

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de tilmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages en couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

PLEDGE.—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 discountenance their use throughout the community.

Vol. XIX.]

MONTREAL, JUNE 15, 1853.

[No. 12.

## The Social Glass.

BY J. H. PRICE.

Walter Howard was a handsome young man of some twenty-three summers when I first became acquainted with him. He was one of those frank, open-hearted persons that may be found scattered here and there over this earth as though it were to portray more strikingly the narrow-heartedness of the majority of the inhabitants of this lower world. As I said, he was about twenty-three when we first met, which was at the bar-room of the pleasant little inn in a small town in the interior of New-York. I soon became interested in him, and long before night we were as thick as if we had been brought up in the same house.

Soon after becoming acquainted with him, he invited me to spend an evening at his house, which I did willingly, as I was anxious to get an introduction to his bride, (for he had been married but a few weeks.) I accordingly arranged my scanty wardrobe to the best advantage, and hastened to the residence of my young friend. Everything passed off most agreeably, and I should have spent a pleasant evening, but for the sight of a decanter, which he set before me and requested me to drink. This I, however, declined. He and his wife, however, partook rather freely, and soon its effects became visible in both, and on him in particular.— This grieved me very much, and on the morrow, when he was sober, I expostulated with him on the folly of such conduct, and the awful tendencies it would have on his family, were he so fortunate as to become the father of one. To this he answered with a proud sneer:

"Do you think, sir, there can be any danger in taking a social glass?"

"Sir," said I, "although there may not be any great harm in taking a social glass, yet it may and does almost invariably lead one into a more constant practice of drinking, which in the course of a few years, will ruin the intellect and make us unfit for any labor whatever; and, therefore, my dear young friend, let me advise you to desist from your habits ere it is too late."

"But, sir," he answered, "the social glass was always passed around the family board at my father's house, and although I am very much obliged to you for your kind advice, I shall still allow myself the privilege of taking a social glass whenever I choose."

Seeing that further remonstrance was in vain, I left him to go on in his course.

As I predicted, the practice grew on him, and that too with fearful strides; and at length he was compelled to leave the home of his childhood, and with his wife, to seek a new one in another State.

A few years glided swiftly on and brought many changes, and among the rest, I had changed my place of abode, and was seeking a new home, when I stopped for the night at a small town in the western part of Pennsylvania. After tea was over, I wandered forth by the light of the moon.

It was a glorious night, and the stars themselves seemed as if they were trying to outstrip in splendor, the "Queen of the Night." Everything around was calm and serene, and before I was aware of it, I found myself on the outskirts of the village, and before a fast-decaying log-house. I stopped and was meditating on my past life, when a gentle tap on the shoulder, awakened me to my senses, and turning I beheld a poorly dressed woman at my side, who thus accosted me:

"Oh, sir, will you not come into this house with me, and see my poor husband; he is dying, and I am all alone, and know not what to do."

I assented, and quickly followed her into the hut, where I found lying on the floor in the corner, a man in the prime of life, who was dying. At the first glance I saw what was the matter with him. He was suffering with the mania. I went to him, and saw to my sorrow that it was no other than Walter Howard. Yes, there he lay, the once frank, open-hearted Walter Howard, a drunkard, and dying at that. I spoke to him, but he immediately began with horrid imprecations:

"Back, demons of hell, back, back—oh! do not take me yet—stay, hold!" And then, pointing to the rafters, he said, "do you not see them now; they are all over the house; drive them out; they have come for me; drive them out;" and with this he sprang from his miserable bed, and sank back exhausted; and soon after expired in great agony.

I staid with his wretched wife until late at night, and left for my apartments at the hotel. The next day I made inquiries, and from a gentleman learned the following account:

"When he came here he got a situation in a store as head clerk, and for a while done well; all was happiness, and he and his wife were respected and honored by all that knew them; but he began to drink, at first but seldom, but at length he became so addicted to drunkenness that his employer discharged him. The eloquent pleadings of his wife, with his promise of better behavior, regained him his situation, and once more he was respected and happy; but at length he 'fell to rise no more,' as he could no longer get employment.

"From this time he plunged into drunkenness the deeper, and was compelled at length to work by the day for his support, but still he has continued to drink, and has died from the effects of his dissipation."

On the morrow I helped to bury him, and left the place and journeyed on in my wanderings over the earth. A few months since I happened at the place where I saw him die, and on inquiry found that his once beautiful wife was an inmate of the county almshouse.

Yes, 'tis so. Walter Howard is now in a drunkard's grave, and his wife in an almshouse. Had he taken my advice he might now have been an honorable citizen, and instead of filling a drunkard's grave might have stood in the halls of our legislatures, and enraptured the minds and hearts of the then assembled multitudes by his eloquence; and his

wife, instead of being fed at the expense of the country, been now moving in the first classes of society. Young men, you who are just starting in life, beware, beware, we say, of the "Social Glass."—*Olive Branch.*

### Rum Sweats and Toddy Medicines.

At the late Convention, Gen. Fessenden spoke against the practice of using intoxicating liquors medicinally. We have repeatedly urged the same matter, and shown by high medical authority, that their use may not only be safely dispensed with, but that it is generally in itself injurious to the patient—always dangerous, and subject to much abuse. The matter is of sufficient importance to justify "line upon line and precept upon precept," until the good people shall consign it, as a relic of barbarism, to "that bourne from which no" *humbug* "returns." We were right glad to hear Gen. Fessenden denounce the practice in such plain terms. The question is of more importance than the more-talked-of topic of "unconstitutionality." We have nothing to fear on the latter point; but the other is fruitful of impediments to the advancement of total abstinence. "So long," says a gentleman at the head of one of our medical schools, "as alcohol finds a place in the sick chamber, so long there will be drunkards." Temperance men who would shrink with loathing from an invitation to swallow a glass of liquor as a beverage, will yet allow good old ladies and heedless doctors to wheedle them into the idea that "there's nothing like an old-fashioned rum-sweat;" "nothing like gin and molasses to break up a cold;" "nothing like brandy and loaf-sugar for bowel complaints;" and so on through the whole category of "ills that flesh is heir to." A man may keep himself steeped in "rum as a medicine," if he needs all these antiquated notions. There is no end to the excuses for "taking a drop;" but the Temperance man who makes use of these excuses is just no Temperance man at all. If it is to be practiced, let the whole figure be cut; do it up as the old toper did, whose physician prescribed rum for a dislocated shoulder, —he *drank* the rum on pretence that he could shake it into his shoulder, so that it would operate more forcibly than if applied externally. There's rum practice for you, as consistent as a majority of the cases. There was just about as much sense in the old fellow's logic, as there is in the reasons offered for the alcoholic medicines. Too often these reasons are patched up for the sole purpose of smuggling in a swig of "the ardent," at the expense of conscience and common sense. Many credulous souls in the Temperance ranks may honestly believe in the efficacy and indispensableness of alcoholic nostrums; such are to be pitied, as sadly behind the times. They will find an argument that their side of the question will depend too much upon the fact that their grand-mothers used rum for a medicine, and that the authority of experienced old ladies is enough for any body. But however much we may respect the good old creatures, we cannot allow that all their old notions will "stand fire." We haven't much faith in the efficacy or chalk-marks on the back of the chimney to remove warts, or in the necessity of nailing horse-shoes on the door to keep away witches. Nor do we imagine the practice, (in the good old days of going to mill on horse-back,) of placing the grist in one end of the bag and a large stone in the other to balance it, as altogether the best that could have been devised. We dislike innovation and favor "conservatism," with regard to every thing worth preserving; but this does not lead us to consider that the abolition of the practice of hanging witches was a very "fanatical" whim of reformers. The fanaticism was altogether on the other leg. So with the questions of our day, —we regard as the greatest fanatic the man who opposes the annihilation of grogshops, and clings to the antiquated notion that rum must be sold and drank now because it was sold and drank by our forefathers; that intemperance is a "necessary evil," resulting from the *abuse* rather than the

use of liquor; or to confine the question to the limits of our present discussion, that rum must be used as a medicine because our *foremothers* used it, and, in the language of a newspaper orator, "lived to a most numerous age." But perhaps the stickler for rum medicines may shelter himself under the wing of his doctor.—We care not for that. We came to the conclusion long ago, that Doctors are but men, and that their opinions are no more likely to be infallible than those of other mortals. The Doctor finds a rum potion set down in his old book, against a particular disease; that is enough for him, but it is not enough for us. When the art of distillation was first discovered, Alcohol was thought to be a grand panacea—a universal cure-all; and the present practice of prescribing it is simply the fag-end of that foolish notion. It may operate beneficially in some cases; but for these very cases there are substitutes almost without number, which would operate equally well, without the danger of creating a fatal appetite for stimulus, or awakening an appetite which it has cost much self-denial to renounce. Why do not physicians banish so prolific an agent in the creation of misery and vice from their practice? Simply because it is recognized among the medical agents of the old masters—they are backed by the books, and consider that a "knock-down argument." And doctors too generally belong to the stiff old order of "stick-in-the-mud" conservatives. But independent physicians are beginning to multiply, and medical authority strong enough may be quoted on our side of the question. The days of "rum as medicine," are numbered, and at the end of those days we may anticipate the triumph of total abstinence. But we are occupying too much space in this rambling talk, in which we have just touched upon the edges of the subject. We will strike deeper next time. The subject must be kept before the people till Temperance men are convinced of the inconsistency and ridiculous foolery of their harboring and using the spirit of evil as a panacea.—*Fountain and Journal.*

### Spontaneous Combustion.

CHARLES DICKENS AND CAPTAIN MARRYATT.

A good deal of discussion, says the *Naval Chronicle*, has been caused in literary and medical circles by the incident in *Bleak House*, in which Mr. Dickens gets rid of Krook by what is called "spontaneous combustion." Mr. G. H. Lewes has taken the lead in impugning the possibility of such a case, and a great number of high authorities have been quoted both for and against. Mr. Dickens maintains his original position, and assures the dissentients that before adopting the notion, he "looked into a number of books, with great care, expressly to learn what the truth was. I examined the subject as a judge might have done, and without laying down any law upon the case."

