; John Dunlop, F.S.S., London; Rev. Wm. Brown, M.D., Edinburgh; Thos. Knox, do.; George Johnstone, do.; John Dickson, do.; A. M. Adams, M.D., Glasgow; Lieut.-Colonel Shaw, do.; Robert Simpson, do.; A. H. Maclean, do.; Archd. Livingston, do.; Thos. C. Orr, do.; Wm. Gowan, jun., do.; John Brown, Paisley; Daniel Richmond, do.; James Clark, jun., do.; James Winning, do.; James Johnstone, do.; Wm. Hutchison, editor of *Banner*, Aberdeen; Andrew Low, Dundee; George Darling, Perth; David W. Stewart, Dumfries; Peter Drummond, Stirling; Wm. Service, sen., Fintry; John Davie, Dunfermline; Robert Lockhart, Kirkcaldy; David Colville, jun., Campbellton; Malcolm Thomson, Inverary; John Miller, editor of the *Gazette*, Forres; Stewart M'Lashan, Edinburgh; John Anderson, do.; John Smith; Stuartfield; John Mackie, editor of the *Northern Ensign*, Wick; James Shearer, Kirkwall.

In concluding this abbreviation of the meeting of the League, we beg to express our warmest approbation of the zeal and energy of our Scottish friends. It affords us unspeakable pleasure to record their success, and pray God that they may obtain, in yet richer abundance, those influences from on high which will qualify them for work, and give the best and most permanent prosperity.

Our report is compiled from the pages of the "Review," published under the auspices of the League, and we take this opportunity of again expressing our high opinion of its sterling worth and literary ability. It is one of the best, if not the very best Temperance periodical that we receive from any quarter. We heartily wish it the greatest possible circulation.

The *Guelph Herald* contains the following item of intelligence. The pitching of that bottle was rather smart business for western folks:—

"THE LONDON SAILOR" delivered a lecture on Total Abstinence in the Temperance Hall on Wednesday last. Mr Murrell has a copious flow of language, combined with considerable oratorical ability; and his positions are enforced and illustrated by a redundancy of anecdotes of every imaginable variety, told in regular forcible fashion. The hall was crowded, and the lecture received with much applause. Mr Murrell lectured on Thursday in Elora, and on Friday in Fergus, on both occasions, we are informed, to large audiences. At Fergus, some rowdy sought to mar the proceedings by pitching a bottle of whisky through the window of the school-room where the meeting was held, at the risk of committing manslaughter. The contents of the broken missile were liberally sprinkled over the wearing apparel of a recently-gained *hard case*, who, shaking off the noxious fluid, very severely remarked that 'he much preferred having the whisky on his jacket to having it in his stomach.'

These Fergus gentlemen have our consent to throw away all the whisky in their town. Take a barrel next—empty it over that bridge, and it will find its way to Niagara Falls through the Grand River.

NOTICE TO CORRESPONDENTS.

Several letters, and other articles, intended for the present number, are unavoidably left out. Amongst which are,—a communication from Brighton Division; a letter signed "D.T.V.," "J.C." Ayr; "A Subscriber," Toronto; an account from the *Napanee Bee*, of a meeting of Delegates from several of the Divisions of the Sons of Temperance, within the United Counties, Frontenac, Lennox and Addington, held at Mill Creek, on the 2nd of August. Some account will be given of the organization of three new Divisions in our next—St. Andrew's, Lachute, and Lancaster.

Canada Temperance Advocate.

MONTREAL, SEPTEMBER 1, 1851.

THE SARATOGA CONVENTION.

The above meeting of the veterans of the cause, is past, but we would hope that the influences that cannot fail to emanate from it through the individual members of the Convention, amongst their respective constituencies, are only beginning to be felt. Such gathering of Temperance men from distant parts, for the purpose of seeing face to face those laboring in the same work and consulting with each other upon the best way to carry out our principles, is of paramount importance to their successful issue. It is matter of regret that there were so few delegates from Canada, only four, and these all from Montreal, viz: John Dougall, Esq., and Mr J. C. Becket, for the Montreal Temperance Society; P. Lesucur, Esq., for the Young Men's Temperance Association; and C. F. Smithers, Esq., for the Sons of Temperance. We say we regret the little interest Canada seems to have taken in the Convention, because of the actual loss the leading men in our ranks have sustained in consequence; and, as a matter of course, a corresponding loss to all those to whom this influence would reach, for we can assure them that they would have come home better Temperance men, and more determined than ever to keep up the war upon alcohol in all its ramifications, until these provinces were prepared to outlaw the article entirely in all its forms as a beverage, and regard the whole traffic as "a moral cancer upon the body politic." This should henceforth be the high aim of the friends of Temperance in this province. It is evidently an error to attempt to regulate what in itself is an irregularity, as Dr. Jewett designates the traffic. Let the leaders of this cause as well as Temperance papers throughout these provinces take this position, and we would not need to wait long to see the consummation of this great movement.

The opinion of temperance men in the neighboring states are rapidly coming up to this standard, and in more than one state these principles have been embodied in the constitution. In Ohio, a great point has been gained, by the introduction into their constitution of a clause to provide against the evils of the traffic; but in Iowa, the law regards the whole traffic as a nuisance; it is true, parties are permitted to sell, but they do so at their own peril; they cannot hold up a license and plead its authority to beggar and deprave the population. On the complaint of any one, for any injury committed, the grand marshal is bound to arrest the grog-seller and compel him to repair the injury. In the

State of Maine the traffic has been not only outlawed, as a beverage, but it is a crime to have it in possession, in certain quantities, except for scientific and mechanical purposes, and any man, where or how he may find it, can spill it without the owners being able to recover its value in law.

If we are here asked what has been the effect of this change in the law, we are happy to be able to say on the authority of the delegates from Maine that it has been good,—good for temperance men, and even good for the grog-sellers themselves, for now the Churches in Maine are better attended, a greater number making application for sittings in the different Churches, and in the city of Portland alone, five or six new churches are in course of erection. We cannot pursue the subject further at present, but will take occasion in succeeding number to do so.

PUBLIC MEETING.—SARATOGA DELEGATION.

We had an interesting meeting on Wednesday evening last, to hear the report of the Saratoga Delegates, which was given by John Dougall and P. LeSueur, Esqrs. We were highly gratified with their report, especially as it evidenced a state of feeling and maturity of sentiment amongst the leading temperance men in the Union, and which seems to be participated in by the Delegates, so much in unison with our own, and, to our view, so fully justified with the light that now shines on this whole subject. After the Delegation had made their report, the Hon. Judge Marshall, of Halifax, gave an interesting and instructive address. We expect to hear this veteran in the cause on a future occasion.

The Great Exhibition.

