

diffusion of knowledge, and the suppression of intemperate habits. If we consider the long train of woes introduced and fostered by these habits—the wretchedness, pauperism and crime among mankind—then will every intelligent person in this audience come to the conclusion that Temperance Societies are worthy of support.

Mr Chairman, the much admired and celebrated Dr. Becher, has remarked—‘that of all the ways to hell which the feet of deluded mortals tread, that of the Drunkard is the most wretched—the most terrific.’ And, Sir, I have no doubt your own observations compel you to decide that the Doctor’s remark is too true. And if this be a correct representation of the case of the Drunkard, how unfortunate his situation—how melancholy his lot! Shut out as he is, from every chance of comfort in this world, and should reflection lead him to think of the world to come, how tormenting must be his thoughts—how cheerless must be his prospect.

Then, Sir, to what delusion are we to attribute the madness of the Drunkard? You know, Sir, and this numerous audience know, that men of wealth and education, together with men of warm hearts and friendly hand, in the more humble walks of life, have alike fallen victims to this horrible vice, the consummation of which is—loss of reputation—poverty—and death.

It is a disease—for when once artificial stimulents have been called in to raise our drooping spirits, and supply the deficiencies of healthful aliment, the demand for them is like the rage of thirst, or the ravenous demand of hunger.

It is famine—for the artificial excitement becomes now as essential to strength and cheerfulness as simple nutritious food once was; for nature, taught to require what once she did not need, will now demand gratification with decision as inexorable as death, and to most men as irresistible.

The denial is a living death—because the head, the heart, the arteries, the veins, every muscle, and every nerve feel exhaustion, and that restless, unutterable wretchedness, which puts out the light of life, curtains the heavens, and carpets the earth with darkness.

All these varieties of sinking nature, call upon the wretched man, with trumpet tongue, to dispel this darkness, and to raise the ebbing tide of life by the application of ‘the drug’ which produces these woes! and after a momentary alleviation will produce them again with deeper terror and more urgent importunity; for the repetition at each time, renders the darkness deeper and the torments of self denial more irresistible, and intolerable.

Knowing this to be a true picture of the state of the Drunkard, have we not cause to regret, that in too many communities, men of wealth and influence should be so indifferent to the cause of Temperance. Should they not, for the sake of example—for the sake of suffering humanity—give every encouragement to Temperance Societies. And, I have oft times thought, if all the intelligent, sober men, would simultaneously come forward and become members of Temperance Societies; join heart and hand in this cause, we might then expect these institutions would perform wonders—public opinion would be aroused, and Temperance Societies known as Fashionable Societies; and instead of being objects of ridicule to the unprincipled and ignorant, they would be held up as honorable examples to the thoughtless and profligate.

Mr THOMAS SPRATT, remarked—

Mr Chairman,—Patience and perseverance have marked the conduct of individuals as well as Societies, in carrying into effect those objects which have proved beneficial to mankind. In reference to Temperance, although the success desired has not yet been fully realized, there is just ground to believe, that the time will come

when the object contemplated will be accomplished. The difficulties which present themselves to many, seem insurmountable, and our means inefficient for the task; but let us contrast the present with the past, and we shall see sufficient ground for encouragement. The opposition with which we had at first to contend, is rapidly falling away. Vice cannot stand before virtue when she rises with holy nerve. The necessary consequence attending vice is secrecy, and now, Sir, the monster Alcohol, is carried along the streets wropt up in a handkerchief, or in some other way of disguise. And to what is this to be attributed? To the influence of Temperance Societies. Light has been diffused,—men now see the evils inseparably connected with the habitual use of spirituous liquors! Unhappily, proofs are not wanting in every community of its direful effects. How many has it hurled from the pinnacle of opulence and honour, and levelled them with the beasts of the field? It has caused the heart of many a wife to bleed at its inmost core! And Oh, Sir, let our minds revert back for a few years, and see how many we have known who had fair prospects in the world, but unfortunately have fallen a prey to this enemy of all happiness; and ere they had reached the meridian of life, have been prematurely numbered with the clogs of the valley. How many a blooming hope has been blasted, and expectation withered at the root! O, my young friends whose breasts may now heave high with expectation, be determined this enemy shall never cross your path, but immediately sign the Temperance pledge, and to the end of life act a faithful and consistent part.

ENGLAND.—At the last Liverpool Temperance Festival, upwards of 800 persons sat down to Tea, and were plentifully supplied with that exhilarating and delightful beverage, which cheers but not inebriates.

