

OUR TERMS FOR 1856 AS FOLLOWS.

Our terms for 1856 as follows. The paper is published weekly, except on Sundays and public holidays. It is published for the Proprietor by J. G. Macdonald, at No. 10, King Street West, Toronto. The price is five cents per copy, and \$1.00 per annum in advance. The paper is sent to subscribers by mail, free of postage. The paper is published for the Proprietor by J. G. Macdonald, at No. 10, King Street West, Toronto. The price is five cents per copy, and \$1.00 per annum in advance. The paper is sent to subscribers by mail, free of postage.

The Canadian Son of Temperance.

My son, look not upon me as a man of colour in the eye, when I move like a serpent, and slither like a snake.

TORONTO, TUESDAY, NOVEMBER 15, 1853.

THE RUM SHOP.

'Tis rum at the bottom, and flame at the top, Erected by Satan, with hell for his prop, Encircled by sin, and its centre is death, Each vapour the stench of a charnel-house breath. The sink of perdition, see reared from its door, The staggering wretch, as aroused from the floor, Is wallowing home—where the maimed wold Will freeze up the blood of his partner and child; That famishing child, as convulsive it hangs, To the bosom maternal, now void of its springs, Those springs that to childhood can living impart, Are dried like the fount of the mother's sad heart. Allured from the path where in honour he moved, And treading each care to the beings he loved, He fell! what a change! ev'ry virtue is spurned, The husband and father a demon hath turned. Oh! but for the pen of a "Junius" to scorch, Or pickle in rum, till each eye like a torch, The writhes off the vampire, the lord of the den Might starve the souls of inebriate men. Stand forth, thou destroyer, who proffers the bowl, Compound of poison for body and soul. Look boldly abroad without flatter or quail, And fearless proclaim that your bosom is calm. You lie, if you say so, for guilt will unman, And well do you know how the public will scan, With plummet unerring that blanches your face, And the righteous decision—contempt and disgrace, Yes, to ket your dollars and count them at night, They're bought with a price that might Judas affright, Bestowed by the devil, he stints not the sum, To you, his best agent, the seller of Rum.

THE TEMPERANCE QUESTION IS EMINENTLY A POLITICAL ONE.

The object of a truly wise, free, and patriotic Government, should be to elevate the lower classes—to educate the people, and to make them moral and sober. No people can long remain free and moral where the liquor license system is in full force. If the working classes knew their own interests truly, they would never use intoxicating beverages, but expend money wasted in drinking beer, &c., in schooling their children, or in buying comforts for their families. The drinking customs of the working classes of Great Britain have enslaved them for a hundred years past—made them the willing and ignorant tools of designing men—turned their elections into scenes of fighting and swearing, and all kinds of disorder. Perhaps there is no living Englishman who understands the wants of the working classes better than Richard Cobden. The temperance men of England have lately taken the wise course of addressing circulars to various members of the British Parliament, asking their opinions and aid in obtaining an act to suppress the license system in England by law. Among the letters sent in reply was one from Mr. Cobden, from which the following extract is made, and the sentiments of Mr. Cobden are truly wise as respects the fate of the working classes in Britain:—

MR. COBDEN ON TEMPERANCE.

The following extracts from a letter just written by Richard Cobden, Esq., M.P. acknowledging the receipt of a number of Petitions on the Sunday Traffic Question, from Mr. J. Boyes, of Padsey near Leeds will no doubt be read with much interest:— "Every day's experience tends more and more to confirm me in the opinion, that the Temperance cause lies at the foundation of all social and political reform. It is vain to seek by extension of the Franchise, or Free Trade, or by any other means, to elevate the Labouring masses, unless we can impart to them habits of sobriety and economy.—In fact, their destiny is in their own hands, and they will as a class, be elevated or depressed in the social scale in proportion to the extent of their virtues or vices. If they are, therefore, the truest friends of the Working Millions, who are labouring in the cause of Temperance; and it is a gratifying fact, that the ablest and most persevering of its advocates have been found among their ranks."

The TEMPERANCE CAUSE, says Mr. Cobden, lies at the foundation of all social and political reform. We have long believed this and still firmly believe it. This belief had much to do with our undertaking to edit a temperance paper in 1850. All who have known our course since 1832, such men for instance as