This wonder of the world exceeds in magnificence and splendor anything and everything heretofore seen or imagined. Most glowing and interesting details have been given—editors and letter-writers have exhausted their vocabularies in attempting descriptions of the contents and arrangements of that Crystal Palace; but, after all, they take a little space for breathing, and then acknowledge their inability to do justice to the subject, or adequately portray the mysteries and marvels of the "world's fair." "It must be seen," says one, "to obtain any tolerable idea of its grandeur." Most likely, but we suppose that there are thousands on thousands who will see it, or have seen it, who will not seriously consider the great facts that are connected with this wondrous exposition of the world's wealth, and who are incapable of appreciating its important bearing on the happiness of the millions of freemen and slaves who constitute the population of our globe. We think it possible to know something of the realities of that great exhibition, without seeing it, and to appreciate to some extent its extraordinary sights, as they bear on the history of the past and the prospects of the future. Yet most gladly would we have left the toils and cares of business, and laid aside the "pen editorial," in order to witness that amazing concentration of products fresh from the hand of God, and those innumerable developments of mind in man, exhibited in mechanical industry and artistic skill. All this, and all that is there, we should like to have seen, but with thousands of others have been obliged to content ourselves with reading the descriptions of editors and correspondents, and with examining the pictorial illustrations of the *Art Journal* and the *London Illustrated News*. The latter, a weekly periodical, but still only a newspaper, has done much to convey a true idea of the Crystal Palace itself, and all that it contains. We dare say the enterprising publishers have met with a ready sale. Friends in England will send forth to distant lands, these illustrated

descriptions of the Exhibition, and thereby spread throughout the world a knowledge of the world's progress.

We have examined with a great deal of pleasure, successive numbers of the *Illustrated London News*, containing so many elegant engravings of things as they are. The letter-press descriptions are generally good, and perhaps as complete as any that have appeared. While we have pondered over the columns and engravings of the *News*, we have sometimes detected ourselves in the act of saying, "What a triumph of Christianity—this could not have been, but for the Gospel's efficacy. It has harmonized conflicting nations, and brought them together in one great temple of peace." We have sometimes expressed the thought, that the Temperance Reformers deserve a little credit for the success of this great affair. They have done much to disseminate sound views on the nature and use of alcoholic drinks, and toward discrediting their introduction in civil company. The drunkard's drink has been excluded from all the departments of the Crystal Palace, appropriated to "Refreshments," and we had thought that none could be shown to the thirty thousands, who would all, without doubt, admire the "Crystal Fount," pouring forth its rich streams of Nature's purest beverages—clear water. But in this we were mistaken. The *Illustrated London News* tells us that "Messrs Hanburg and Buxton have shown an imperial gallon of ale, and an equal quantity of porter, with samples of the materials employed." In a tone of lamentation, the *News* says, "the whole range of alcohols and alcoholic drinks are very poorly represented." "They were not allowed to be exhibited." "There are six bottles of champagne wine, manufactured in England from Rhubarb stalk." "A bottle of alcohol from potatoes is exhibited." But these were not sufficient to represent the "whole range of alcohols, &c." Very likely not. Various mechanical combinations are shown in the Exhibition, and the results are seen in different products, calculated to add to the intelligence, comfort, and happiness of mankind. But what pictorial illustration would our metropolitan cotemporary give of the effects produced by the "whole range of alcoholic drinks?" The series of prints, by Cruikshanks, known as "The Bottle," and which we gave to our readers at the commencement of the present volume of the *Advocate*, would admirably set forth the horrors of the traffic. Alcohol may have "value in the arts," but its general use as a beverage, is the intention of those who now engage in its manufacture. All that "the arts" demand, the arts would make or provide a substitute, and the nation might at once dispense with all those great slaughter-houses, known as breweries and distilleries, in which so much good grain is destroyed and converted into a poison, and by which so much of the capital of the country is injuriously invested.

The very same paragraph which contains the mournful reference to the absence of "alcoholic drinks," contains also some reference to the effects of "alcoholic stimuli." They tend, the writer thinks, "to the preservation of life," when moderately employed, "at any rate in large cities." Of course, there arises the old difficulty of defining moderation; a difficulty not at all lessened by what the writer before us has said. He shall speak for himself:—"Of their immoderate application, or even of their use in but slight excess, medical men consider that they are destructive to human life; and from enquiries that we have made, we learn that notwithstanding the great competition amongst life insurance offices, none will assure the lives of persons who take a little above the average of alcoholic stimuli; and even at the Medical, Invalid and Gresham Offices,

both of which will assure lives with certain amounts of disease,—no drunkard is admitted at any increased premium. 'This, as an acting opinion of the first medical authorities in Great Britain, is important; and, doubtless, its mention will not be lost upon the public.' Well, certainly, such remarks ought not to be lost—but how is the public to profit by them? A teetotaler thinks he knows, and recommends total abstinence;—that "slight excess," and "little above the average," which we have italicised, seems to him a hard thing to gauge, and he thinks that to let the "whole range" alone altogether is the safest way.

But according to the philosophy of the writer in the *Illustrated News*, we must drink some stimuli if we would enter a life assurance society, for, says he, "We cannot find, as a universal rule, that the lives of teetotalers are preferred." Cold-water men are "pale, fleshy, and do not exhibit the full standard of strength and health," in the opinion of some assurance office examiners. We are not now about to discuss this question, but only to point out the absurdity of the case, as put by our cotemporary. The very fine line between propriety and "slight excess," never has been drawn; and that "little above the average" is a measure hard to calculate,—while it is also perfectly plain, that even a little below the average would leave thousands astonishingly drunk.

We cannot pretend to judge exactly of the reason which induced the writer in the *Illustrated London News* to introduce his remarks about teetotalers and their efforts, when he was required only to describe what was in the Crystal Palace. But we may draw an inference. He laments that the "whole range of alcoholic drinks is poorly represented." "They have been sometimes turned to a bad purpose." Teetotalers have made out a clear case, that they are bad generally. Prince Albert knows something about temperance men and their principles, and they are now virtually blamed for causing the exclusion of alcoholic drinks. Most cheerfully will they take the blame, or rather praise. Especially will all peace-loving people rejoice, that in the refreshment rooms strong drink is excluded. If they had been admitted, every person who was likely to take a drop or two on any pretence, must have been accompanied by a policeman, whose duty it would have been to accompany such and decide against the "slight excess," and pronounce judgment against the least "little above the average." As it is, the five shilling days and the shilling days pass off with equal quietness and order. Yes, that world's fair is a great idea, and its success has been greatly aided by the exclusion of strong drink. May we not hope that mayor's banquets, scientific dinners, political demonstrations, and the feasts of St. George, St. Andrew, St. Patrick, and St. David, will hereafter be celebrated without the introduction of "alcoholic drinks." If such a consummation should follow, it would be worth vastly more to the civilized world than a thousand-fold the whole cost and value of the Great Exhibition.

Since writing the above, we have received the August number of the *British Temperance Advocate*, in which the Editor has rebuked the writer in the *Illustrated London News*, for his unnecessary and illiberal observations on teetotalism. The remarks of our *British* namesake are much similar to our own; but concerning the testimony of medical men he says, "The writer in question cannot name fifty in support of his assertion, much less two thousand, who are men of any mark as practitioners." He also asks, "If this writer ever heard of either man or woman who was rejected by any assurance office,

simply because they were teetotalers. We opine not." We add the concluding paragraph from the article referred to.