But all these writers appear to think that this is the first time that such a tragedy has been introduced into fiction. They forget the death of *Jacob Faithful's* mother, and that Captain Marryatt stoutly insisted upon the occurrence of such catastrophes. Jacob's mother, it will be remembered, was an habitual drunkard, and her corpulence increased with her propensity to ardent spirits, until she became a "most unwieldy, bloated mountain of flesh." The story of her death is thus related:—

"One fine summer's evening, we were floating up with the tide, deeply laden with coals, to be delivered at the proprietor's wharf, some distance above Putney Bridge; a strong breeze sprang up, and checked our progress, and we could not, as we expected, gain the wharf that night. We were about a mile and a half above the bridge when the tide turned against us, and we dropped our anchor. My father, who, expecting to arrive that evening, had very unwillingly remained sober, waited until the lighter had swung to the stream, and then saying to me, 'remember,

Jacob, we must be at the wharf early to-morrow morning, so keep alive,' he went into his cabin to indulge in his potations, leaving me in possession of the deck, and also of my supper, which I never ate below, the little cabin being so unpleasantly close. Indeed, I took all my meals *al fresco*, and unless the nights were intensely cold, slept on deck, in the capacious dog-kennel abaft, which had once been tenanted by the large mastiff, but he had been dead some years, was thrown overboard, and, in all probability, had been converted into Epping sausages, at 1s. per pound. Some time after his decease, I had taken possession of his apartment and had performed his duty. I had finished my supper, which I washed down with a considerable portion of Thames water, for I always drank more when above the bridges, having an idea that it tasted more pure and fresh. I had walked forward and looked at the cable to see if all was right, and then having nothing more to do, I laid down on the deck, and indulged in the profound speculations of a body of eleven years old. I was watching the stars above me, which twinkled faintly, and appeared to me ever and anon to be extinguished and then re-lighted. I was wondering what they could be made of, and how they came there, when of a sudden I was interrupted in my reveries by a loud shriek, and perceived a strong smell of something burning. The shrieks were renewed again and again, and I had hardly time to get upon my legs when my father burst up from the cabin, rushed over the side of the lighter, and disappeared under the water. I caught a glimpse of his features as he passed me, and observed fright and intoxication blended together. I ran to the side where he had disappeared, but could see nothing but a few eddying circles as the tide rushed quickly past. For a few seconds I remained staggered and stupefied at his sudden disappearance and evident death, but I was recalled to recollection by the smoke which encompassed me, and the shrieks of my mother, which were now fainter and fainter, and I hastened to her assistance.

A strong empyreumatic, thick smoke ascended from the hatchway of the cabin, and, as it had now fallen calm, it mounted straight up the air in a dense column. I attempted to go in, but so soon as I encountered the smoke, I found that it was impossible; it would have suffocated me in half a minute. I did what most children would have done in such a situation of excitement and distress—I sat down and cried bitterly. In about ten minutes I removed my hands, with which I had covered up my face, and looked at the cabin hatch. The smoke had disappeared, and all was silent. I went to the hatchway, and although the smell was still overpowering, I found that I could bear it. I descended the little ladder of three steps, and called 'Mother,' but there was no answer. The lamp fixed against the after bulk-head, with a glass before it, was still alight, and I could see plainly to every corner of the cabin. Nothing was burning—not even the curtains to my mother's bed appeared to be singed. I was astonished—breathless with fear, with a trembling voice, I again called out 'Mother.' I remained more than a minute panting for breath, and then ventured to draw back the curtains of the bed—my mother was not there! but there appeared to be a black mass in the centre of the bed. I put my hand fearfully upon it—it was a sort of unctuous, pitchy cinder. I screamed with horror, my little senses reeled—I staggered from the cabin and fell down on the deck in a state amounting to almost insanity: it was followed by a sort of stupor, which lasted for many hours.

As the reader may be in some doubt as to the occasion of my mother's death, I must inform him that she perished in that very peculiar and dreadful manner which does sometimes, although rarely, occur to those who indulge in an immoderate use of spirituous liquors. Cases of this kind do indeed present themselves but once in a century, but the

occurrence of them is but too well authenticated. She perished from what is termed *spontaneous combustion*, an inflammation of the gases generated from the spirits absorbed into the system. It is to be presumed that the flames issuing from my mother's body completely frightened out of his senses my father, who had been drinking freely; and thus did I lose both my parents, one by fire and the other by water, at one and the same time."

Poor Jacob, it may be remembered, afterwards had the nickname of "Cinderella" applied to him at school; and he was chiefly moved to give Barnaby Bracegirdle the celebrated drubbing, from the latter having called him the "son of a cinder!"

### The Canadian League.

On Tuesday, the 24th May, the Delegates of this Association assembled at St. Catherines, C. W., for the transaction of business. Mr. C. A. Van Norman, one of the Vice-Presidents of the Association was called to the Chair,—a place, says the *Watchman*, which, throughout the session, he filled with great ability, and to the entire satisfaction of the Convention. It may be proper to state that John Wilson, Esq., of London, C. W., President of the Association, expressed his deep regret that his duties as Queen's Counsel, in connection with the Assizes, rendered his attendance at this meeting impracticable.

The representation, as might have been expected, was highly respectable, involving an array of talent rarely equalled in the meetings of any similar organization in the preliminary stages of its existence. The meeting having been organized in due form, proceeded to the transaction of business.

The first, second and third Articles of the Constitution were amended in open meeting, and the remainder referred to a Select Committee. That Committee reported at the evening session; and with several amendments the Committee's report was adopted. The Convention remained in session until midnight.

On Wednesday the Convention assembled at 9 o'clock, a. m., and continued in session until 1 o'clock, p. m.; when, having completed the various arrangements deemed essential to the successful working of the Association,—the meeting adjourned.

The Amended Constitution of the League is annexed, as also the *Manifesto* to the people of Canada. The Executive Committee has its head-quarters in Toronto; and is composed of men who will labour with vigour and perseverance to carry out the grand object of the Canadian *Prohibitory Liquor Law League*. In inserting the Amended Constitution, it may be necessary to say, it has our entire confidence.

#### CONSTITUTION OF THE LEAGUE.

ART. I.—The name of this Association shall be "The Canadian Prohibitory Liquor Law League;" and its object shall be to procure, by the use of all constitutional means, the enactment and permanency of a Law in Canada to prohibit the Manufacture and Sale of intoxicating drinks as a beverage.

ART. II.—All persons favorable to its objects may become members of the League by signing the Constitution, and paying an Annual Fee of 1s. 3d. each in advance.

All Ministers of the Gospel favorable to the objects of the League may become Members thereof by signing the Constitution.

Any person paying to the General Secretary of the League the sum of \$5 or upwards may become a Life Member of the League, and entitled to a Certificate of Membership which shall admit such person to the General Meetings of any Branch in the Province.

ART. III.—Branches of the League may be organized in any city, town, township or village in the Province, and

upon reporting their organization and transmitting to the General Secretary the per centage required by the Constitution, they shall be entitled to representation at the Annual Meetings of the League.

ART. IV.—Branches shall be governed by a President, Vice-President, Secretary, Treasurer, and an Executive Committee, to be appointed annually.

ART. V.—The Branches of any County may hold a County Convention whenever they deem it expedient.

ART. VI.—Each Branch conforming to the Constitution shall be entitled to send three Representatives to the General Meeting of the League.

ART. VII.—The General Meeting of the League shall be composed of such representatives, and shall be holden annually on the fourth Wednesday of June at such place as shall be appointed at the preceding Meeting.

ART. VIII.—The League shall be governed by a President, twelve Vice-Presidents, a Secretary, Treasurer, and an Executive Committee of twelve Members, seven of whom shall form a quorum. The Officers and Committee to be appointed at the Annual Meeting.

ART. IX.—The President of the League or of any of its Branches shall preside at all General, Special, and Committee Meetings, preserve order and decorum, decide all questions of order, and give the casting vote when a vote is taken, if there should be an equality of votes on any question pending at such meetings, and he shall sign all orders for money on the Treasurer.

The Senior Vice-President present at any meeting shall act in the stead and perform the duties of the President during his absence, and in the absence of the President and Vice-Presidents a chairman may be appointed *pro tem*.

The Secretary shall keep a register of all the doings and transactions of the Meetings and Committee of the League or Branch for which he is appointed, conduct its correspondence, and sign all orders on the Treasurer for its necessary payments under the direction of the Committee.

The Executive Committee of the League shall have the general superintendence of the business of the League, subject to such rules and instructions as may be presented for their regulation at the Annual Meeting, and shall make an Annual Report of their proceedings.

The Treasurer shall receive and keep all moneys of the League or Branch, for which he shall be appointed, and disburse the same upon orders signed by the President and Secretary.

ART. X.—All moneys received by the Secretary of the League, shall be acknowledged and paid over to the Treasurer, and shall be exclusively devoted to the following objects, upon the vote, and subject to the direction of the Executive Committee, viz: 1st. For payment of the necessary incidental expenses of the League. 2nd. For carrying out in the most efficient manner the general objects of the League.

ART. XI.—Twenty-five per cent of all the moneys received by the Branches shall be transmitted quarterly—on the 1st day of January, April, July, and October, through their respective Treasurers to the Secretary of the League, to be by him handed to the Treasurer, and such money shall be accompanied by a report of the proceedings of the Branch with the number of its members.

ART. XII.—No alteration or amendment of the Constitution shall be made, except at the annual meeting of the League.

The following gentlemen were appointed Office-bearers for the ensuing year—

PRESIDENT:

John Wilson, Esq.....London.

VICE-PRESIDENTS,

Hugh C. Baker, Esq.....Hamilton.

Dr. Beatty.....Cobourg.  
 Rev. R. J. Rogers.....Kingston.  
 E. F. Whitmore.....Toronto.  
 John Dougall, Esq.....Montreal.  
 Hon. M. Cameron.....Quebec.  
 Hon. John Prince.....Sandwich.  
 Rev. R. H. Thornton.....Oshawa.  
 Rev. J. E. Ryerson.....St. Catharines.  
 Rev. Fris. Evans.....Simcoe.  
 Geo. Pirie, Esq.....Guelph.  
 W. Patrick, Esq. M. P.P. ....Prescott.

