

of charity he was joined by several respectable individuals, who encouraged and supported him, and in a few years the cause had so far gained ground, that the number of the society amounted to nearly two hundred members, among whom were to be found those who had been the most miserable drunkards,—reformed, clothed, and in their right mind. The influence of his exertions were so powerfully felt, and the triumphs of teetotalism were so marked and glorious, that the most respectable inhabitants of the village prevailed upon every storekeeper but one poor, wilful man-destroyer, to give up the sale of intoxicating drinks. The fruits soon appeared in social order, peace, industry, and prosperity; and as there was no suitable place for Temperance meetings, (the one which had been afforded by a benevolent gentleman having become too small,) it was determined to erect a Temperance Hall, which might also be used as a place of worship, but only by such ministers as were Temperance men. Here, however, our friend's zeal overran his discretion, for, committing a too common error, they began to build before they had obtained a deed of the land from the proprietor. Their purpose was to establish on the foundation of their Temperance Society, an Order of the Sons of Temperance, as the best means of perpetuating it; but now that they have succeeded in erecting and opening the building, and are about to establish the Division and appoint trustees to carry out the designs of the society, and fulfil the wishes of the whole population and the subscribers to its erection, an evil genius of the village steps in and mars the whole work, throwing back the tide of Temperance reform, which was flowing on to spring-tide high-water mark.

This gentleman, who ought to have been the first in such a cause of moral reform, or "not behind the very chiefest" of the leaders, had looked shyly upon it from the first, and, when opportunity served, threw out innuendos against the movers and their motives, and occasionally against the cause itself; proceeding so far even as to preach against it, and to assert that the Church was the only Temperance Society, though the most notorious drunkards and ruin-suckers were his chosen church officers.

The approbation of the Society's exertions by the public kept malignity for a while in check; but his spleen, on seeing the building, after many difficulties, delays and hindrances, erected and opened, and about to be entrusted to the hands of honest and faithful men, who were not likely to permit him to neutralize or destroy the good work their efforts had accomplished, knew no bounds; and he set himself heartily to work, by intrigue, (for these hole-and-corner gentlemen never dare to come out in open opposition in such cases,) to get the building out of their hands. The poor farmer was unfortunately a tenant of the family, and the parsonage and glebe adjoined the farm. To provoke and drive him away, his servants were incited to make most unjust, wanton, and destructive aggressions on his farm and property, and every means that petty malice can invent was resorted to, and employed, to injure and impoverish him. Knowing that the farmer had made an arrangement for the purchase of a small farm for one of his sons, contiguous to his own, and had actually manured and improved it in anticipation of the fulfilment of the bargain, he set his engines of intrigue to work, to wrest it out of his hands, and so far succeeded, through female influence, (the one which priests generally most successfully employ and abuse,) as to obtain the transfer of the land to the very rum-seller who had determined to continue the murder of his fellow men, when all others had become ashamed of it. And now, grown bold by infamous success, he is aiming, by occupying the building for other purposes, and further intriguing, to get it into his own

hands; and hopes, by preaching in it against the Temperance cause, to triumph in the destruction of a moral reform which bade fair, until his dark mantle blighted it, to bless a large and interesting neighborhood not many miles distant from Montreal or Vaudeuil, and to establish in it a heaven of social purity and happiness.

The powerful advocate of the Temperance cause is about to be driven away, being obliged, through persecution, to give up his farm, and prepare for removal to another sphere of usefulness. The friends of Temperance have been covered down; their building is about to be taken out of their hands; the establishment of an Order of the Sons of Temperance has been indefinitely postponed, it not given up, and drunkenness and profanity, debauchery and Sabbath breaking are likely to take the place of sobriety, the fear of God, and regard to man.

Who does not say at once that if the Bishop of Montreal was made aware of such conduct he would unfrock the individual who could be guilty of such a conspiracy against Christianity and good morals? But they little know the difficulties and hindrances to such a process! The Maine Law would settle the business at once, by its presence and power. Three cheers, then, for the Maine Law! and down with Dr. Sachverell!

Ο ΥΙΟΣ ΤΗΣ ΕΥΧΑΡΙΣΤΙΑΣ.

One Law for the Parson and Another for the Soldier.

NIAGARA, C.W., June 7, 1853.

SIR,—It is an old saying, that "Comparisons are odious;" but really I can't help drawing a comparison between the law that governs the British Soldier and that which seems to govern the Ministers of the Established Kirk of Scotland. The Articles of War for 1853 declare that any Soldier drunk four times within 12 calendar months, or twice drunk on or for parade, or duty, or the line of march (within the same period,) may be tried by a District or Garrison Court Martial, and is often sentenced for these offences to one year's imprisonment, and forfeiture of one penny per diem of his daily pay for two years.

Compare this with the following:—The Rev. Mr. Duncan, Minister of the Established Church of Scotland, Teviothead, Roxburghshire, Scotland, was arraigned before the Presbytery of Jedburgh, 5th April, 1853, and found guilty of having been drunk five days successively, in December, 1851, from 15th to 22d February, and from 30th July to 2d August, 1852; 17 days in all, within a period of about eight months; each of the above periods includes a Sabbath, and one of them a Communion Sabbath! And yet the reverend tribunal, although they found the several acts of drunkenness proven, refused to sustain a charge of habitual drunkenness against him.

If the Soldier had the framing of the Articles of War, the same as these clerical gentlemen have, the framing of the laws by which their own individual morality shall be tried, the cards would be turned; or if the drunken Soldier was always to be tried by his compeers the same as the parson is, it might be equally hard to get a conviction against him for habitual drunkenness.

If such is the license given to the pastor, what may he expect of the flock? My poor whisky-soaked native land, I mourn for you. Sir, I leave further comment on this subject to your more able pen. Enclosed with this is my authority for the foregoing statements, being an extract from *The Border Advertiser*, Galashiels, 29th April, 1853.

SON OF MARS, AND SON OF TEMPERANCE,
A NATIVE OF JEDBURGH.

Our Correspondent sends the following which he has clipped from *The Border Advertiser*. It forms the basis of his brief letter. Our pen, as is suggested, might be employed in further comments; but we prefer to let the report speak for itself. It reveals a good deal of darkness on the subject of drinking, and some light. The ultimate finding of the