"We can easily imagine how much the Barclays, the Hanburgs, the Buxtons, the Hoares, and the whole fraternity of brewers, must be annoyed with the prohibition of the sale of their manufactured articles in the Crystal Palace. When they go to look at the 'World's Industry,' and see the notices in the refreshment rooms proscribing the sale of those things by which they live, how must their virtuous indignation rise at the insult offered to the traffic. The trade is doomed; it is a curse, a blight upon the world; good and earnest men are seeking its overthrow; heaven is prospering their efforts, and the influences evoked by the Great Exhibition, will hasten the day when this excrescence upon the face of human society shall be cut off, to cause pain and death no longer."

Prospects.

In our notice of the *American Temperance Magazine*, we referred in terms of commendation to the article by the Rev. H. D. Kitchel, bearing the above title. We then stated that it was a calm review of the past, the present, and the future, of the Temperance Reformation. At our first reading we were struck with the clear and earnest manner with which the writer uttered his admirable and spirit-stirring sentiments and admonitions. A second reading of the article has convinced us that we shall render an essential service to the cause of Temperance in Canada by placing the chief topics of Mr. Kitchel's article on permanent record in our own pages.

Our author takes as a motto, "Watchman! what of the night," and introduces his subject by a brief statement of the sanguine anticipations entertained by many an ardent friend of the cause, respecting the speedy overthrow of intemperance, when years ago they first awoke themselves and the world to the horrors of the traffic and the disastrous effect of strong drink. The good time was just coming—but it did not come,—would not come. The fires of the still are yet kindled,—intemperance prevails, "and even yet, the good time lingers on its way."

And now, may it not be pertinent, about this time, to inquire what o'clock it has got to be, and whether after all it is time for daylight yet? You are up some morning while it is yet dark, and stand watching from your window the approaches of day. Long waiting, watching, you have counted the changing hues of the East. But slowly the red blush creeps up the sky. Long since the stars faded. Impatiently you count the tardy moments—when, when will the sun arise? At length you ask yourself, "after all, is it time for the sun to rise? What time ought it to rise?" At six. And what o'clock really is it? A little after five. So then it could not possibly be sun-rise yet? You had no right to expect it yet. The day is doing as well as it could be expected.

So is this Temperance Reformation. It is not an hour yet on the great dial of the World's progress since this Reform shot up its first rays into the unbroken darkness. When did ever a moral movement complete itself in five-and-twenty years? When did ever a great practical truth like that which has come down to us in this reform, displace old, popular, universal error, and win the world to its embrace so soon? Let us prophesy, but more discreetly. The light shall shine more and more unto perfect day. The dawn was never yet baffled and quenched in the sky—and the light of this Reform, in the name of the Lord, never hasting, never resting, shall yet come to the noon-tide. When it is time, the sun will be up. Already we can see to work. And the grosser forms and methods of this vice already hide themselves, like creatures of the night retreating to their dens.

The writer then argues that we ought to take a just and rational estimate of our work. We are not to be discouraged and faint from hope deferred. The career of this reformation has been slow and embarrassed, but we ought to "contemplate the

nature of Intemperance, and the vantage ground it held, —a popular and universal evil; a personal, domestic, social and legalized evil, sustained by appetite and interest, by custom and law. It had silently moulded all things into conformity to itself," and it was not strange that such a form of evil should yet struggle for ascendancy. It did so, and our difficulties began and still exist. The argument by which we defend the reformation is perfect, and commends itself to individual conscience, "mind by mind," but society is not reformed. Mr. Kitchel properly assigns the reason: "An old sentiment or practice, when once it has thoroughly possessed the world may be most perfectly exploded, and yet for a long time sway men's minds by a secret force, that eludes argument and overrides all present convictions." This "hidden force working deeply among us" is our great repelling foe, and on this as well as other accounts we ought to consider how rapidly we have reason to expect perfect success. The world was wrong, "pervaded with wrong sentiments." We began our work only about twenty-five years ago, and it "can be set forward no faster than our principles can work themselves clear in the minds of the masses. The whole body of society is to be brought over." Great effects have already been produced, and in spite of themselves our enemies are compelled to feel the force of our movement. Neither party can isolate themselves. "All classes, all nations, are pouring themselves through each other." For this reason also, it is argued that one part of the country cannot go far in advance of another. "The whole body of society is a unit in this matter, and must be carried forward together," and our author thinks that by general and special efforts "instead of raising a part much, they have raised the whole a little." Looking back on the past there is then reason to congratulate ourselves that our labor and toil have not been in vain. More toil is before us, but the "level of general sentiment is raised," and success in the future will be distinct and more permanent.

Concerning the future we commend to special attention the following portions of Mr. Kitchel's article:

In estimating our resources for the future prosecution of this work, our firmest reliance is one that has attracted as yet only a share of the attention which it deserves. And it is one which especially shows the need of a broad and comprehensive forecast and of patient continuance in this enterprise. Our hope lies among the young. In them is committed to us the shaping of the world that is to be. The generation that now is, labors under the chronic malady of Intemperance. Our inbred notions, flowing into us from the past, are a nature that will not be wholly put down. We in this generation are little better than *grog*—a mixture of the old custom and the new—a species of half breeds between tipping and temperance. We know the better way, and approve of it; but the taint is in us of old notions and habits, that, like a law in the members, wars against the law of our mind, and half spoils us yet. We have touched, tasted, handled, been familiarised with these pernicious customs and usages, and with their effects, till our sensibilities are blunted. We shall never feel clearly and fully how fearful a thing it is to besot the soul with drink. We can only in part deliver ourselves from the delusions which we have inherited. The traffic, for example—condemned as it may—is still to us a privileged, almost a sacred, institution. Seen to be totally evil and mischievous—consequently denounced as the fountain of crime and shame and woe—of this generation nevertheless give it free course. We shrink from assailing it—we cower before its clamorous champions—it has still upon it in our eye something of the regal air of sovereignty. It is that which hath been, and is embedded in all the ways and means of the world. And so the hand we lift against it strikes feebly, as if in awe.

Thus, let us remember, is the transition age of a great Reform, and presents the features that result from the mingling of that which is passing away with that which is coming. More than ever it is the season of conflict—less noisy than twenty years ago, but more earnest and decisive. We plant ourselves on the

foundations now. Principles meet now more intimately, and everywhere try their strength against each other; and the work is deeper, the results more stable, the victories more enduring and decisive.

And one of our largest hopes is, that as the half spoiled generation of the present passes away, the past will almost wholly go with it, and a far better future will come in the persons of our children. We look to a purer generation, bred wholly in the sentiment and habit of Temperance, who shall speak a pure dialect, and not as we do, "half in the speech of Ashdod, according to the language of each people." It may be thus bred, and the decision of this whole matter is wrapt up in the training of the young; and this most promising department of effort, we trust, is not neglected. The children of all those who, to any extent, adopt our principles—even the children of multitudes in whom habit and appetite still master their convictions of right—are trained to correct views. And beyond these, we easily reach and may often secure the children of the vicious. Many an inebriate will rejoice that his boy is led into a better path than his own. In this field of most hopeful labor we ought to expend patient and abundant exertion. We do not despair of the old, nor even of the fallen. But above all, let us turn our hearts toward the children. Can we not forecast a little, and act for thirty years hence? And when this seed shall ripen, the generation thus nurtured will stand in relations very different from ours, to the whole matter of Intemperance. They will own it no allegiance. The chasm of a whole generation having been opened between them and the usages of the past and present, never having felt in themselves the working of evil practices, they will be able to look with a clear eye upon all the claims and processes of Intemperance, and deal with them as they deserve.