SECRETARY:

G. P. Ure, Esq.....Toronto.

TREASURER:

R. H. Brett, Esq.....Toronto.

EXECUTIVE COMMITTEE:

John McNab, Esq.....Toronto.  
 Rev. Wm. Ormiston.....do  
 Wm. McDougall, Esq.....do  
 Rev. T. T. Howard.....do  
 John Cameron, Esq.....do  
 J. W. Woodall, Esq.....do  
 T. Nixon, Esq.....Newmarket.  
 W. Barr, Esq.....Niagara.  
 H. R. O'Reilly, Esq.....Wellington Square.  
 Rev. Jonathan Short.....Port Hope.  
 C. H. Van Norman, Esq.....Hamilton.  
 A. Farewell, Esq.....Oshawa.

MANIFESTO.

People of Canada! The Convention of the Canadian Prohibitory Liquor Law League, most respectfully address you in the earnest hope that when you have become acquainted with the principles of this movement, your warmest sympathies will be enlisted in its favour, and your most active exertions devoted to the promotion of the great work contemplated by the organization. As indicated by the name of this association, the League has for its ultimate object the attainment of a Law to prohibit the manufacture and sale of intoxicating liquors, unless for mechanical and medicinal purposes. It is composed of all parties favourable to this one grand distinctive principle, whether or not they have hitherto taken part in any existing Temperance organizations,—all persons being entitled to membership who comply with the terms of the foregoing Constitution.

Established on so broad a basis, the League will exert a salutary influence beyond the bounds to which an organization for the suppression of intemperance can possibly extend, while it is not its province, neither is it essential to its full development, that it should interfere in the slightest degree with any of those movements. And believing that by the prohibition of the manufacture and sale of intoxicating liquors as a beverage all the reformatory efforts of these societies will be superseded, the Convention is inspired with the pleasing hope, that the most hearty support and most cordial co-operation will be given by existing Temperance Societies of whatever name; whilst at the same time the wider range of its operations will draw in all parties favourable to the attainment of the one great object in view, and give the League a moral influence in the community greater than has ever been exerted by any previous association.

As the enactment of a prohibitory Liquor Law can only be effected by our representatives in Parliament, we call upon you, to select men to represent you in Parliament, who will not simply consult the wishes of a portion of the community, but will represent the interests and afford protection to the people at large by enacting a prohibitory Liquor Law. It is manifest that the License Law only affords protection to a small number in each community. It affords protection to the maker and the vender of ardent spirits, but it affords no protection to the sober and industrious portions

of society; it affords no protection to the poor inebriate, rendered helpless by his depraved appetite, nor to his defenceless wife and starving children, exposed to the ruthless ravages of this monster evil.

We implore you to give this subject your most serious consideration not only in its moral, but its pecuniary bearings. The evils which have resulted from our drinking customs entail not only misery and wretchedness upon society, but they involve an awful expenditure of money. At least five-sevenths of all the taxes which you are called upon to pay go to maintain the drinking customs of society, in some of their ramifications and results, and we are satisfied you will agree with us in saying that this enormous taxation might, at least, be applied to a more ennobling purpose.

Various objections have been raised to the principles and aims of the League, but these objections, for the most part, carry with them their own refutation, and therefore need not here be specially referred to. Nor need we advert even in the briefest manner to the evils of our drinking customs, as these are sufficiently apparent to every one. A more pleasing subject would be the highly beneficial moral and spiritual results which would accrue to society from the entire extirpation of these pernicious customs; but this we leave to the calm reflection of the community.

While moral suasion has been very effective for good, it is utterly inadequate to contend successfully against all drinking usages of society, not having at present a fair field for its operations. These usages have on their side, moral and physical suasion legalized; so that with moral suasion we have not only to contend against the time-honored drinking customs of society, but have to contend against all evils which result of these, sustained as they are by the power of laws made and supported by ourselves.

We therefore most respectfully solicit your co-operation, while we endeavour to wipe from the Statute Book, laws so destructive to the moral and spiritual interests of the community; and by this means, not only to remove an alluring temptation from the pathway of the rising generation, but to emancipate the thousands of our naturally warm hearted men and women of Canada, who are enslaved by the debasing evils which these laws sanction and perpetuate. A new and highly interesting field will thus be opened up for benevolent, philanthropic exertion, and another and more hallowed direction will require to be given to the immense amount of money now squandered. It is our earnest desire that this affluence should be directed to the promotion of the general prosperity of the community by the development of our natural resources, the extension of our commercial pursuits, and the fostering of all the intellectual and moral institutions of the country, and we ask your hearty countenance and co-operation in the great work in which we have engaged.

If our moral warfare is carried on with sufficient energy the struggle will be short; but to ensure certain success, a large amount of funds will be required by the Executive Committee.

We appeal, therefore, in conclusion, to your generous liberality to supply the Executive Committee with the sinews of war, that they may be enabled to proceed vigorously to the final issue.

#### Repository of Contemporary Opinions.

We had marked for insertion some time ago, several very useful and important paragraphs from two or three of the best articles in the first number of the "*Scottish Review*, a Quarterly Journal of social progress and general literature." We have been hindered from doing as we wished, by the pressure of other matter that seemed to have a prior claim, not in respect to intrinsic value, but in

the order of time and in relation to the times. We cannot longer delay, and now beg all who desire to understand the actual effects of alcohol on the system of man to consider the following, from an article by Dr. Carpenter:—

"The advocates of alcoholic beverages often ask for experimental proofs of our assertions; unfortunately, these proofs are only too ready, without any experiments for the purpose, to the hands of any who will collect them. A most terrible experiment of this kind has been going on for some years in a large proportion of the Swedish population, amongst whom potato-brandy has come to be employed as the regular beverage; and the result has been, according to the testimony of Sweden's most distinguished physician, Professor Huss of Stockholm, (which is based on the reports of the medical profession throughout the country,) a gradual deterioration in the condition of the peasantry, both physically, morally and socially, together with the development of a peculiar disease, to which he has given the name of *Alcoholismus chronicus*, or the chronic alcohol disease. Of this disease he has published a most elaborate account, from which we extract the following characteristic example:—

'A man, aged about forty, has for the last ten or twelve years been addicted to dram-drinking, sometimes to such an extent as to produce intoxication, but more generally he has consumed from six to eight glasses of raw spirits daily, without being seriously affected by this quantity. For the first six or eight years after giving way to this pernicious custom, *his health was in no way impaired*; but for the last four years a change has taken place in this respect, and he has never perfectly recovered since he had an attack of delirium tremens. When the last-named disorder had subsided, he returned to his evil courses and led a life more irregular than heretofore, for, inasmuch as he had formerly continued to take his ordinary meals, he now rarely consumed any solid food, save when he took a morsel or so along with each dram of raw spirits that he swallowed. Dyspeptic symptoms now appeared, and soon after, he remarked that his hands trembled much, especially in the mornings, but subsequently these tremors continued throughout the day, and were increased by exertion, while his bodily powers were much diminished. Nothing he found so effectually overcame this nervous debility as an additional glass of brandy. He next complained of a peculiar sensation, as if a veil were suddenly passed before his eyes; this occurred chiefly in the morning, though he experienced it likewise during the day, from a peculiar tremulous motion of the tongue. His sleep then became broken by frightful dreams, and often before falling asleep he experienced a creeping sensation beneath the skin of the feet and legs, with spasms and cramps in the gastrocnemii and other muscles. Gradually these "formications" were felt also during the day, becoming more urgent and painful, and causing an indescribable restlessness in the patient, shooting upwards to the back, and then extending to the hands and arms. The patient often complained that he felt as if small ants or other insects were making their way beneath the skin. The tremors now increased in the hands and arms, and he shuffled in his gait, especially when he first attempted to move forwards. The muscular power of the extremities was much diminished; the want of it was most felt when any unusual exertion was required. The knees frequently gave way, and when the patient attempted to grasp any object, it slipped from between his fingers; gradually the weakness of the limbs became more apparent, and it extended upwards to the muscles of the trunk, so that at length he could neither stand nor sit, but was obliged to remain constantly in the recumbent position. While this was taking place, the sensibility of the skin, hitherto unaltered, began likewise to diminish, first on the points of the fingers and of the toes, and

subsequently over the back of the hands and feet, to the forearm and leg. Ultimately, the toes and the legs became insensible, but sensation appeared below the knee-joint. The same occurred in regard to the fingers and forearm, but less completely and at a later period of the malady. Along with these symptoms the patient had now more or less of vertigo, sometimes merely to the extent of a sudden and transitory darkness before the eyes, but at other times he would have immediately fallen to the ground if he had not laid hold of some object near him. Hallucinations of various kinds now came on, particularly in the evening, and before falling asleep, and these fantasies often banished sleep altogether. They varied much in character, but often the patient imagined that he saw persons or objects around him, and he occasionally heard voices and laughter. The pupils during this time were dilated and less sensible to light than usual.

After appropriate treatment, and abstaining from spirituous liquors, his health was in great part restored, and he continued comparatively well, as long as he observed a regular course of life, and took his ordinary meals. After a time, however, his resolution failed, he relapsed into his bad habits, and his symptoms speedily returned. The digestive functions were now more affected than on the former occasion, there was frequent vomiting of tough acid mucus, with a sense of weight and distension, at the epigastrium after taking food. He became somewhat emaciated, and his skin assumed a dirty-yellowish hue. Soon the formations and muscular debility returned, but accompanied with painful cramps and startlings in the feet and calves of the legs. These startlings resembled those produced by electric shocks; at times they were only momentary, but often were more prolonged. Soon they extended to other parts of the body, and became more like convulsions, under the influence of which the patient occasionally became insensible. Gradually these convulsion increased in severity till they formed complete epileptic seizures, of daily occurrence, followed often by a delirium and hallucinations. Vision now became imperfect, the letters of a book, when the patient attempted to read, seemed to run together into an illegible mass. The powers of thought and of memory were likewise notably diminished.

Some improvement again took place under medical treatment, but it was only for a short time, and a new symptom now showed itself in the shape of pains in the legs, which were most severe in the afternoon, but which at times, especially in the morning, entirely ceased. Even when these pains were least severe, the patient still experienced a certain degree of restlessness in the legs, so that he continually moved them up and down in the bed. When the pains were at their height, he described them as if the flesh were burned or cut with knives. The strength daily declined, diarrhoea came on, the skin assumed appearance of parchment, he was fearfully emaciated, and lay in a condition of low muttering delirium, till death at length closed the scene.

