

The warm-hiding grass and the willow wreath,
For though shading the tomb, they fling not a gloom,
So dark as the vine—the Tree of Death.

GO NOT BACK

My brother, go not back,
The pledge is taken now;
I see it in the healthful smile
That plays upon thy brow:
I see it in the sparkling eye,
So dull and dim before;
Then go not back again my friend,
To sure destruction's door.

My brother, go not back,
Press on in virtue's way;
Be steadfast in thy sacred pledge,
And truth shall be thy stay.
Hope, bright as morning's dawn, shall spring,
Where'er thy feet may tread—
Then go not back again, my friend,
To paths of terror spread.

My brother, go not back,
To sorrow and to vice,
To reap the bitter fruits of sin.
Where none to glory rise;
Where stranger to the joys of earth,
Life will be steeped in woe—
Then go not back, again my friend,
But upward, heavenward go.

My brother will not go—
I read it on his cheek;
I see it in the tears that flow,
And when I hear him speak.
He has resolved in God's own strength,
Who will, I know, sustain,
Never while reason holds the throne,
To touch the cup again.

—*Journal Am. Tem. Union.*

CANADA TEMPERANCE ADVOCATE.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—*Rom. xiv. 21—Macnight's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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 DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, NOVEMBER 16, 1846.

Here is the funniest jumbling together of matters having no connection whatever with one another that ever we saw. We have seen instances in which a man of mind can write and say strange things when he has got the wrong side of a question to defend, but we have seldom found any thing like this. It seems questionable whether the writer is to be considered as writing in jest or earnest. We must, however, leave remarks till our next number:—

"About one-third of the revenue of England is paid upon wine, spirits, beer, malt, hops, cider, and licenses to make and sell those articles. Perhaps the Canadian revenue may be nearly made up in the same proportion. Does it ever occur to those who are such advocates for total abstinence from the use of all those articles, that they should pay their due proportion of the revenue in some other way, as they participate in all the advantages derived from the expenditure of the revenue equally with those who contribute one-third more towards the revenue than they do. Now we humbly conceive that as revenue is expended for the benefit of the whole community, it should be equally contributed

by all, in proportion to their means of paying. We have the greatest objection to any partial or arbitrary laws that will admit of some persons escaping the payment of revenue, while others have to make it up, and more particularly as we have ever observed that those who would be disposed to pay the smallest possible amount of revenue themselves would be the most anxious to have revenue appropriated according to their wishes. We should suggest to all advocates for total abstinence from the use of wine, beer, and spirits, to come forward at once, and contribute that proportion of revenue which they would have to pay upon the moderate use of these articles, were they to make use of them in moderation as other men do. No individual in existence has a greater abhorrence of drunkenness, and the intemperate use of wine, beer or spirits, than we have, but if any individual thinks it a conscientious duty to abstain from them altogether, this abstinence would not excuse him from the obligation of contributing his due proportion of the necessary revenue of the country, as the other members of the same community. If the use of wine, spirits, beer, and cider, in moderation, is an evil, let them be prohibited by law, but according to the true principles of free-trade (which we believe the advocates of total abstinence from the use of wine, spirits and beer, are generally in favour of) there should not be any more duty or restriction on the use of these articles of consumption, than on any other whatever. We should not have introduced this subject but to show how unreasonable any partial measures of free trade must be. Here we find supporters of free trade disposed to prohibit altogether, other members of the same community from the use of articles that have been freely made use of by the best and the wisest of men since the flood, or to subject these articles to the payment of at least one third of the whole revenue of the country; and this is the doctrine and the justice of pretended free traders, or we perhaps should rather say, that the individuals who hold this sort of doctrine are almost to a man the pretended advocates of free trade. Thus it is that principles are advanced by men who have no idea of allowing their free and general application without fettering them with some arbitrary prohibitions of their own fancy, that are not consistent with the divine or human laws. We are advocates for free trade, in every thing that our beautiful and wise Creator has caused the earth to produce for our use, and that we should be freely allowed to make use of them in moderation, according to the laws of God and man. All countries require a revenue, and we humbly conceive that revenue should be raised off every article of consumption, or off none, but resort to some other mode of direct taxation, that would bear equally upon all in proportion to their means of paying. This is the only just principle of free trade, and of raising revenue, and we defy all the free traders and political economists that ever existed, to show that any other would be just.

Some idea may be formed of the extent to which the free trade principle has been introduced in the new English Custom House Law, when we state that the duties retained on goods, imported to the British Isles are about 30 per cent., while the raw products of agriculture are to be nearly free. We cannot exactly estimate what may be the proportion between the taxed and untaxed necessities of life, but we should say that much more than half what a man consumes is taxed or protected after all that has been done to promote free trade. In Canada our protective laws are not yet done away, and when changes are introduced, we trust they will be just and equal towards all classes and interests, not giving any unfair advantage to one more than another. The Agricultural class will never desire more than to be allowed to buy and hire in a market that will be as perfectly free to competition as the one in which they will have to sell their products. This is what they consider would be a fair and equitable arrangement."

The supporters of our cause seem to be awakening for the winter campaign, as will be seen from the notices given below. We have often had the wish that some great one would arise amongst us as a leader, who, Sampson-like, might carry away at once the gates of this Gaza, and save us the trouble of battering them down by degrees. It would appear, however, that this is not the way in which God is to bless us, and that we are to be left to make our advances by each one doing a little. Perhaps if we had it the way we wished, individuals would fold their hands and leave the work to be done by deputy—to wit, this supposed great one