There are evils which admit of no sudden remedy. Let wrong once entrench itself, and come into alliance with appetite and interest, and hold sway long and universally, and the cure must be a work of time. Its evil roots run deep and far, and will be found living and germinating where little suspected. There is no swift and easy recovery from systematized and long cherished sin. The penalties will be inflicted; society must atone for its errors; and pre-eminently is Intemperance a vice of this sort. For some generations past it was the cherished vice of society; and, while thus clasped to the heart, it infused its vines into every vein of the social body. By the Divine favor on this Reformation, society is now convalescent. But it must *outgrow* the evil; and the recovery will be protracted in some proportion to the virulence and long continuance of the malady.

The work of the Temperance Reformer in Canada, differs not materially from the same work in the United States or in England. We have probably anticipated too much, and worked hard for the accomplishment of our wishes. Yet let us not regret. Those very efforts produced by strong hope were necessary to gain the point at present attained. As Mr. Kitchel intimates, we cannot "spare the impelling force of this illusion, over-eager style of hope." It may not be safe to depend too much upon it. The working time is come—the day of Romance is past. To all who are warm, and zealous and hopeful in the good cause, we say with our author:

My dear young Reformer! we wish you good speed, and glorious success, and triumphs even more rapid and conclusive than you ever dared to hope. Lift—lift, all hands, at this unwieldy mass of vicious opinion and practice—lift, if it seems good to you, with the hope that just this one lift will heave it past the verge and down the slope, and a glad farewell to it forever! And we too will lift till it does go over—not confident when it will go. We adjust ourselves for a long pull, with courage and sober hope. If you can contrive to hope that next year, or thereafter, will witness the utter downfall of Intemperance, strike bravely in that belief, and may it be truer than we think. Such a hope does honor to any man's heart: a noble wish is father of it.

It may be asked what are the chief features that should characterize the activities of this and the future day. Experience has taught us much. We may instruct our companions more recently enlisted in the enterprise. With Mr. Kitchel we fully agree, who says:

The stage we have reached in this moral enterprise calls urgently for the harder graces of Patience, Faith and Fortitude. Our cause was never so strong, never so vital, so deep working, and substantially progressive as now. Only let us be steadfast—hoping, working, waiting. Let our principles be held firmly, and and vigorously pressed everywhere Patient Activity! "Let us not be weary in well-doing, for in due time we shall reap if we faint not."

Let no man, then, grow faint in heart or hand. This great and noble Reform will go on to its consummation. Through all its successes and all its reverses, through dark days and bright, it has thus far been steadily progressive. Here and there the work has for a time been checked. But the current is stronger than the ripple on its surface. The broad stream flows onward with slow, deep, solemn strength. Instead of distrust and despondency, a strong and happy confidence should fill our hearts. No power can turn back this Reform, or permanently check it.

For Canada there is hope. The thousands of her "Sons" and "Daughters," united in bonds of "Love"—imbued with sentiments of 'Purity'—encouraged by natural "Fidelity,"—will, by the Divine blessing, secure a rich harvest from that good seed which they sow. The Rechabites adhering to the strict principles of "Temperance"—exhibiting a courageous Fortitude" and acting in perfect "Justice" toward each other and to all men, must be effective in the measure, for the removal of our country's curse. Hope must animate us all. But we must work in hope. In a sense and in this cause we are saved by hope." It is,

"A beacon shining o'er a stormy sea;
A cooling fountain in a weary land;
A green spot on a waste and burning sand;
A rose that o'er a ruin, sheds its bloom;
A sunbeam smiling o'er the cold dark tomb."

Democracy vs. Rumocracy.

Most wonderful are the signs of the times! Strange phenomena have appeared at various periods in the political earth and social heavens! The battle of life has been fought in many forms, with many different kinds of weapons. In a most extraordinary way the rum-power gained a fearful ascendancy; wise and truth-loving men prepared to stay its ravages, and here and there succeeded. The people generally became aware that if let alone the rum-power would become the money power, and trample on the dearest rights of man. "The love of money is the root of all evil;" and they who possess it, would keep it, caring nothing for the sufferers by their accumulation. Specially has this been the case with the rum-power—it has a monstrous mass, and horse-leech propensities. It cannot bear to be choked: it is a thing that must die hard, for it bears a horrid load of the darkest guilt. Recently the democracy has laid its broad fair hand and muscular arm on the rumocracy. The people at the polls have said—No License; the spectred forms of thousands who have gone beyond the reach of hope, justified that vote; the host of widowed mothers who stood by, begged that the vote might never be reversed, and the myriads of starving, uneducated, ragged youngsters, that held their tattered garments up, and crept along the way for very hunger—hoped they now should get their loaf of bread, and clean new shirt. There was there in secret, a dark-faced, red-eyed, guzzling-looking fellow, the representative of a class, and in the name of his party he vowed revenge. He was of the rumocracy. War—war, they cry; and war they must have, for the battle must be fought, and with the weapons they employ, with those weapons will they be slain.

Such were our meditations, not unchastened by the purer views of Gospel truth and duty, when, on examining our

exchanges, we ascertained the nature of recent developments and movements in some parts of the neighboring republic. It appears that the rumocracy has formed a Liquor League to defy the law where it would restrain, and by combination of men and money to resist its enforcements, and resolve to oppose the election to office of any man who would give his countenance to any liquor-expelling legislation or execution. In consequence of this, the friends of temperance have felt it necessary to form "Leagues" of defence. They go for law and order—constitutionally they sought a change of law, when that law was oppressive and offensive. If they have constitutionally succeeded in a right and proper work, shall they be unjustly and unresistingly trodden down and intimidated by the rumocracy? We say not; and without pledging ourselves to the whole verbal platform of certain new "temperance leagues," we must wish the overthrow of that despotic demoniacal power, that would seek to bind with hellish chains the freedom of the mind, and liberty from rum.

The Board of Directors of the Chicago Temperance League have published a manifesto to the citizens of that city, stating in full the designs and necessities of the League. It appears that similar Leagues have been formed in Buffalo and Syracuse, New York, for similar reasons to those assigned by the more western people. A crisis seems to have come, requiring vigorous exertions, and there can be no doubt that the enemy will employ all his malignant power to thwart the purposes of good men.

