

# Canada Temperance Advocate.

MONTREAL, JANUARY 15, 1853.

## The Present Time—Its Dangers and Duties.

It cannot be said that the past year is without incident to give it historic importance, or that the present time is devoid of features sufficiently distinct to give it practical consequence. Just now, indeed, there is a lull. The ship of state lies to—the hands are gone ashore, not to make a row, or have a spree, but to quiet their nerves which had in some instances received quite a shock, and then to—we want to know what. Mind you, dear reader, it is of the Temperance cause we write, not of general politics—not of the Grand Trunk Railways—not of Tariffs or Decimals, or Reciprocity, but of Temperance, and of the present time we beg to say that in our opinion, never was a more important. By a commendable exertion 65,000 signatures were obtained in behalf of prohibitory legislation, and throughout the country, as with the ship of state, there seems to be a lull. From various sources we hear of danger to the cause of Temperance, in consequence of the concentration of thought and effort for the Maine Law. That danger is to be enhanced by the doubtful aspects of future legislation, for if we gain not the Maine Law, we have, it is argued, lost ground by the neglect of moral agencies and persuasive effort. We admit the possible danger and loss, but are not convinced that as yet there is ground for grievous lamentation. In the lectures and appeals for the Maine Law, both from the platform and the press, sufficient distinctness was generally given to the evil of drinking and the benefits of total abstinence. But it may be necessary, nevertheless, to put our friends on their guard, and urge the old advocates of "Moral Suasion" to be up and at their work the remainder of the winter, and never to tire or faint. A crisis surrounded with most dangers is thereby invested with most duties, and the ardent warrior convinced of the justice of his engagement will not cease his toil until the enemy is discomfited and the battle won.

Many of the old Temperance Societies, (the pioneers of the Sons and the Maine Law.) are it is said, gone into decay—being superseded by new organizations. Wherever it can be done let these good old temperance schools be re-opened. Hold meetings in every locality, and invite speakers after the fashion of olden times, to talk plainly and forcibly on temperance and the Maine Law. Delay not in this necessary and useful work. We may here be permitted to say a word or two

### TO THE SONS OF TEMPERANCE.

Brethren;—We must admit that our life as an order of Temperance men, has been the death of many very valuable Temperance societies. Most likely the aggregate gain to the enterprise has been great and glorious. But it strikes us that every Division has a duty to perform which never could be more pressing than now. That duty is not merely to hold and sustain efficiently public Temperance meetings, but to assist in the establishment or re-establishment of general temperance societies. There are many persons who could not be brought to see the propriety of uniting with us, who yet are staunch friends of the good old cause, and the good old way of carrying it on. By mutual good will and exertion the Sons and all true friends may unite and do a great amount of service. The Division Room itself may be replenished, and many be persuaded to take the pledge of total abstinence. We may add, in conclusion, that the course we recommend is the only way by which we can maintain our ground, and secure

the continued and increasing attention and co-operation of the country for the Maine Law. Institute Divisions.—Organize Public Temperance Societies.—Establish Sections of Cadets.—Let the Knights encamp and the Daughters unite, and with these endeavours forget not the circulation of trustworthy temperance papers, and then, our confidence in God being strong and rational, we shall fully anticipate unprecedented success. There is work for us all. Let us all work.

## Sanitary and Social Economy.

HUMANITY—PROGRESSIVENESS—FIXED LAWS.

No array of evidence is necessary to convince any reflecting person that the life which is the sole gift of God, is thereby invested with a sacred character, and that in proportion as correct ideas are entertained respecting it, so will care be taken lest it be wantonly destroyed. Hence arises the difference between the savage and civilized state. In the latter, there exists not a scriptural knowledge of human dignity, and of human rights, and therefore these "dark places of the earth are full of the habitations of cruelty." A civilization based upon the grand facts and sacred truths of divine revelation respects human life, and regards it as solely at the disposal of the author of all being.

But it must be acknowledged that the developments of civilization yet known, are sadly defaced by inconsistencies and defects. Evils gross and palpable have been allowed to grow up; health and life have been deteriorated or destroyed. So fully have many persons admitted the existence of social ills and miseries; and the frightful calamities occurring in the midst of splendor and power, that they have doubted the superiority of the civilized state as compared with the savage. There is also a school of misanthropy. It seems to flourish in misery, and feed on disaster. Its inferences from the past are melancholy, and its prophecies for the future are dismal. The votaries of that school seem to have great faith in the devil, and but little hope in God concerning the destiny of our race. They are not without sensible views of life, and the desirableness of procuring happiness and enjoying rational liberty, but the philosophers of the misanthropic school are not to be depended on, either in their estimate of human life, or in their calculations respecting the destiny of the human race.

It may be said, however, that one of the most remarkable features of the present age is the bold prominence given to questions affecting the life of man and the health of communities, whether rural or urban. We never had faith in the Malthusian theory of over population, and we take it, that the universal effort toward reform, the numerous institutions established, and the laws enacted having a sanitary tendency, do demonstrate that higher views are entertained of human life and its capacities, as well as of the capacities of nature to meet the demands of mankind. We admit, that some of the isms of the day are yet in an experimental process, but whether they succeed or fail, their authors are all moved by a conviction of the necessity of guarding against antiquated evils, and mitigating inevitable misery.

The recent elaborate article of the Westminster Review, on "Physical Puritanism," is an homage to the conservative progressiveness of sanitary reform, and an evidence of the social advancement which marks the efforts of wise and generous men. And hence too is discerned the fact that human life is now more than ever considered sacred, and that proper effort should be made to extend its limit—and increase its substantial comfort. "The three headed anti-poison league, the huge protest against alcohol in all its guises and disguises, the sanitary outcry about filth and