Mr. Mackenzie, Dr. Rolph, and others, who were to audent politicians, know that we have ever striven to elevate our fellow-men politically. A youthful dream, in which we had indulged, that democratic government would yet prevail over the world, has not been respected at home much we deem. They are therefore the best friends of the WORKING MILLIONS, who are laboring in the cause of temperance. The United States are composed of a nation, principally of workers, their greatest men such as Webster and Clay, were once working men. We firmly believe that temperance is the only reform, under the Providence of God, that can save that great and glorious Republic from a gradual downfall into vice and anarchy. Temperance and religion will prevent it. God had an object in raising up the United States, and that object must be accomplished, partly through the temperance reform, which has an eminent tendency to unify the masses. In all ages of the world the designing in priestcraft and politics, in religion and diplomacy, have made the great mass of men, *hewers of wood and drawers of water*, for the few, chiefly through ignorance—"keep the people poor, vicious, and ignorant," has been their cry. They can thus be used as we please through superstition and passion. The genius of the Roman Catholic religion is a herd of high, of general enlightenment for the masses. It HATES COLERATION because this begets enquiry, and enquiry begets truth. Tyranny, those who get not from patriotic motives, but for the sake of the emoluments of office, strive to keep the people vicious—divided among themselves, and intemperate. The opposition that is got up in the United States in large cities to the Maine Law, arises in part from a fear that it will spoil the trade of dishonest politicians; men who would poll the liberties of their country down, for a temporary possession of the spoils. We are pleased to see the best men of the Union taking a stand against intemperance and the caucus system. In the hands of priests and corrupt demagogues, the foreign population of the United States, which is still in a great extent ignorant and intemperate, is a great lever to help on their designs at religious and secular plunder. We come back again to the great truth that a people to be free or religious must be an entirely sober people. Cobden sees where the canker lies in England, temperance is its only cure; there, as it is the only salvation of the liberty of the Americans. Although history is not pointed in noting the fact, yet it is undoubtably the case, that intemperance destroyed a half the great nations of Asia, including Rome and Carthage. Other vices aided, but this was at the bottom of all. So if anything overpowers christianity in, and destroys the vigor of Great Britain and the United States, it will be the intemperance of the two nations. It may be asked why? We reply, vice will destroy any nation, and that intemperance is the father of all vices. Another objector says, it will be granted that vice will destroy a nation, but *moderation in the use of spirituous liquors is not a vice*. Moderation, we reply, in the use of spirituous liquors as a beverage is the beginning of vice, and will ultimately lead to drunkenness. Vice advances by insidious steps. Rome, in the days of Cato, was comparatively virtuous, but in the time of Cæsar was vicious and given up to intemperance, hence she gradually fell. Mahomet knew the tendencies of such habits—he knew wine had destroyed every great Asiatic kingdom prior to his time, and he consequently forbade its use among his followers.

THE REV. WM. RYERSON AND TEMPERANCE ELOQUENCE.

This old citizen is now doing much to enlighten the community on the subject of a prohibitory law. There is a reach in his mind which takes in the whole bearing of the reform—there is a depth in his reasoning which annihilates the quibbles of the opposers of the Maine Law—there is a thrilling eloquence and an earnestness in his words, which all see come from his heart, and which move the souls of all. We have known him for thirty years, and believe he has always been a friend to temperance. He made the following remarks lately in Toronto, and they are worthy of a careful perusal.—[EDITOR.]

"I shall not enter into the history of the temperance enterprise. What I propose to do on the present occasion is to view the subject fairly and calmly as it now presents itself before us, glancing at the actual extent of the evil we propose by some means to remove, and alluding to the means by which we hope to attain that end. And, in the first place, as regards the extent of the evil. We live in an enterprising age, an age of great and vast improvements. Perhaps the peculiar feature of the age at the present time is, I was almost going to say, inattention in our efforts to prosecute every kind of improvement, to almost any extent. And the result is, that there never was a time when capital to any extent might be so profitably invested for the welfare, the honour, and the prosperity of individuals, and of the community generally. It has been stated by one of the most celebrated politicians of the United States, that we live in an age of dollars, ledgers, and account-books, and that these are our real legislators. How important and decidedly true is this interesting fact! What is it that is regulating the movements of the mighty armies now arrayed in Europe, one over against the other, at the present time? What is it that is keeping the matter in abeyance, and leaving us in uncertainty as to what is to be done by the conflicting nations? Is it the fear of the power or prowess of each other? Is it a fear with regard to the possible issues of so great and fearful a conflict? No, sir, it is the ledgers and account books in London and Paris which govern the whole concern. The days when we used to talk of honour and a bed of