That our readers may judge of the state of things referred to in this article, we give the following extract from the Chicago address:—

"The Legislature of our State having, at its last session, in obedience to the expressed wishes of a very large body of petitioners from all parts of the State, prohibited the retailing of intoxicating drinks, and having repealed all existing authority for granting licenses, subsequently approved and confirmed a charter for the government of our city, containing provisions under and by virtue of which, the Common Council proceeded to claim and exercise the right to grant licenses for the sale of spirits in small quantities. The friends of temperance, here, hailed with deep satisfaction and joy the action of the Legislature, on the license question, as indicating the dawn of a bright and glorious day, when tippling houses and dram-shops, with their attendant trains of misery and crime, would be banished from our city and State, and temperance, peace and good order reign in all our borders. But our joy was soon clouded and our hopes for the downfall of the reign of 'King Alcohol' in our city, speedily blasted by the action of our Municipal Government. The City Council, as we have before said, claimed the right to legalize dram-selling, and in the face of the State law, proceeded to license the traffic. The price demanded for the privilege of dealing out intoxicating drinks, aroused the indignant opposition of the liquor dealers, and led to the formation of a League among that fraternity, for mutual protection and assistance, in a determined opposition to the laws and regulations imposed upon the traffic. A fund of several thousand dollars was at once raised, and the members were bound by pledges to stand by each other in resisting the laws (which they stigmatized as unjust and partial) and mutually agreed, as we are informed, and believe, to vote for no candidate for office in our city, but such as are in their interest.

"The movements of the Council on the one hand, followed by the counter-movements of the Liquor League on the other hand, aroused the slumbering energies of the friends of temperance. The token of alarm was sounded, public meetings were held and the question 'shall we join issue with the liquor league and meet them on their own ground?' found ready advocates and a hearty affirmative response. A feeling of deep concern for the welfare and best interests of our city, and especially for the rising generation, was thus kindled; and various plans were introduced for uniting into one grand temperance army the scattered band of soldiers, that were struggling to maintain the cause, and preparing for a vigorous attack upon the enemy, who, already organized

and equipped, had taken the field, and sent out a 'Goliath of Gath' in the shape of a *political pledge*, to terrify and affright the 'Cold Water Army.'

"At this juncture the Temperance League of the city of Buffalo was brought to our notice, and after having carefully examined its features, we became satisfied that it was the very organization we needed, and admirably calculated to accomplish the ends we had in view. Accordingly steps were at once taken to form a Temperance League in Chicago, and a constitution was prepared and adopted, after discussion and amendment, at a large meeting of our citizens.—The capital stock was fixed at \$100,000, divided into shares of \$100 each, and though no special effort has as yet been made to obtain members and subscriptions, nearly seventy names are already enrolled, and more than \$12,000 subscribed, and at this moment available for the purposes of the League."

We shall return to the subject of the Temperance League, at a future day.

Small Streams from Temperance Springs.

The *New England Dial* has a spirited leader from the pen of Brother Jewett, entitled—"Good News, but Trouble Ahead." The good news relates to the Liquor-selling Suppression Act in the State of Ohio, and the trouble is rising up from the rumsellers of that State. We have referred to these antagonist forces, as they are developing themselves in Illinois and elsewhere. Brother Jewett deals with the case in his own peculiar way. The opposition of the rumseller is very "natural," but very "hideous," says he, and he illustrates their conduct by a reference to the "gratuitous exhibition of ivory," which the dog presents, when that respectable animal is threatened with the loss of his bone.—We give an extract. We fear there is too much truth in all that is said, as applied to the greater part of those engaged in the traffic:—

Call your fellow-citizens together to discuss a question which so intimately concerns them, and instead of being present and manifesting a willingness to know wherein they are grieving and afflicting their fellow-citizens, they will persuade others to do the same, or send a delegation of loafers previously prepared for the work, to disturb the meeting. Organize a society and labor to embrace within its blessed circle those who have been well nigh ruined by intemperance, and the dealers will sneer at your efforts, and chuckle like fiends over their conscious ability to drag back, by the influence of their traffic, the partially reformed into the ditch from which you had lifted him. Present them some touching appeal in behalf of the families they are ruining and the hearts they are breaking, and they will kindle with it their cigar or the fire of their stove, or, by using it as a wrapper, swell the size of some cork, intended for the mouth of a rum-bottle. By no such gentle thrusts do you stir up the lion in his cage. But begin to talk of legal prohibition, and then you will bring out the music. Thus it has always been. If the law will only license the business, it is well, very well; if it will "regulate" merely, it is all well, so that the restrictions are not many, and arranged after such a fashion as to be easily evaded or trampled under foot; but when you touch another key, and propose to protect the community thoroughly from the traffic by a law of prohibition, hypocrisy and lies, curtains and screens, and the thousand and one tricks of the trade, will avail no longer, and you may "look out for a storm." Well, let it come. Thunder-equalls purify the atmosphere, though storms may be prostrated, and occasionally an oak rent. Storms are not useless in the moral and political world more than in the natural.

In one of their resolutions, the Ohio rumsellers expressed their determination to employ against their opponents "all honorable means," and all the influence they may be able to exert. Now reader, there is good ground for this distinction there intimated. "Honorable means" would not include "all the influence" their position and traffic will enable them to exert. Burning barns, stacks and other property, pulling down fences, blacking signs and the doors of dwellings, sawing down or girdling fruit trees

and shaving horses' tails, can hardly be reckoned among honorable means, and yet "the influence they will be enabled to exert" through their detestable business will accomplish all we have named. Well, gentlemen go ahead. Draw up your forces, and "dress." Who will go chaplain?

Chaplain! Brother Jewett, what do you mean? That is your scorching irony. Very well. But it is shocking to think of the possibility of attempting to bolster up a dying, bad cause with those supports that can only be employed in a cause approved of God, and beneficial to man. The time must come when there will be a complete divorce between Christ and Belial. There is now no fellowship, but the Redeemer has been wounded in the house of his friends, and when he should have been set at liberty even they—his professed friends—too many said, "not this man, but Barabbas, now Barabbas was a robber." Some even yet talk of liberty—"Christians liberty,"—to drink or not to drink—to act with us, or not to act. To such we commend the subjoined remarks of the *New Brunswick Temperance Telegraph*.

Away with such idle dreams! Since the time when the impudent reply of the first fratricide mocked the ear of the All-seeing Avenger of his brother's blood, to the days of Pharisaical pomp and pride; and through all succeeding ages down to our own enlightened epoch, the attempt to overlook their claims has been an arrogant assumption, damning to the character and influence of the pretended religionist and repugnant to the doctrines of christianity. The freedom of the Christian is a freedom from the galling chains of sin, an exemption from servitude in the harvest-field of Satan—it absolves no man from the inherent obligations of fraternity which are equally rigorous and binding now as they were when the Rich man overlooked the wants of the stranger at his gate, covered with grievous sores, or when the Saviour of the world rebuked selfishness in the persons of the Priest and the Levite while he commended the unostentatious benevolence of the unpretending, Jew-despised citizens of Samaria. Christian liberty is a privilege of a high order—a liberty to do good instead of evil, to walk humbly, to live soberly, to love our neighbors, not to despise or spurn the weak and sinful of our kind. It confers no right to exult in our own strength or to make our own uprightness a block of stumbling to a weaker brother. The man who takes his stand, at the present day, on his Christian liberty and quaffs the ruby wine while hundreds and thousands are sinking around him, who, but for the damning influence of the drinking customs, might have been shining ornaments of society, and stable pillars of the Church of Christ, stands on the brink of a fearful precipice and may rue the oft-neglected opportunities to do good as he has occasion, to the family of man, by the power and influence he might bring to bear on the cause of Temperance. Christian love is not restrictive in its scope and is not satisfied by the performance of a stated round of duty. Nothing short of practical sympathy with the sufferings of the world in all their forms and modifications will fill up the measure of it. If the Prophet thought it not unbecoming to stretch himself on the dead body of the widow's son, and the Lamb of God humbled himself to wash his Disciples' feet, it cannot, surely, be reckoned beneath the character or the office of the Christian Minister to mix freely with his people, to make himself acquainted with their griefs, to sympathise with their afflictions, to trace them to their sources and if possible cut off the springs from which they flow. Nine tenths of all our social sorrows proceed from a single source. Christian reader, can you longer resist the pleadings of humanity? Can you refuse to dam that up, when it can be done by a single act of self-denial which costs you nothing—Total Abstinence from all intoxicating drinks? Say not "Yes!" but rather let your Christian liberty be a rock of defence, a refuge to the weak who are tossed about upon the unstable elements of the world, until they can cast their anchor in a sure place—even in the bosom of the Saviour of the world.

