

additional names obtained. This argument was not lost on the public mind.

But soon after this, the Washingtonian temperance organization becoming the fashion of the day, the old officers resigned, and, as a premium to others for becoming temperate, they were appointed. Soon after, the *Glee Club*, which thought to put down the evil of intemperance by songs and good cheer, made the experiment, and found this kind went not out by laughing and singing. Then came the Sons of Temperance, who were disposed to make the principle of secrecy subservient to the good cause of temperance. This had two objects, self-protection and temperance. The first, as might have been foreseen, gained the ascendancy, and the failure has become universally obvious. Since then, little has been done to stem the torrent, except the efforts put forth to secure the aid of the Maine Law.

*Education.*—Early attention was given to the subject of education. In the winter and summer of 1836, a school was kept in the first framed house built in the place. On this subject, Hon. M. Frank says in his sketch of Southport: "On the approach of winter, the inhabitants, with commendable enterprise, succeeded in establishing a school; Rev. Jason Lothrop collected about thirty scholars, the larger part of which were from the surrounding country." A large log school-house was built at an early day. From that time special pains have been taken to advance the interests of education, providing good houses and the best of teachers. The high standard of education now supported by the city of Kenosha, may be justly regarded as the natural consequence of these early exertions.

*Religion.*—It was a very appropriate remark concerning many of the professors of religion migrating from the East, that their religion would not bear transportation, but was generally lost in the passage over the Lakes. It was a lamentable fact, that very few showed any greater interest for any object, than they did for a "*good claim*;" even in the early meetings which the settlers held in 1835, the frequent allusions to making a *good claim* in