"To disprove the assertions of those who refused to believe in the unwholesomeness of good brandy, and who maintained that all this fearful disturbance of the system was not to be laid to the account of alcohol, but to some contaminating poison, Dr. Huss performed the following experiments:—

"During eight months, they administered daily to three dogs of various ages, but of nearly equal size, six ounces of Swedish brandy. To one the purified brandy was given, but to the other two the spirit was given unrefined, and consequently in the state into which it is generally consumed by the working classes in Stockholm. This difference in the quality of the spirit produced no diversity in the symptoms exhibited by the three animals. Intoxication and intense thirst were occasioned by each dose during the first three months; but the dogs continued fat, and apparently well. In the fourth month, the bark of the animals became

hoarse; they had a dry cough; the eyes were staring, and full of tears; hearing was much diminished; and the animals became restless, with frequent jerking of the limbs. After the completion of the fourth month, the dogs trembled when they attempted to stand, their walks were shuffling, and there was evident weakness of the extremities, especially in the hind legs, so that they often remained in a sitting posture when taking food. Cramps and convulsive movements next appeared in the extremities and in the trunk, both during sleep, and when the animals were awake lying on their sides. The sight of other dogs, however, roused them at all times from their apathetic condition, and they endeavoured even in their weakened state, to attack and bite them. The powers of the animals diminished more and more as the administration of the alcohol was persevered in, and the sensibility of the skin, especially that of the ears, was remarkably lessened. The appetite now fell off rapidly; but the irritability towards other dogs continued unabated to the last. No diminution of the deposit of fat beneath the skin was observed; it had been rather increased at the period of death, which in all three occurred about the eighth month."

"We further learn from Dr. Huss's recent work on the Endemic Diseases of Sweden, that the returns from the militia-enlistments prove the youth of Sweden to be rapidly degenerating both in height and vigour, the number of exceptions for being under the standard and for general debility having greatly increased during the last ten years; and that the increase of crime, suicide and insanity, is also too decided to admit of any doubt as to its connection with the increasing intemperance of the people.

What candid man, with such facts as these before him, can refuse to admit that alcohol is a poison, not the less certain and virulent because its evil effects do not immediately develop themselves? We defy the advocates of bitter ale, or of any other alcoholic beverage, to point to a single substance in common use among mankind as an article of food or drink, whose tendency to pervert the normal operations of the system is to be compared for a moment with that of alcohol. And we challenge them to give any kind of proof, such as that afforded to the contrary by the experiments and observations of Professor Huss, that the performance of any one physiological action in a healthy subject, is in the least degree promoted by the administration of alcohol in any quantity whatever."

With a view to the benefit of emigrants, we wish the Montreal, or some other Temperance Society, would reprint the most of the valuable article on emigration. Many there be, who are able to verify the remarks made by this very intelligent writer, concerning the effects of liquor on those accustomed to a different climate from our own. Perhaps by printing the following, we shall do good service to the cause of truth and temperance, for it will afford an opportunity to our friends of putting it into the hands of emigrants, and with God's blessing, many may be saved from ruin and death:—

"If men (says the *Review*) regarded their health in removing to a new climate, every one of them would become a total abstainer. The greatest fields for emigrants are those which are most trying to the constitutions of our islanders, accustomed to mild winters, and moderately warm summers. The amount of work which can be done here cannot be performed where the thermometer is at 90 in the shade in summer, and 20 degrees below zero in winter, if they take their habits of living with them. To drink intoxicating liquors in such heat is perfect madness; to drink them under such a degree of cold, when the remedy should be an increase of warm clothing, is not so obviously madness, but scarcely less

dangerous; and the diseases which follow 'catching cold' are exceedingly fatal. The writer has given much consideration to the effects of change of climate, and particularly to the difference between the climate of these islands and that of the United States and Canada, and the result of his observations, and of the conversations he has had with persons who have made the subject their study, is a conviction, that generally (for there are few rules without an exception,) the Englishman who has been at home what is called a moderate drinker, will in Canada and the States enjoy about the same degree of health, if he be a total abstainer; and that he cannot have the same degree of health, cannot have the same chance of life, that he would have had at home, unless he be an abstainer.

"A gentleman who has travelled over a considerable part of the United States and Canada, and who has been much consulted since his return, by persons contemplating emigration, invariably advises that the emigrant should not delay the adoption of total abstinence until he has removed into a climate of greater extremes, that he may thereby be prepared for the change, and prepared also for the privations that may be encountered on the passage, and in the journeyings towards his place of final settlement. He is asked, 'Can I endure the extreme cold of a Canadian winter?' and he answers, 'Certainly not, if you endeavour to find heat in drinking; for the subsequent debility will render you doubly liable to suffer: you can endure the cold by being warmly clothed, and using active exercise.' He is asked, 'Can I stand the heat of the United States summer?' and his reply is, 'Certainly not if you drink intoxicating liquors, and increase the debilitating effects of hot weather; but you will be able to stand the heat and work in the heat, if you become a total abstainer; and don't wait till you get there, but begin now, and get your constitution into its natural state before you go. If you go to Australia you will find that a man who comes in from a long and fatiguing search, under a broiling sun, after his stray cattle, does not recruit his strength with beer or spirits; but throws a handful of tea into a pot, and enjoys himself with the effusion which cheers but not inebriates.'

"That gentleman's experience may not be un instructive to emigrants of any class. He arrived in the United States early in summer. The thermometer on the banks of Newfoundland had stood at 38 deg. In a few days afterwards, he found it at 75 deg. in New York. He had been accustomed to what is called the 'moderate' use of 'generous liquors,' but he eschewed ardent spirits, and confined himself to ice champagne, a delicious beverage in hot weather. Notwithstanding this precaution, the heat became more and more intolerable. At another large city he called on an old school-fellow, who, rejoiced at his appearance, sent out, and very soon about a dozen Scotchmen made their appearance, and the party sat late drinking Scotch whiskey; for the American drink of that name (selling at about a shilling a gallon) is rank poison. Next day, the thermometer stood at 88 deg.; and while taking a walk with his friend, he felt intolerable thirst, and with an almost irresistible desire to drink at a pump which stood at the road side; but he recollected the sudden deaths that occurred from that indulgence, and resisted the temptation, contenting himself with rinsing his mouth with the water. He felt that, in the debility occasioned by the previous night's rather over-indulgence, a hearty draught would have been instant death. He retorted that during his stay in America he should be a total abstainer, and after a week or two, he could better endure the heat of 90 than he could the heat of 75, which he had endured at New York, and could drink at any time, and with perfect impunity, water iced down almost to the freezing point. This experience, conjoined with the fact that a considerable number of school-fellows who had emigrated, and had excellent prospects before them, had perished from indulgence

in intoxicating liquors, led him to think seriously on the question of intemperance, and the result was, a conviction that it was his duty to take his part with those who were endeavoring to rescue their fellow-creatures from an impoverishing, health-destroying, and immoral custom.

"The recommendation that abstinence should be adopted before emigration to a different climate, is important in other points of view. In the immense countries to which the tide of emigration is flowing, there is field enough, probably for centuries to come, to employ all the labour which can find its way to them; but the workers are not, and cannot be at once, distributed in the quarters where the labour is most wanted; and hence, whilst in some places there are millions of acres lying uncultivated, and millions only half cultivated, there are in other places thousands and tens of thousands of able workers, who cannot find employment, because they have not the means of removing themselves to the localities where their labour is in demand. The ports of disembarkation are almost always crowded with unemployed workers, and the privations and fatality are awful. Much of the calamity might be averted were the emigrants to adopt the advice, to become total abstainers a twelvemonth before they leave home.

"Two men arrive at New York; one has spent three shillings a week on drink, and the payment of his passage money has taken away all his savings to within a few shillings. There have been arrivals in the port of perhaps 10,000 immigrants in the same week. He tries to find employment, but in that vast competition it cannot be found. He has been weakened in his health by a long passage acting upon a constitution debilitated by previous habits, and he cannot go in search of work into the surrounding country, nor has he the means to pay for his conveyance into another State. He soon exhausts the few shillings that had been left, and there is no prospect before him but death, or a beggary almost worse than death. The other man, who had also spent his three shillings a-week uselessly, has had the prudence and the virtue to abstain for a year from intoxicating liquors; and he has paid his passage, and lands in full health and spirits, with some seven or eight pounds in his pocket. He goes out with his cheerful look and healthful complexion to ask for work. He is told of the crowds of applicants, and he says, 'Yes sir, but I am able to work well, and to work always, for I am an abstainer. You would never find me absent on a Monday morning, sir.' Masters are tired of men upon whom they cannot depend. The probability is, that the man is employed. If not, he can try some other place, and before his money is exhausted, he is almost certain of finding profitable employment; and then he will begin to think of the younger brother at home whom he would like to see near him, or the dearly-beloved sister who might be his prudent housekeeper, or the revered father or mother whose remaining days might be spent in comfort and happiness with him."

In a paper on "Social Progress," we have a glance at the "threefold social agency at present operating in the heart of the British Isles,—Sanitary Reform—Education—Temperance." Respecting Temperance, the author says:

"And, then, last though not least, there meets us, amid the vast activities of this age, the Temperance enterprise. This deeply momentous question has now gained that hold of the public mind that endures not only its disappearance an impossibility, but renders its progressive movement towards final triumph as obvious as any social change ever propounded for the adoption of mankind. When the voice of the first British temperance reformer was raised, more than twenty years since, the drinking customs reigned with undisputed sway in every corner of the land. All ranks, professions, and sections of the people bowed to the mad-



dening sceptre of the god of strong drink. Wherever men turned, into whatever social gathering, on whatever occasion, spirituous drink was there. When ushered into being, the new-born babe was greeted with a friendly welcome to life, amid the dews and vapours of alcoholic indulgence. And every change onward, whether for weal or for woe, had a kindred salutation. If in that era British humanity was in everything taxed from the cradle to the grave, in that same era British humanity was as thoroughly soaked in the maddening produce of the vat and still. It came at morn, at noon, at night; amid bridal festivities, and burial solemnities; when men needed to labour, when men needed repose; when they quarrelled and fought, when they agreed and shook hands; when they loved or hated; when they cursed or prayed; when they lived, and when they died—ever the beer or the brandy ruled the social change.