Never was there greater need for all temperance men to stand firmly and act consistently. The *Athenæum* of Halifax, N. S. speaks of "inconsistency" as our "vulnerable point," but adds, "it is only thus vulnerable in the same sense, as religion may be considered vulnerable from the inconsistency of its professors."

Many are ready to circulate false reports and exaggerate when they have an opportunity of doing so. But as the *Athenaeum* wisely suggests—

All this shows the importance of circumspection and fidelity on the part of every friend connected with Temperance associations. Example pleads as powerfully, and as eloquently, and as successfully, in favor of our principles as precept; and when the two harmoniously combine we may reasonably expect the onward progress of our cause; but the absence of the former can never compensate even for the presence of the latter. Feeling a lively interest in all that so vitally concerns the principles we advocate, we are especially anxious that consistency may mark the deportment of all members of the Order, or of any other Temperance organizations, in reference to alcoholic stimulants, and that whether at home or abroad. The sure way to advance the interests of Temperance, and justify its claims to friends and foes, is by strict, uniform, and undeviating adherence to the pledge. Let this first principle become incorporated with our daily thoughts, and let us show that our conduct in no one instance belies the professions which we make; and then, if there be any potency in a consistent example, may we hope that ours will be continually exerting an influence for good in the community in which we dwell.

Another Voice from the Bench.

What in England is called the "Summer Assizes," has just terminated. The amount of criminals brought to trial was very considerable. What proportion of crime in all the Circuits is chargeable to intemperance, we have no means of stating very accurately; but in the county of Lincoln, we have the opinion of Mr Justice Maule, respecting this matter—and we think the same remark would be justified by the facts in every other county of England. The *Lincoln and Stamford Mercury* of July 25th, contains the Assize reports for the County. We find the following paragraph in the paper of that date:—"At the Lincoln Assizes, on Tuesday, in the course of the trial of a prisoner, Justice Maule said it was a melancholy fact that drunkenness had been connected, either directly or indirectly, with nearly every case that had come before him in that Court on the present occasion." We are gratified to observe that in that County there are many prosperous temperance societies, and we observe in the paper before us several interesting accounts of meetings and excursions. And yet intemperance prevails, and is scarcely diminished by all that has been done. What is the reason? There are many reasons; but remove the most of them, and allow by law the manufacture and sale, as well as the importation, of alcoholic drinks, and the flood of evil arising from drunkenness will continue to roll over the land. The Judge was right as it regards the cause of crime, but the same statute-book which prohibits the crimes for which the prisoners were tried, permits and authorises the sale of that which incited to misdeeds and robberies. The government derives a vast revenue from licenses and duties, but how does the balance sheet stand? We cannot cast up the account just now; but we reckon that if governments had not the deep pockets of the people to dip into for the balance, they would all have been bankrupt—"long—long ago."

SCOTTISH TEMPERANCE LEAGUE REGISTER, AND ABSTAINER'S ALMANAC FOR 1851. Glasgow.

We have to acknowledge receipt of a copy of the above from Mr Rae, Secretary to the League, and beg to render our thanks to him for the same. This is the third issue of the *Register*, and we trust that the varied and important information which it contains, will secure for it a reception as cordial as that with

which its two predecessors have been honored. The arrangement of the subjects in alphabetical order is a decided improvement. We were astonished to find, on looking over the list of members of the League, contained in this number, not one name from Canada. We observe one from New Brunswick and three from the United States. For the annual subscription of not less than 2s 6d Stg., any total abstainer may become a member of the Scottish Temperance League. We quote the following from the prefatory note to the *Register*, showing its progress since the first *Register* was issued, and as giving satisfactory evidence of the progress of the temperance movement:—

"The period which has elapsed since the publication of the first *Register* has been the most prosperous in the history of the Scottish Temperance League. Prior to the year 1848-9, the Membership of the League never exceeded 400; but when the *Register* for 1849 was announced, not fewer than 1166 names were enrolled. This number was last year increased to 1888; and the Committee have the gratification to record in the present *Register* the names of 2446 individuals who have identified themselves with the Association. A still more striking increase has taken place in the number of Societies connected with the League; for, while in 1848-9, there were only 38, and in 1849-50, 33 such Societies, there are at present the unprecedented number of 145. The rapid extension of the publication department has been equally encouraging; the number of pages of literature issued from the office during the last three years having been 4,500,000, 5,368,950, and 7,135,000, respectively, or upwards of seventeen millions in all.

"Such facts as those now alluded to, with others of the most gratifying character, furnish satisfactory evidence of the progress of the Temperance Movement. Public attention has been awakened to the subject to an extent never before known. Legislators, Judges, and Civic Rulers of every grade, are giving forth testimonies in abundance, which confirm, in many points, the doctrines of Temperance Reformers. A seventh part of those who occupy the Scottish pulpit are already abstainers. The newspaper and periodical press now speak respectfully, and even eulogistically, of a movement, which but lately they frowned upon and despised. The Medical Profession not only denounce drinking as the most prolific source of disease, but admit that abstinence, in almost every case, is safe, practicable, and beneficial; and a corresponding change of opinion is rapidly becoming general amongst all classes of society. These indications of progress should encourage the Temperance Reformer to enlighten, energize, and persevering exertion for the completion of that enterprise which is essential to the success of every other benevolent movement, and which is injurious to none."

We would also acknowledge, at the same time, a copy of a Temperance Tract, published by the League,—"Guilty or not Guilty? An Inquiry into the Criminality of the Traffic in Strong Drink, and of the Drinking Customs. By the Rev. T. C. Wilson, Dunkeld." In the author of the above Tract, we recognize one who has been for a length of time, a valued, talented, energetic, and uncompromising coadjutor; and are happy to find that he has lost none of these characteristics by his removal to another scene of action. May he be long spared to aid others in this great work.

We have much pleasure in giving a place to the following communication from General Cary, which we find in the *Toronto Watchman*; as we anticipated, it bears us fully out in the view which we at first took of this matter:—

College Hill, Ohio, Aug. 6, 1851.

SIR,—Soon after my return from Canada, in June last, an anonymous correspondent sent me a complimentary notice of my efforts in Toronto, cut from the *Colonist*. The language there imputed to me was of such a character that I felt I should degrade myself by condescending to notice the vile sheet that would give currency to such false and libellous statements.