glory, are gone by, and we must now go to the counting-house and to the cashier's shop, and see what is to be done. Let us examine and manufacturers, before we are allowed to step the doors of war. In this age, then, of science and of progress, it is a fair question to ask what is the actual extent of the evil under consideration in a financial point of view. Now we go to our highest authority, that of the careful and accurate Mr. Buckingham, that the actual direct expenditure of Great Britain in intoxicating liquors is a half rising of a hundred millions of pounds sterling annually. That sum in 11 or 13 years would pay off every farthing of the national debt, and the expenditure of a single year would make a railroad round the whole world, and perhaps, in this age of improvement, a tunnel under the Atlantic, from Europe to America, through which you might ride in a rail car. In America again, from calculations made there, it appears that the direct expenditure of the United States in intoxicating drinks is a half rising of three hundred millions of dollars annually. And what do we receive in return for all this expenditure? Why, pauperism, crime, destruction of health, and wretchedness of every form. Having mentioned some facts in proof of this position, Mr. Ryerson proceeded to enquire—Is there any rational remedy for this evil? Is there any one single course which we can all rationally promote and pursue that will bring us into a position in which we shall be completely free from the effects of this evil? We believe there is, and the course is a plain and simple one. If alcohol is removed from among us, so that no man will have access to it, then no man will be injured or ruined by it.—[Cheers.] If men are so much under the influence of their passions or appetites that by no moral suasion or other influence can they be induced to regard their own welfare or that of those dependent on them, they may be saved by the adoption of some system by which the evil itself shall be placed completely beyond their reach. [Cheers.] To endeavor then to obtain a law which shall prevent in future the manufacture and sale of intoxicating liquors for any other purpose than as medicine and as used in the mechanical arts—it is the object which we aim, and which we believe to be attainable. Mr. Ryerson then went on to handle the objection that such a law was an infringement on the rights and privileges of men as members of society. He showed the futility of this as regard, first, the vendors of intoxicating liquors. At present only one man in 500 in this city was allowed to sell spirits. The other 499 were even now prohibited from doing so, and the effect of Prohibitory Law would just be to put the five-hundredth man on the same footing as the rest. No inherent right on the part of the seller was interfered with. He had certainly no right before he received his license, and even after he received it, he had no absolute right to its continuance. The same power that granted it to him was certainly entitled to take it away. Neither as regards those who used liquor, would the law infringe upon their rights. He would examine none of their cupboards, and smell at none of their duty whiskey kegs. All he asked was that they should not be put in his way, and that temptations should not be thrust before them before those who were earnestly desiring to save themselves from the demon Intemperance. The Rev. speaker next urged the propriety of all the friends of temperance whatever might be their political views or religious opinions, uniting in the one object of carrying the Prohibitory Liquor Law. In this there was no derogation of principle. As an instance in point, he would ask how railways could ever have been constructed, if the shareholders had been called upon to subscribe the 39 articles, or the Westminster Confession. Good hooves and spades and harrows would do more for the construction of a railroad than all the Articles and Confessions in the world. Why should not the same principle be applied to the temperance movement? After some further remarks, Mr. Ryerson resumed his seat amidst loud cheering."

IT IS OPPRESSIVE AND TYRANNICAL.

We copy the following judicious remarks from the Boston Life Boat, which is the ablest temperance paper in the United States.—[Ed. Sox.]

"It is oppressive and tyrannical." Well, whom does it oppress, and over whom is this tyranny exercised? Does it oppress the drunkard's wife and children? Does it oppress the producing classes, the tax-payers, the men of useful callings and pursuits? Do the temperate, the moral, the religious members of society believe that this law is oppressive and tyrannical, or is it so to them? In short, who of all the community suffer from this law? the rum-seller—ay, here is the rub—the rum-seller—yes, he suffers, does he? Well, what right has he to sell rum?—let us talk, ye who talk of tyranny and oppression. A law to prohibit rum-selling is tyrannical and oppressive, is it? Well, then, if it is, so are the laws against murder, arson, burglary, and every other species of crime equally oppressive and tyrannical. Why not? If murder is a crime, so is rum-selling, and when viewed in the light of the law of God, it will so appear, and we challenge any man to prove that rum-selling is any less a crime than murder.

Again says the objector, "it destroys property." The answer to this is short—this property destroys our fellow men, and whatever is subversive of man's welfare, is not to be protected; but on the contrary, is to be destroyed; and this is no new principle in legislation, as every body knows.

"It injures business." Whose business? Nobody's but the rum-seller's. Is it necessary to the prosperity, growth, and business interests of a State to have grog-shops protected in it? Not at all. The farmer, the mechanic, and all kind of trades, are better off, and their business is more flourishing without them, than with them. Rum-selling is an incubus upon all legitimate trade, and cripples its energies throughout. But the knock-down argument of all these croakers, is, "it is a sumptuary law." While two-thirds of those who use the word don't know what a sumptuary law is it? Then is the law prohibiting the sale of tainted meats, and the animal that dies of disease, a sumptuary law. Surely people ought to be allowed to eat tainted meats if they please. Well, who says they shall not? Nobody; only you shall not sell them; and who says you shall not drink rum, etc., etc.? Nobody; but you shall not sell it. Let the objectors show, if they can, that we may not prohibit the sale of injurious articles. To forbid the sale of injurious meats and drinks, is one thing, and to forbid their use by the individual, under all circumstances, is quite another thing; and the two are never to be confounded. Legislation prohibits; and what has