“But no sooner had this state of insane subjection to the strong drink usages been assailed, than onward the agitation of inquiry, attack, and demolition advanced. Without attempting to delineate with what progressive steps the alcoholic debasement became gradually disclosed, and a healthier sentiment on the subject of intoxicating beverages gained possession of intelligent and patriotic men, the position of the present moment, as compared with that of the year 1832, is one of victory over custom, prejudice, and most fatal delusion as to the virtues of strong drink. This is clear, whether we turn to the agencies in operation, or to the changes wrought out, since this anti-strong-drink agitation began. Besides the millions of pages of letterpress thrown into circulation, containing the advocacy of the soundest basis of temperance, the publications issuing periodically from the press, the public lectures, associations, gatherings, and so forth, there stands the influence of science in such a form as the following:—

“We, the undersigned, are of opinion—1. That a very large proportion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

“2. That the most perfect health is compatible with total abstinence from all intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc.

“3. That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually after a short time.

“4. That total and universal abstinence from alcoholic beverages of all sorts would greatly conduce to the health, the prosperity, the morality, and the happiness of the human race.”

“Two thousand medical men, and some of these the most distinguished names in the medical profession, thus attest the perfectly tenable basis on which the temperance movement takes its stand. Add to these the influence put forth by some of the most distinguished conductors of the press, who avow personal subjection to the great principles which regulate this modern crusade on the drinking usages of our day; then the hundreds of ministers of the christian faith, of various names, who have avowed adhesion to the cause; and, finally, the tens of thousands of families in all ranks of life who have utterly abolished the social use of strong drink; and are we vain-glorious when we contrast this period of the nineteenth century with its commencement, as fully warranting the assurance that the progress of our country in temperance is not a dream?”

No, the Temperance Reform is not a “dream.” Neither in England nor Canada is it a “dream;” but we fear many are not sufficiently awake to its importance, and we have still a great work before us. May we have strength and wisdom to accomplish it!

### Sabbath Meditations.

Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. 1 Pet. i. 13.—“The hope of heaven ought to moderate our affections to earth. They that look for much in another world, may be very well content with a little in this. Nothing is more inconsistent with a heavenly hope, than an earthly heart. In order to be prepared for ‘the revelation of Jesus Christ,’ we must disengage our hearts from the cares and love of earthly things, make a sober and temperate use of the most necessary things, and, like travellers, ready to depart, keep ourselves prepared to put off this tabernacle. You would think it an unseemly thing to some rich man among the poor gleaners at harvest time, as busy picking up the ears of corn that are left in the field, as the most destitute orphan in the company. O how all the town would cry shame on such a sordid-spirited man! But he does a more shameful thing by far, who, professing to hope for heaven, is as eager in the pursuit of this world’s trash as the poor carnal wretch who expects no other portion but what he can pick up in the field of this world. Certainly such an one’s hope is either false, or at best very doubtful. The higher the summer sun mounts above the horizon, the more force it has for clearing and heating the air with its beams; and if our hope of heaven has attained to the gospel pitch and elevation, it will assuredly scatter inordinate desires after the things of earth. The nearer we get to heaven in our hopes, the further we shall withdraw from earth in our desires. This world viewed from the confines of heaven, if seen at all, must appear only like a little dustheap. The memory of none of the Scripture saints, (if perhaps, we except Lot,) was at all blotted with covetousness; but now a days, alas! covetousness is called by the profane, the ‘Professor’s sin.’ O woe to those wretched men, who, by their scandalous practices in this kind, put the coal into wicked men’s hands, wherewith to blacken godliness, as if by covetous were a necessary consequence of Profession!”

The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry. Hab. ii. 3. “How is this? Though it tarry—it will not tarry! how shall we reconcile this tarrying and not tarrying? Very well. Tho’ the promise tarrys till the appointed time, yet it will not tarry beyond it. ‘When the time of the promise drew nigh (it is said) which God had sworn to Abraham, the people grew and multiplied in Egypt.’—(Acts vii. 17.) As the herbs and flowers which sleep all winter in their roots under ground, presently start forth from their beds, where they had lain so long unperceived, when the spring approaches; so the promise ripens into fulfilment when its due season arrives. He delays who passeth the time appointed: but he only stays, that waits for the appointed time, and then comes. Every promise is dated, but with a mysterious character; and for want of skill in God’s chronology, we are prone to think He forgets us, when indeed we forget ourselves in being so bold as to set Him a time of our own, and in being offended if He comes not just at our time. As if a man should set his watch by his own craving appetite, rather than by the Sun, and then say ‘his noon, and chide because his dinner is not ready. We are over fond of comfort, and expect the promise should keep time with our hasty desires, which because it doth not, we are discontented. A high piece of folly! the sun will not go faster, for setting our watch forward; nor the promise come the sooner, for our antedating it. Though God may not come at our day, because we reckon wrong. He will assuredly come at His own day, which is always right. It requires great faith to rest satisfied with promise when the time of payment is hid. But if we consider who it is we trade with, we can have no reason to be jealous, no not when He stays longest, that He will fail or delay a moment beyond the set time. Men may break their time of payment, and come not at their day—First, through forgetfulness: But God remembers His covenant, (Psal. cv. 8.) His people and their affairs are graven on the palm of His hands, (Isa. xlix. 16.) Secondly, through unfaithfulness: But God’s name is truth and faithfulness; and we know that Truth cannot lie, nor faithfulness deceive. Thirdly, from impotency: But God’s power is omnipotent and independent. Let the world turn bankrupt, and every form of creature good perish, God changeth not, Hab. iii. 17, 18. The Christian cannot come to God when He hath not by Him what His servant wants: ‘How great is thy loving kindness, which thou hast Laid up for those that fear thee.’ Psal. xxxi. 19.”

## Canada Temperance Advocate.

MONTREAL, JUNE 15, 1853.

## National Temperance Society, England.

One of the most important and interesting meetings ever held in connection with the Temperance movement, took place in Exeter Hall, London, on Thursday, the 19th of May. To the exclusion of much other good matter, we insert the proceedings, a portion of the Report and the principal speeches; we have no room for remarks, but we earnestly solicit the friends of the cause in Canada to give this article a careful reading. The speeches of Mr. Baines and Professor Stowe are very good, and we sincerely hope will be useful to all of us.

The *News and Chronicle* says, that the Chair was taken by Edward Baines, Esq.

There were also on the platform—Lady Zetland, Dr. Malcolm, the Rev. Dr. Stowe, the Hon. Frederick Byng, Edward Baines, Esq., of Leeds; the Rev. Dr. Marsh, of Beckenham; and the Rev. Henry Townley, the Rev. W. W. Robinson, of Chelsea; Elihu Burritt, Esq.; Joseph Sturge, Esq., M.P.; Richard Heales, jun., Esq., of Melbourne; R. D. Alexander, of Ipswich; George Cruikshank, Esq.; Edward Smith, Esq., of Sheffield; Samuel Bowly, Esq., of Gloucester; James Christie, Esq., of Chelmsford; Rev. Dr. Burns, Rev. W. R. Baker, Dr. Oxley, Dr. Ellis, of Richmond; W. Janson, Esq., of Tottenham; S. R. Ward, Thomas Whittaker.

The Rev. W. W. Robinson opened the proceedings by reading the 1st chapter of Daniel, and offering up prayer.

The Secretary then read an abstract of the annual report.

The report opens as follows:—

"The arrival of another anniversary summons the committee to the grateful task of publicly acknowledging the gracious providence of God, and of expressing their unabated and confirmed confidence in the progressive tendency of the total abstinence movement.

"Previous to furnishing an account of their own proceedings, it may be of some general interest to take a rapid survey of the actual condition of the world in its relation to the temperance cause.

"Our own Australian colonies, situated at the remotest end of the earth, claim primary attention, and though news has not been recently received from Sydney, the committee are able to supply information concerning the flourishing city of Melbourne, communicated by a gentleman, Richard Heales, Esq., whose lengthened residence and official connection with the society established there, render him a competent and reliable authority.

"Writing to the secretary since his arrival in England, Mr. Heales remarks, 'The Temperance Society was established in 1842, since which upwards of 5,000 persons have signed the pledge. The Society's Hall, which is a freehold, is in a central part of the city, and is a fine building, measuring 80 feet by 25, used for weekly meetings and lectures, schoolroom during the week days, and a place of worship on Sundays.'

Mr. Heales afterwards refers to the lamentable moral consequences which have resulted from the gold mania, which has overwhelmed Melbourne and the district round. The report goes on to speak of the Sandwich Islands, China, India, the United States—of which Rev. Dr. Marsh has furnished an admirable statement, which well deserves to be printed *in extenso*—Canada, New Brunswick, Continental Europe, Ireland, Scotland, and England.

After touching upon various "signs of advancement," and enumerating several of the "English organizations directly aiming to sustain and promote the temperance cause," it is added—

"Of their own society, it becomes the committee to speak with more particularity; and a brief *resume* of its proceeding may not be, under present circumstances, devoid of interest to its members and supporters. Whatever expectations have been fulfilled or disappointed in the course of its history, the committee are able to assert, that throughout its career, it has occupied a position and rendered material services to the temperance

cause at home and abroad, which, but for it, would have been unoccupied and undischarged. Favored with the confidence of teetotallers in every part of the kingdom, and scrupulously employing its resources for the benefit of the kingdom, the title of a National Society, assumed in no vainglorious, and ostentatious spirit, has been sustained from first to last to the full extent of the means placed at the disposal of the committees that have successively administered its affairs."

Following the synopsis thus introduced, the Report continues:—

"In the April of 1851, a re-arrangement of the Society's affairs was carried out, and the Rev. Thomas Spencer, A.M. who had obtained by his writings and speeches a more than British reputation, became the Secretary, with C. P. Newcombe, of Leicester, as his assistant. Possessed of great stores of carefully amassed information, and master of an idiomatic, racy, and flowing style, Mr. Spencer's union with the Society was regarded as an assurance of its future prosperity. Under his editorship, the *Chronicle* (with which the *Temperance Gazette* and *Total Times* became incorporated) attained a sale unrivalled in temperance periodical literature; and he had arranged modes of operation, for the vigorous and successful execution of which his experience and ability were ample guarantees. But physical indisposition (which a voyage to America had not removed) rendered his services to the Society, considerable as they were, only an indication and instalment of what they assuredly would have been if his connection with it had been longer continued. He had scarcely applied his hands to the appointed task, when he was called to resign it, and to exchange the laborer's duty for the laborer's reward. On the 25th of January last he departed, not without pain of body, but enjoying that serenity of soul which in the experience of every Christian, is a sweet and certain omen of succeeding peace."