By last mail I received the *Canada Temperance Advocate*

of the 1st inst., in which I find some extracts from your paper, purporting to be the language of your correspondent, and some editorial remarks of your own, in relation to my speeches in Toronto in June. Finding that the statements of the *Colonist* were rejected, and others, of a similar character, coined for other papers in that region, I feel it to be a duty that I owe to the cause of Temperance, and especially to that dearest of all causes, viz: the cause of Christ, that I should say a word to you, through you to all whom it may concern. The sentiments imputed to me, by the *Colonist*, I never entertained, or uttered, in Canada, or elsewhere. Those who heard me will bear me testimony that the accusations are *villanously false*; they must also bear me witness, that on every occasion, I based my arguments and my appeals upon the truths and sanction of our holy religion—that I expressed a want of confidence in the permanent reformation of any man, unless there was an abiding sense of moral and religious obligation in his heart—that our Order or any other Institution for the elevation of man was powerless unless it planted itself firmly on the basis of the Gospel. I have been accused of giving too much prominence to my notions in relation to the necessity of a sense of religious obligation to make society better, but it was reserved for the pious editor of the *Colonist* to impute to me the sentiments of Voltaire or Rollin. I know nothing of the Editor of the *Colonist*, or the character of his paper, but judging from this cowardly attack upon me, I should infer that in reality the sentiments of Voltaire and Ledru Rollin are his sentiments, and that his hostility to the causes of Temperance and Religion was in fact the inspiration under which he wrote the falsehoods. He may be a temperance man and a christian, but we shall require better evidence than we yet have before we can believe him either.

For fourteen years I have been attempting (though but poorly, I admit,) to serve God, in fellowship with the Presbyterian Church, and I hope by his grace to have, through life, an eye single to his glory.

Truly yours, &c.,

SAMUEL F. CARY.

Chatham, Aug. 16, 1851.

Sir,—Having just returned from Lachute, where I went, by invitation, to attend a celebration of the "Union Sunday School," permit me to lay before your youthful readers the pleasant scene that I there witnessed.

At an early hour the children, with their teachers, assembled at the school-house, and having favored the audience both with singing and the recitation of several very pretty pieces, both in poetry and prose, they were examined by the gentlemen present, which proved both highly creditable not only to themselves, but also to their teachers.

These having been gone through with so much satisfaction, the children marched in unity under the banner of "the Sons of Temperance"—which society they all belong to—and adjourned to a delightful grove, where the good ladies of Lachute had provided for them a table well set with all the niceties of the season. This, to me, dear sir, was the pleasantest part of the day's recreation; it was with mingled feelings of love and happiness, that I viewed the crowded tables and the sunny smiles that beamed on all around, who were there united, not only in the pleasures of the day, but also in unison in worshipping Him who has said, "Suffer little children to come unto me and forbid them not, for theirs is the kingdom of Heaven." Be assured, therefore, of my heartfelt pleasure, when I saw so many thus together in unity, and my only regret was that there were not more "union schools," especially in the country, where Sabbath schools are so little known. The children were addressed by their venerable chairman, Mr Hutchins, whose sentiments on the occasion touched the hearts of all. The Rev. Messrs Coleman and Scott, and also other gentlemen of different denominations, then addressed those

present; after which a collection having been made for the benefit of the school, all adjourned to the church to hear a lecture on temperance. This closed a day of pleasure to the young, and joy and upward pleasure to the old.

Hoping, therefore, that every success may follow all such societies—and praying for their welfare and prosperity,

I remain, dear Sir, Yours truly,

C. B.

News.

THE TEMPERANCE CELEBRATION.—Among the many attractions during the days set apart for the Provincial Show on the 24th, 25th and 26th of September, the lectures of J. B. Gough will not be among the least. In order to render the occasion worthy of our pretty town, the joint committee of the Sons and Rechabites are zealously doing all in their power to give satisfaction. That the public may be comfortably accommodated, the committee have engaged a tent capable of holding about 3,000 persons, in which Mr. Gough, the lecturer of all lecturers, is to deliver seven addresses, the opening one to be delivered on the evening of the 22d September, the second lecture to be delivered on the evening following. The tent will be fitted up with seats, and this arrangement will enable the public to enjoy every ease obtainable in a more substantial building, and the tent being water proof, no damage can result in the event of the weather being unpropitious. On the evening of Thursday the 25th, a monster soiree is to be given, at which Mr. Gough will be the first attraction, the cakes, tea, coffee, &c., of Mr. Nicholson, the second, the great cause of temperance being the last, but by no means the least. Seldom will such an opportunity occur for seeing a great deal at little expense—the steamboat and railway proprietors having kindly consented to reduce the fares one-half to all parties visiting the Exhibition. We would therefore ask the people to "come one, come all," and we promise them a happy time and, in addition, a pleasant sail among the far famed "thousand islands."—*Bruckville Recorder*.

GRAND TEETOTAL DEMONSTRATION.—The teetotalers are about taking advantage of the unusual numbers of foreigners at this moment drawn to our metropolis for the purpose of visiting the Exhibition, and have announced a "Grand Teetotal Demonstration of All Nations" for the 5th of August, when they are to assemble in Hyde Park, decorated with white roses, and march in procession to the Exhibition.—*Standard*.

CAUSE OF CRIME.—Judge Parsons, in a late charge to the Grand Jury, says:—"Philadelphia is one vast groggery, and no one who will sit with me in this criminal court for two months, and hear the recitals of crime arising from the excessive use of ardent spirits, will doubt it. No man who will walk about and examine the captivating blandishments which are placed in hundreds of places, in fashionable saloons, even down to the lowest shop, and see the hundreds and thousands that throng them, will question the correctness of my statement, or fail to find abundant cause for the increase of crime."

TEMPERANCE IN ENGLAND.—Horace Greeley, who is now in Europe, in one of his letters to the *Tribune*, writes of the Temperance cause in England, as follows:—"I think there is not more absolute drunkenness here than in our American Cities, but the habit of drinking for drink's sake, is all but universal. The aristocracy drink almost to a man; so alas! do the women! There is less of ardent spirits imbibed than with us; but wines are much cheaper and in very general use among the well off; while the consumption of ale, beer, porter, &c., (mainly by the poor) is enormous."

MARRIAGES.

Montreal—12th ult, by Rev Donald Fraser, Mr Thomas Davidson, to Mary, daughter of Wm Ritchie, Esq, Edinburgh.
Melbourne, 4: E—19th ult, by Rev Wm Scott, Mr Jas Fleming, to Miss Emily M'Mannis, both of Windsor, C. E.
Toronto—5th ult, by Rev James Edgar, the Rev R L Tucker, of Pickering, to Betheda, second daughter of the Rev W Lyle.

DEATHS.

Montreal—2th ult, David, infant son of Mr John Mack, aged thirteen months. 24th ult, Thomas B, son of Mr J R Brouson, aged 15 years.
Bytown—4th ult, Mr Archibald Norman M'Leod, aged 32 years.

RESULT OF THE NATIONAL TEMPERANCE CONVENTION AT SARATOGA SPRINGS.

(From *Massachusetts Cataract*.)

August 20th, 1851.