### Communication.

MR EDITOR,

The Temperance question must resolve itself into one of the two following conclusions,—either the cause is a bad one, or it is laudable and praiseworthy. Now on the supposition that it is a bad one, what arguments can be adduced to expose its evils? Can the reader think of any, either of a religious, political, commercial, agriculture, or domestic nature? Will abstinence from intoxicating liquors prove inimical to vital godliness? will it any wise retard the interests of the state? will it abstract from that clearness of intellect which is absolutely requisite for the proper discharge of commercial duties? will it despoil the physical energies of the agriculturist? or will it exclude health, tranquility, or enjoyment from the domestic circle? No, but then some people think that the advocates of Temperance are going too far. Indeed! have they been using violence? are they guilty of a breach of privileges? do they slander character or disturb society? No, but still they are going too far? In what? In precept or example? But is their precept not good? is their example not virtuous? “Ay, there’s the rub!”

Again, supposing the Temperance cause to be a good one; what argumentative support can be advanced in its favour? It may be said that intoxicating beverages are unnecessary—else how did our forefathers outvie us in longevity and corporeal strength? how do the thousands who have embraced even total abstinence principles, continue to live on, in the enjoyment of health and muscular prowess? It may be argued too that alcoholic drinks are unfriendly to the mental powers. No man under the influence of rum, brandy, gin, &c. &c. can think as clearly, plan as accurately, or execute as nobly as he might

otherwise have done. Hence a drunken general would endanger his army, a drunken statesman would involve his own politics in lunacy, a drunken lawyer would ruin his client, a drunken scholar would metamorphose the arts and sciences into a hiccup-medley, and a drunken community would be very likely to imitate the sayings and doings of the blasphemous, the profligate, and the seditious. In short a drunken man is a fit subject for—nothing on earth but the dissecting table—and if he be past all reclaiming, the sooner he is disjointed, stripped, and strung upon wires, the better for his wife and children, should he have any. But then in some places fashion leads to moderate drinking, and moderate drinking leads to occasional carousals, and occasional carousals lead to drunkenness—so that either the beginning, the middle, or the ending of the climax is dangerous.

Now then Temperance can do no harm: but it may obviate much evil. And all evil, and every evil, should be an object of censure—i. e. so far as it is possible for moral agents to avoid it. Go on then Mr Temperance Friend,—do all you consistently can for the noble cause you have espoused, and leave the result to heaven.

AMICUS.

Mansion of Peace, March, 1833.

### Selections.

From the Fredericton Sentinel.

TEMPERANCE CONVENTION.—The Carleton County Abstinence Convention held its first annual meeting on Tuesday last, at the House of Mr Tomkins, in Upper Wakefield. It was well attended, there being about twenty delegates present, and representing Societies containing from 12 to 1500 members. A report was prepared, which will be inserted in the *Miramichi Temperance Friend*, 500 extra copies of which were ordered; and it was resolved to Address the Lieut Governor, soliciting His Excellency’s patronage of their laudable and philanthropic endeavours.

REFORM IN EARNEST.—We learn by a Providence paper that the Inhabitants of Burrillville, Rhode Island, have, to a man, signed articles of agreement, not to traffic in ardent spirits nor let or lease any house, or any building, nor lot of land to set a building upon, for that purpose.

TEMPERANCE WHALE SHIP.—The whale ship, Wiscasset, sailed from Wiscasset, on a new cruise to the Pacific, Jan 27th. She is a Temperance and Sabbath keeping ship, it being expressly agreed to, in the articles of shipping, that there should be no ardent spirits aboard except in the medicine chest, and no whaling done on the Sabbath.

From a London paper.

SMALL TEA PARTY.—Last night about 800 ladies and gentlemen from the northern and western parishes in and around London drank tea in the Crown and Anchor Tavern, in commemoration of the establishment of the West London Auxiliary Branch of the new British and Foreign Temperance Society. The effect of such a great body sitting down to tea at the same time was heightened by the addition of a good band of music. Each tea-total district was represented by brothers from the locality. The tickets, 1s. 6d. entitled the purchaser to tea and coffee and bread and butter ad libitum. Mr. J. Hall, a member of the Society of Friends presided in the room of Earl Stanhope, who sent a letter of apology.

From Blackwood’s Magazine.  
POVERTY OF THE LOWER CLASSES

We hear perpetual accounts of the poverty of