Some further mention of Mr. Spencer's engagements conduces to the remark, that

"During the year, circular letters have been addressed to missionaries of the Gospel in various parts of the world, from some of whom replies have been received, corroborating all that has been believed among us as to the improved capacity of performing onerous labor where alcoholic drinks are avoided, and the pressing importance of conjoining total abstinence with missionary operations, in order to give them their desirable efficiency and permanency."

Quotations are then supplied from the correspondence of Rev. C. J. Addis, of South India, Rev. R. B. Taylor, Rev. T. Atkinson, Rev. A. Robson, Rev. D. Livingston, Rev. W. Ashton, and Rev. Robert Moffatt, of South Africa, and Rev. C. Rattray, of Demerara, West Indies. The report proceeds:—

"Soon after the last anniversary, at the suggestion of a liberal friend, lithographed circulars were forwarded to the parish overseers of the kingdom, proposing three questions, (which are given) the answers to which were not so numerous or so elaborate as could be wished, but they invariably bore out the current statement as to the cause and effect relation between drinking usages and intemperance, and between intemperance and every form of degradation and disorder."

Other topics are passed under review—the responsibilities of the future adverted to—and the report concludes in these words:—

"Customs and fashions as prevalent and powerful as the one against which we war, have become obsolete and abhorred; and to effect a similar revolution in the drinking habits and usages of society, our earnest and steadfast endeavors should be pledged—re-pledged this day with all our hearts. The work before us is great, but the glory of eventual, yea, of gradual victory, is incomparably greater. Even were absolute triumph a vagary and utopia of the brain, the Christian and benevolent mind might well esteem labour itself a privilege in a cause so emphatically approved of God, and so altogether beneficial to man."

The Secretary then stated that letters of apology had been received from Mr. Cobden, M.P., Mr. Bright, M.P., Mr. Heyworth, M.P., Mr. Brotherton, M.P., Sir Walter Trevelyan, Bart., Bishop McIlvaine, and other gentlemen.

The Chairman then said: Whilst I feel it an undeserved honor to be placed by your Committee in this chair I regard it as a bounden duty to render any service in my power to the cause of Total Abstinence—(cheers). Convinced as I am by long personal experience, extensive observation, and by the highest medical testimony, that intoxicating liquors are wholly unnecessary for persons in ordinary health. Seeing that those liquors form

the chief cause of vice and misery in this land, I conceive that it is the imperative duty of Christians and philanthropists to advocate their discontinuance. No man will deny that of all the moral and social evils which disgrace society, intemperance is by very far the greatest; that it is the chief cause of crime, of dissoluteness, of ignorance, of pauperism, of insanity, and other evils which we have so deeply to deplore. We have testimonies legal and medical in favor of the Temperance cause, and if it were not that they have been so often quoted before, I should be tempted now to adduce them. They are so unexceptionable that they cannot leave, I apprehend, on the mind of any candid man any doubt as to the truth of the assertions which I have ventured to make—(hear, hear). I have in the course of the present week had the pleasing duty of attending two classes of meetings of the highest interest to every philanthropist. The first in my own town was the Whitsuntide gathering of many thousands of Sunday scholars whom it was our joy to hear hymning the praises of their Maker and Saviour under the canopy of Heaven, and but yesterday I attended a somewhat important gathering of the Yorkshire Union of Mechanics' Institutions in the North Riding of our county, and of both these institutions I am an admirer and an humble supporter. But it is deeply to be lamented that the promise which such institutions offer is greatly defeated and lost in consequence of these habits which it is our present object to oppose and condemn—(hear, hear). We have indeed an immense number of Sunday scholars in this land: I suppose about two millions and a half. But every superintendent of a Sunday school knows that many of those scholars, almost before they leave school, and many very shortly afterwards, are entangled and seduced by the drinking habit, and are led on until they become the disgraceful inmates of our gaols and our workhouses. How many a teacher's heart bleeds over the loss of those upon whom he had looked with the fondest promise. We have, in connection with our Union, no less than 125 Mechanics' Institutions, containing an aggregate of 20,000 members; but I do not hesitate to say, that we ought to have in those Institutions, considering our population, not less than 100,000 members; and if it were not so, many of our youth are arrested, beguiled and betrayed before we can bring them into our institutions, and show them the blessings of mental cultivation and virtue, I believe we should have that number. How great is the havoc that is made in the ranks of society, and especially in the ranks of our promising young men, by the habit of drinking!—a greater havoc, I doubt not, than that which is produced by the murderous trade of war—(hear). I read but lately a striking description by a Prussian general of the battle of Waterloo. He attended on the Duke of Wellington; and at the close of the bloody day, when the order to charge was given along the whole line, the general says that the numbers that advanced were so few, the ranks so thinned and so meagre, that he trembled lest they should have any conflict to encounter, believing that they would not be able to sustain the shock; and he says further, that along the whole line, a mile and a half in length, there was a long red mark, and a ridge of the dying and the dead. Now, if we could take all the young men of eighteen years old, what a glorious and noble army of physical intellect and moral strength would they furnish for all the attacks upon iniquity, vice, and oppression, and everything of which men may be ashamed, and which they ought to oppose!—(hear). But take the same men, say twenty years later, and will they not appear thin, like those thinned and meagre ranks which advanced and formed a bloody line on the evening of that day of Waterloo? And do we not see that the survivors leave behind them the dying and the dead, most of whom, I take upon me to assert, have been destroyed by that which is more murderous than the cannon of the French?—I mean intoxicating drinks—(cheers.) It seems to me that there can be no question on the part of any man who will candidly consider the principle of Total Abstinence as to the propriety of the adoption of that principle by every Christian and philanthropic mind—(hear, hear.) The first ground upon which I think he must be compelled to its adoption is the enormous extent of the practical evil arising from the drinking habit. Next, I think he must be convinced of the propriety of the principle by the peculiar, the insidious, and seductive nature of the drinking habit, encroaching upon men, coming upon them unawares—a habit which does not appear in its proper deformity, which wears a mask, which appears as an angel of light, which presents itself with all the attractions of high spirits,

and wit, and humour, and conviviality. The third consideration which seems to me to go to the same point, is that which so many of us are able, with humble gratitude to God, and with something like satisfaction and complacency to notice; that is, the health, the vigour, the good spirits, and the happiness that we enjoy—(hear, hear). I can attest this from my own experience, and I see around me men who, for a long period, have been able, to go through a great deal of toil and labour, and many anxieties of life, and have never found the least necessity for intoxicating drinks, having found themselves capable of all the exertions to which they could be reasonably called, and being still conscious of elasticity and vigour in the entire abstinence from all these things—(cheers.) Then I think we should be influenced in this matter by the duty that every Christian owes to his fellow-man, to avoid whatever in his own example can be the means of doing a moral injury. I look upon that as a plain dictate of Christianity, contained in all the spirit of the sacred book—(hear). Then I think we may be induced to the adoption of this principle of total abstinence by a regard to our own interest, by the duty that we owe to our own souls and to our families. Such has been my own observation of men so much wiser, so much more learned, so much better than myself, with regard to the evil consequences, and the seductive influence, and the ruinous effects of drinking, that I feel I am standing upon sure ground, and that I dare not be so presumptuous when I have seen so many strong men falling, as to say that if I pursue the same course, I may come to the same calamitous end—(cheers). Lastly, I think we are bound to the adoption of this principle by the duty which we owe to God to preserve the bodies and souls which he has given us, as living and holy temples for his service and his praise—(hear). We have, then, on our own side all the highest authorities, all the strongest facts and that would, perhaps, come more home to men than either theory or fact—the personal consciousness which most of us possess, that this principle is a right one, and conducive to health, and happiness, and virtue—(hear). The only question that remains for us is, how we can carry into practical effect the principle of the goodness of which we are so thoroughly persuaded? It seems to me that it is by associations like those for the support of which we are now met, by the diffusing of information, by addressing the deluded, by warning the inexperienced—(cheers). I will now only allude to one topic which I have had brought to my mind by a meeting which I have had the pleasure of attending in the course of the present week in the town of Leeds. We had a meeting gathered on the summons of the mayor; it was very influential, being attended by clergymen, ministers, professional men, merchants, bankers, and gentlemen of almost every class and party; and the almost unanimous decision of that meeting, after long and patient discussion, was, to petition the Legislature entirely to close all public-houses and beer-shops on the Lord's Day—(loud cheers). This is one of those practical objects to which we may all apply ourselves; and I think we may reasonably hope for success. There cannot be a doubt, that not merely on religious, but on social grounds, on grounds of the merest policy, such a measure is to be vindicated. There cannot be a doubt that the opening of public houses and beer-shops on the afterpart of the Lord's Day, is the means of a greater amount of immorality, and vice, and breach of the peace, than the same cause on any other day of the week, and it is a fearful and most lamentable disgrace of the holy day, which ought to be devoted to the service of God, to the worship of the sanctuary, and to the domestic training and pious example at home, to which we can look with hope for the raising up of a generation to bless God and to do good in their day, as they pass over the stage of life—(cheers). I would, therefore, earnestly recommend the example which has been set by Newcastle-upon-Tyne, Leeds, and other places, for general adoption, and am firmly convinced, that by numerous meetings on this subject, people would be generally bound to arrive at the same conclusion—that merely on the ground of good morals and of social order, that object which I vindicated, deserves to be pressed forcibly upon the Government—(cheers).