This great Convention, consisting of some 300 or 400 delegates from all parts of the Union, and the Canadas, met at the Presbyterian Church in Saratoga, at the time appointed, and organized by the election of the following officers, viz:—

PRESIDENT—Hon Reuben H. Walworth;—**VICE PRESIDENTS**—Anson G. Phelps of *New York*, Moses Grant of *Massachusetts*, J. E. Godfrey of *Maine*, D. W. Kilbourne of *Iowa*, John Dougall of *Canada*, S. F. Cary of *Ohio*, J. D. Hommer, of *Maryland*;—**SECRETARIES**—Rev. B. E. Hall of *Connecticut*, Rev. F. Yates of *Maine*, and Mr. Phelps of *Michigan*.

The Convention continued its sessions during two days, and unanimously adopted the following pertinent and potent resolutions as the result of its spirited discussions, mutual consultations, harmonious convictions, and deliberate action, viz:—

1. *Resolved*, That in assembling for the fourth time in a National Temperance Convention, we gratefully acknowledge the goodness of God in all past successes, and commit the cause of Temperance to His future guidance and care.

2. *Resolved*, That the evils of intemperance cannot be prevented while the traffic in intoxicating liquors to be used as a beverage is continued, and that it is the right and the duty of the people, in self-defence, by legislation and other suitable means, to bring such traffic to an end.

3. *Resolved*, That the recent discussion and action in the Legislatures of New Hampshire, Massachusetts, Connecticut, Vermont, Illinois and Indiana, on this subject;—the constitutional exclusion of all license in Michigan and Ohio;—and the entire outlaw of the traffic in spirituous and intoxicating liquors as a beverage, in Iowa and Maine, are gratifying tokens of advance in public sentiment, and give reason to hope that, with the divine blessing on judicious and persevering efforts, this immoral and pernicious traffic will ere long be done away.

4. *Resolved*, That a committee of three, be appointed, to prepare a brief address to the friends of Temperance throughout the Union and Provinces, to be presented to this Convention.

5. *Resolved*, That as God has given to the People in organized civil government the means of defence from the evils of the traffic in intoxicating liquors to be used as a beverage, and as these means are the adoption and execution of such legislative enactments as shall punish the continuance of such traffic, we recommend to the friends of temperance in their respective States, Territories, Provinces and Governments, forthwith to inquire what course of action on their part is needful to secure this object, and with united hearts and strong hands, earnestly, firmly and perseveringly to pursue it until it is accomplished.

6. *Resolved*, That all who have wisely and efficiently labored in this great and good cause, have reason to thank God and take courage; and, while they depend on Him for success, to go forward with increasing zeal and energy, till this wicked and destructive traffic shall be done away.

7. *Resolved*, That the principle assumed and carried out in the Maine law, that spirituous and intoxicating liquor kept for sale, as a beverage, should be destroyed by the State, as a public evil, meets the approbation of this Convention, as consonant with the destruction of the implements of gambling and counterfeiting, of poisonous food, infectious hides, and weapons of war in the hands of an enemy; that if the liquor destroyed is private property, it is only so as are the implements of the counterfeiter, dangerous and deadly to the best interests of the community; that its destruction is no waste of the bounties of Providence, more than the destruction of noxious weeds, while its very destruction enriches the State exceeding the amount for which it could have been sold; that it tends to put an end to all subterfuges, frauds, and secret sales, and to the demands for it in the community; that it makes the State a perfect asylum for the inebriate; it is a solemn manifestation to the world, of the vile and worthless nature of the article destroyed, and an unmistakable token to the vender of the end to which a righteous public sentiment will ultimately bring his business. For these, and other reasons, the Convention give it their hearty approba-

tion, and they do strongly recommend to all the friends of Temperance, to cherish it as the sure, and the only sure, triumph of their cause, and continually to urge its adoption upon every Legislature.

8. *Resolved*, That the effectual and permanent prohibition of the traffic in intoxicating liquors, to be used as a beverage, in any one State, will, we hope, be the precursor to its being prohibited in all the States, and the stopping of it in this country will be the forerunner of its being banished from the world.

9. *Resolved*, That wherever the traffic in intoxicating liquors is done away, all wise means for the promotion of the intellectual elevation, the moral purity, the social happiness, and the highest good of men, may be expected to produce greatly increased and much more beneficial results.

10. *Resolved*, That the efforts of the wise and the good in all lands, for the promotion of Temperance, we hail with gladness and great joy, and we will unite with them in all judicious measures for hastening the time when there shall not be a drunkard or a drunkard maker on the globe.

It is a remarkable, significant, and, to the friends of legislative protection, a very encouraging fact, that in all this great assemblage of National teetotalers, not a solitary "No" was uttered against either of the above resolutions, as they were severally submitted to the vote of the Convention!

Appointments for Lectures and Sermons,

BY R. D. WADSWORTH,

On the Origin, Nature, and Use of Alcoholic Drinks—Illustrated by a Still, and Diagrams of the Human Stomach.

Sept: 1—Monday,	Glandford	Evening Lecture.
2—Tuesday,	Caledonia	do
3—Wednesday,	New Credit	do
4—Thursday,	York	do
5—Friday,	Cayuga	do
6—Saturday,	Rainham	do
7—Sabbath,	Walpole	Ser. on John ii. 10.
"	Williamsville	do Is. xiv. 12.
"	Nanticoke	do Lev. x. 9.
8—Monday,	Jarvis	Evening Lecture.
9—Tuesday,	Port Dover	do
10—Wednesday,	Vittoria	do
11—Thursday,	St. Williams	do
12—Friday,	Middleton	do
13—Saturday,	Richmond	do
14—Sabbath,	Vienna	Ser. on 1 Tim. iii. 3.
"	Jamestown	do Judges ix. 13.
"	Sparta	do Eph. v. 18.
15—Monday,	Temperanceville	Evening Lecture.
16—Tuesday,	Fingal	do
17—Wednesday,	Iona	do
18—Thursday,	Aldboro'	do
19—Friday,	Wardsville	do
20—Saturday,	Thamesville	do
21—Sabbath,	Howard Ridge	Ser. on Titus ii. 3.
"	Morpeth	do Exodus xx. 13.
"	Blenheim	do 1 Tim. iv. 3, 4.
22—Monday,	Simpson's school-house	Evening Lecture.
23—Tuesday,	Mallot's do	do
24—Wednesday,	Colchester	do
25—Thursday,	Amherstburgh	do
26—Friday,	Sandwich	do
27—Saturday,	Sutherland's	do
28—Sabbath,	_____	Ser. on Rom. xiv. 17, 21
"	_____	do 1 Cor. viii. 13.
"	_____	do 1 Cor. vi. 9, 10.
29—Monday,	Indiana Village	Afternoon Lecture.
"	Port Sarnia	Evening do
30—Tuesday	Erol	do do

N.B.—Collections will be made at each meeting. The local society will provide either wine, beer, or cider for the Still. Other appointments can be attended to at noon of each week-day, if desired—each place will arrange the hour of meeting; where the "Sons" are organized, they are respectfully requested to be present in Regalia. The Still and Diagrams will be used at the lectures only. Subscribers to the *Advocate* will be received,—and all parties afforded an opportunity of signing the pledge.