The Rev. Dr. MARSH moved the following resolution:—That this meeting believes and rejoices in the continued extension of the temperance cause, with its corresponding national and domestic benefits, and judges the present a suitable opportunity of recording a warm and respectful welcome to Rev. Dr. Stowe and Rev. Charles Beecher, the son and son-in-law of Dr. Lyman Beecher, a name venerable in Great Britain no less than in his na-

live land. And this meeting further conveys to Dr. Stowe and Mr. Beecher its confident opinion that their noble advocacy of total abstinence principles, together with the visit of their illustrious relative, will signally promote in this country the interests of temperance and general philanthropy." He said he felt pleasure in moving the resolution because it contained names that he loved and respected. The Atlantic was now no more—(hear)—and he rejoiced to think that America and England could shake hands and unite in every object connected with the promotion of God's glory and man's welfare.—(applause). It was unnecessary for him to pronounce a eulogium on their beloved friends; their names were sufficient, and "Uncle Tom and his Cabin," could speak for themselves.—(cheers). If the word Parliament meant, as it did a *Parlement*, or speaking, the present meeting was a Parliament where every one could speak his mind. The "Speaker" was in the chair—(hear and laughter); and he (Dr. Marsh) deserved to be the Chancellor of the Exchequer. As such he had a Budget to propose—(laughter). He had no new tax to lay on, but was desirous of removing a tax which pressed heavily on all men. He had also to propose a new Savings Bank, which many men would find peculiarly, as well as physically and morally, beneficial. Most persons who drank wine took at least four glasses per day, at a cost of certainly not less than 1s., or £18 5s. a year. Let this sum be saved annually; and what an immense sum would be available for domestic or charitable purposes which were squandered away in what served only to deteriorate the body, and enervate the mental energies! As Chancellor of the Exchequer, he had also to inform the meeting that £50,000,000 every year was spent in intoxicating liquors; which, so far from conferring any benefits on those who drank them, were actually (as shown by the etymology of the word "intoxicate") poisonous in their nature, and deadly in their influence. It was said that teetotalers were desirous of substituting Temperance for religion. He denied that statement. What religion could reach the drunkard who would not go to a place of worship—(hear)? Let a man forsake his drinking habits, and he was then more likely than ever to become the subject of religious impression; and thus the temperance movement assisted, rather than retarded, the cause of religion—(hear). He believed gunpowder had not destroyed, and that the sea had not drowned, so many persons as intoxicating beverages, and he could not see how any man who had the least desire for the promotion of the public good could be an enemy to the National Temperance Society.—(cheers). He appealed to common conscience, to common sense, and common humanity, to common religion; and he asked all persons who professed to be influenced by any of those sentiments, to come forward and help in so glorious a cause.—(cheers).

The Rev. Dr. Burns, in seconding the motion, spoke well, but we must omit the speech for the present.

The resolution was put to the meeting, and carried by acclamation.

Professor Stowe, who was received with deafening cheers, said he was deeply grateful for the kind reception he and Mrs. Stowe had experienced from all classes of society in England. Twenty years ago Dr. Lyman Beecher struck the heaviest blow temperance had ever received, by his six sermons; and since that time Dr. Beecher's daughter had struck the heaviest blow ever received.—(cheers). Intemperance was now almost fairly under foot in the United States; and in twenty-five years he hoped slavery would be in a similar condition. He was much struck at the receipts given to a remark made by the Chairman respecting the expediency of closing beer-shops on Lord's day. He (Professor Stowe) had lived for two years in a State where there were no dram-shops to be shut up—(cheers), and where a man would no more dare to put up a sign "spirits sold here" than he would a notice, "counterfeiting practised here." He therefore knew the advantage of such a state of society; and when he came to London and saw glaring drinking-signs almost at every turn he looked, this, that, and the other man's "entire" everywhere, it seemed to him as if Great Britain must be one great thirsty throat, like Thames Tunnel—(laughter)—down which a stream of the filthy stuff was constantly flowing. It was amazing that virtue and intelligence could exist to such an extent among the English people in the presence of so horrible a temptation. If his "better half" had sat at the tables of almost every rank and in every city in Great Britain; and he had observed that though wine had almost been invariably offered very little had been drunk;

both Mrs. Stowe and himself always declined taking any, and when drinking with their kind friends they poured a little water into their glasses—(cheers). The conversation then always turned upon the Maine Law, which he had the privilege of explaining at every table at which he sat—(cheers). The information which he had given on the subject had been listened to not only with patience, but with the greatest interest. He believed, from what he had heard, that the temperance cause, in the higher classes of society, was in a most hopeful state. In Edinburgh, he found many persons determined to try for the Maine Law, and he believed that by perseverance they would succeed. He would ask what possible good could arise from intoxicating drinks? They might sometimes promote wit and hilarity, and enable people to spend an evening agreeably—that certainly was all that could be claimed; but such an advantage was far more than counterbalanced by the immense evils which they occasioned; it was but as a mole-hill to a mountain—(hear, hear). It was, he believed, physically impossible for some men to resist the temptation to drink when the thirst for intoxicating liquors had been acquired. Before the liquor law was passed in the State of Maine, a friend of his in the city of Portland had a man as a tenant in one of his houses who was a drunken and careless fellow; and it was only compassion for his wife and family that he was not turned out. Six months afterwards the man came to his landlord, and paid all his arrears of rent, and then he looked in quite a respectable and comfortable condition. "Why," said the landlord, in amazement, "a little while ago you were a poor drunkard." Yes," said the man, "I felt the misery of drunkenness all the time. "I felt the misery of my wife and children; but such was the thirst for drink, that when I passed a spirit shop I could not resist the temptation to go in for a dram. Now, however, that the temptation is out of my way, I have no desire to drink as before"—(cheers). One benevolent man, who gave up a distillery in consequence of the Maine Law, was so struck with the beneficial effect that was produced, that he said, "If I had ten distilleries, worth 10,000 dollars each, I would sacrifice them all for the sake of the improvement I see around me." If all the wine, and brandy, and spirits in England were at once poured into the ocean, and no more imported, in six weeks everybody in the kingdom would feel as that man felt. They could not now conceive the extent of the blessings of living in a temperate community. When the Maine Law was passed it was considered doubtful whether it would be sustained a single year; but before half a year had expired there was no doubt remaining on the subject. At a small town near where he lived, there were eighteen dram shops, sixteen of which were, in consequence of the law, voluntarily closed by the owners; the other two were kept open, but the officers went and knocked in the heads of the barrels, and broke the bottles and let out all the beer and spirits into the streets, and quietly closed the shops themselves. The effect in that town was that in one year the pauper tax decreased from 1,500 dollars to 300; and in the next year there was not a single pauper in the town.—(cheers). He had lately heard a debate in the House of Lords as to what should be done with criminals. If he (Professor Stowe) had been a lord he should have said, "Shut up all your dram shops and you won't have any criminals to send away; shut up your distilleries and breweries, and you need not inquire what you shall do with them.—(loud cheers). The rev. gentleman then described the origin of the Maine Law, and mentioned some amusing instances of the manner in which persons had sought in vain to evade it. He concluded by expressing a belief that if the friends of temperance in this country would earnestly persevere in their labours they would meet with the most complete success.

After Professor Stowe, several other clergymen and laymen addressed the meeting, and the much-delighted audience retired, we trust, practically to carry out the great principles of Total Abstinence.

### Another Legalized Murder.

From an authentic source we have received the painful intelligence that another poor sinner has been hurried into the presence of his Maker in an unprepared state, and by the power of rum. It appears, from the evidence before

us, that on Sunday evening, the 5th instant, a tailor, named Best, formerly a soldier in the 70th Regiment, who had been tipping in the canteen at Isle aux Noix, set off for home in a canoe, in company with another man, both being intoxicated. At a short distance from the shore, Best fell overboard to rise no more alive; his companion, in endeavoring to save him, fell into the water, and was nearly drowned—but not being so drunk as the other, he managed to reach the land. The body was found on Sunday, the 12th instant, when a Coroner's Inquest returned a verdict of "Accidental Death, caused by Intoxication." Best has left a widow and three children in destitute circumstances.

It is worthy of remark, that, by the regulations, no spirits are *allowed* to be sold in the canteen, which shews the utter inadequacy of any measure for the suppression of drunkenness short of the Maine Law.

### The Tables Turned.

The phraseology employed in the heading of this communication is general and well known, and its import is easily understood. It is one of the sayings prevalent among men, of the truthfulness of which illustrations are frequently afforded. Do we not use something of its verification in the Temperance cause?

When *Teetotallers* first made their appearance, and advocated and carried out their distinguishing principle, they were men *wondered at* and *talked of*. The idea of entirely abstaining from all intoxicating drinks was regarded as a strange novelty, its inculcation upon others was condemned, and it was viewed by many as impracticable, unsafe, and dangerous. Those adopting it were often mentioned as pale, thin, wasting away, killing themselves, &c., and the attempt to reform and change the drinking customs of society was represented to be at variance with science and art; with the institutions, arrangements, and interests of society; and with the law and the Gospel. A great outcry was raised against these troublers and agitators; the worshippers of the great god Bacchus were alarmed, many regarded their craft and services to be in danger; and very strange, silly, ridiculous things transpired in the hostility evinced to those who abstained, and endeavored to induce others to do so also. When any of these singular people visited their friends who had been accustomed in all previous meetings to bring out the decanters and the glasses to welcome their guests, singular excuses and apologies were made, an awkwardness was apparent, and the friends seemed at a loss to find a *substitute* for what had so long been connected with the hospitalities of life. And when, perchance, any little accident occurred, or any temporary inconvenience was felt, the poor teetotallers were blamed, and their system was reprehended in the strongest terms. The writer can well recollect the remarks made of him nearly eighteen years ago on first adopting the practice of abstinence, when he appeared in the pulpit, and when otherwise engaged. His appearance and manners, and the probable issue of such doubtful measures to arrest and eradicate the progress of intemperance, were topics of observation. When a dis-

tinguished minister of the gospel one day crossed Black-friars bridge, and sprained his ankle, the propriety of total abstinence was called in question. A Mr. S— told the well-known Mr. Buckingham at a public meeting, that a *working man* could not do without alcoholic liquors, although he subsequently changed his mind, and became a valuable advocate of the new Society. But without multiplying such examples of public resentment, how have the *tables turned* on all these points? What different views and feelings are entertained with reference to the principle and the practice of abstinence? What opposite sentiments now prevail in relation to Temperance organizations and those connected with them, their present measures, and their ulterior objects? In the social circle and at public entertainments, what a change has come over a large portion of almost every community! What a different aspect the Press presents! In our Legislatures, and in our Halls, and in all the grades and distinctions of society, another language is spoken on this topic to what once prevailed.

In these, and in other respects, the tables have *turned* in many places; while in others, on similar points, they are *fast turning*. The *traffic* of intoxicating drinks is not viewed as it once was. Reformatory measures, meeting with but limited and partial success, whilst men have been licensed by law to make and sell all kinds of inebriating liquors, numbers of reading, reflecting, observing, and philanthropic men have been led to look more thoroughly and minutely into the drinking system in all its bearing, and to conceive the practicability of adopting more stringent measures to stay the progress of the demon intemperance, necessarily arising from drinking usages, and the snares and facilities connected with the merchandise of dangerous and pernicious stimulants. Hence the manner in which the *license system* has been discussed and condemned by many of the best friends of suffering humanity. Hence the watchful care many have evinced to enforce the *regulations* of a traffic, the progress and fearful effects of which it is found exceedingly difficult to control. Hence the adoption of the famous Liquor Law in the State of Maine, and the favor with which it has been received by other States, and by nations both distant and near. Hence the recent formation of the "*Canadian Prohibitory Liquor League*," which, if properly sustained and carried out, will speedily effect happy revolutions in our beautiful and rapidly growing Province.

Ah! the tables are turning, and hereafter those who *make and sell*, or *use and countenance* intoxicating liquors as a beverage will be *wondered at* and *talked of*, as teetotallers were when they first commenced their great Reform. Our children, our own children's children, will wonder why such customs were tolerated, and the *rumseller* will be regarded as a *curiosity*, and the *drinking bar* as an anomaly in civilized society. As missionaries sometimes exhibit the gods many and the lords many which idolators have worshipped, in order that Christian people may see the change wrought among the heathen by missionary labors, and as the weapons of cruelty used in slavery are sometimes exhibited to give those afar off and in free countries a better idea of the

awful traffic in human blood; so, at a future day, many of the implements of the trade and traffic in alcoholic liquors may be exhibited to gain some idea of the past, and to awaken thankfulness for a merciful deliverance. Some striking work of fiction, yet based on fact, like Mrs. Stowe's celebrated "Uncle Tom's Cabin," or some thrilling, striking, heart-melting narrative, like her "Key" to the work mentioned, all hastening on the downfall of the fell destroyer, will be read with surprise; as her works will, when slavery shall be no more. And who can say, but that Barnum may exhibit more figures of wax-work, illustrative of all the scenes connected with the traffic, as he has done with reference to *Temperate and intemperate families*.

In the midst of such great changes in all communities, our duty is to recognise "the finger of God," and to avail ourselves of all the openings and facilities furnished by Providence for the furtherance of an enterprise which has been, and which will yet prove, a mighty agent for good to the human family. As the friends of truth and righteousness, we must be upon the watch-tower; we must put on the armour of light, and be up and doing; we must strive yet more and more to get public sentiment in our favor, and the day is not far distant, when it shall be proclaimed, "Bacchus is fallen, is fallen; and Canada is free." Hasten the time, O Lord, with reference to this land, and to all the nations of earth!

In the meantime, we must keep up agitation on the subject. Our Temperance Societies must still have their public meetings, and they must in various ways remind man that he is a noble being, that he can soar high, and yet rise higher and higher in the scale of intelligence and moral worth, and that to him intoxicating drinks are unnecessary and injurious; enfeebling the mind, deranging the moral system, injuring the body, and producing a train of evils, not only to himself, but to others in all the relationships of life. We must point out to him the advantages of abstinence from all such liquors, Cider not excepted; remind him of the achievements of the past; and awaken his sympathies to active services on behalf of the present generation, and generations yet unborn. And while the public eye read with peculiar emotions the burning of the "Ocean Wave" on our beautiful lake, the Ontario, with the loss of life occasioned thereby, and similar losses and bereavements occasioned by the numerous accidents that have recently taken place with steamboats and rail-cars; we must tell them in language and in tones which cannot be mistaken, that the drinking system has long been perpetrating, silently and slowly, yet effectually, wrongs and sufferings of a more aggravated character; and that many of the accidents they lament, might to a very great extent be prevented, were a prohibitory law adopted, and Temperance Reformers more fully sustained. We must tell the public that we are prepared for the conflict, that we are ready to meet objections, and constitutionally and kindly "agitate, agitate, agitate," until we triumph and prevail, when "the tables" will be fully "turned," and some of the happiest consequences will follow. In this conflict many Christians of every

name, cheerfully take the lead, and exert the influence which they are designed and adopted to wield, and thus bless the nations of the earth, and bring glory to the Author of all good.

J. T. B.

Whitby, May 31, 1853.

[FOR THE "CANADA TEMPERANCE ADVOCATE."]

Every reflecting Temperance man is now perfectly aware that the greatest obstacles to the universal spread of total abstinence principles are the conduct of respectable moderate drinkers, the practices of money-loving makers and dealers, and the indifference, or opposition, of Christian ministers; and that, therefore, there is now no hope of the final triumph of the great and important desideratum of universal sobriety, but through the establishment of the Maine Law principle of legislation, which, while it leaves every man's real liberty intact, prevents that deadly wrong to the public,—a legalized promotion of intemperance, crime, poverty, and robbery. Strange! that respectable men, who boast so largely of their abhorrence of drunkenness, and of their approval of temperance, should persist in what they must know to be both the commencement and the support of it; that men, otherwise noble, and even upright, in their dealings, should, notwithstanding, not scruple to make, buy, and sell what they well know to be rank poison to the interests of every private citizen, to the nation, and to the world at large; and, stranger still, that ministers of the Gospel of peace, love, and universal benevolence, are to be found who scruple not to cast a slur upon the efforts of Temperance men, and even, in some cases, to oppose and persecute them. These are, however, incontrovertible facts, which fully justify the strenuous advocacy by Temperance men, everywhere, of the Maine Law principle, and clearly show to every candid member of the community that it does not arise from a disposition to curtail the liberties, or trample on the rights of their fellow citizens; but from a solemn, deep, heartfelt conviction of the inefficiency and inutility of every other means of removing the deadly, desolating, moral poison, which legislators and ministers persist in handling with impunity, and forcing upon the public.

One instance will suffice to illustrate this. An intelligent farmer, of active, industrious habits, a sample of the very class of men we most need in Lower Canada, took a farm on lease from a rich, retired lawyer, who also resided on it. Being a zealous teetotaler, and deeply deploring the drunkenness which surrounded him, he set himself heartily to work to establish and promote the Temperance cause; for, as there were several grogeries and rum stores, there were also, as the natural consequence, numerous individuals who had drank deep of the poisonous cup, and exhibited all the usual marks of outraged and desolated nature,—ruined constitutions, continually the prey of "delirium tremens"; blasted characters and prospects; tattered garments; dirty, disorderly families; dilapidated or half-built houses and barns, and half cultivated farms, or such as had been swallowed up by the rum seller's mortgage. These ruinous instances of the effects of a moral, social poison by which he found himself surrounded, awoke his sympathies, and, being gifted with freedom and power of speech, led him publicly to propose the teetotal pledge, and to advocate its claims. For a time he had to struggle, as most Temperance men, to the disgrace of the country, have, against much opposition and obloquy; but, by the grace of God, he persevered, and had the satisfaction of seeing one and another take the pledge and maintain it. In this work

f 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 Vaudreuil, 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!

Ὁ Υἱὸς τῆς Ἐκκλῆσιας.

### 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 be expected 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

Synod was however right, and we hope the "Assembly" will get rid of this Mr. Duncan. Oh! when will ministers cease to use the drunkard's drink? Haste the time, good Lord!

## EVENING SEDERUNT.

## CASE OF MR. DUNCAN, TEVIOHEAD.

The case came before the Court in the form of an appeal against the decision of the Presbytery of Jedburgh on the 5th instant, finding the Rev. Mr. Duncan of Teviothead guilty of several acts of drunkenness.

On parties being called, Mr. Jeffrey, writer, Jedburgh, appeared for the appellant, and Mr. Stevenson, Procurator Fiscal, for the Presbytery of Jedburgh. A lengthened discussion took place as to the propriety of the case being proceeded with in open Court, Mr. Goldie alleging that it would not only be injurious to Mr. Duncan himself to do so, but it was also calculated to exert an evil influence on the minds of many young people whom he saw present.

Mr. Phin and others strongly opposed the case being heard with closed doors, and it was ultimately agreed to go on with the case in open Court.

The Rev. Mr. Phin, for the Clerk, then proceeded to read the libel, which charged Mr. Duncan generally with being drunk on several occasions between the 8th of November, 1851, and the 1st September, 1852, and with habitual drunkenness during the same period, within the manse of Teviothead, to the great scandal of religion and disgrace of his profession—in particular (1.) on the four days immediately preceding the last Sabbath in December, 1851, he did, within the manse of Teviothead, drink wine or whisky, or whisky toddy, to excess, whereby he was rendered insensible, and lay in bed during the business hours of those days in a tipsy or sotted or intoxicated state; (2.) that on the last Sabbath in December, 1851, he continued to indulge in drinking whisky and whisky toddy to excess, whereby he was intoxicated, or at least rendered unable to discharge his duties as minister of the church of Teviothead; (3.) that on Sabbath the 15th February, 1852, he had drunk to excess, or at least to have been unable to celebrate public worship on that day; (4.) that from the 16th to the 21st of February, (both days inclusive,) he drank to excess, and lay in bed in a sotted, drunk, or insensible state; (5.) that on Sabbath the 22d February, he continued in a state of intoxication so as to be unable to celebrate public worship; (6.) that on the 30th of July, 1852, he continued drinking intoxicating liquors from six o'clock in the morning till the evening, and continued in bed the whole or greater part of the day, regardless of the duties of the approaching season of communion, and to the gross and culpable neglect of the individuals proposing to join in the celebration of the holy Sacrament, which was to be dispensed in the parish church of Teviothead on the Sabbath following; (7.) that on the 31st of July he continued from the preceding day to drink inebriating liquors to excess; (8.) that on Sabbath the 1st of August, the day set apart for the dispensation of the Sacrament of the Lord's Supper in the church and parish of Teviothead, he continued to indulge in the use of spirituous liquors to excess, and made no preparation for the celebration of the Lord's Supper, but lay in bed the whole or greater part of the day; and (9.) that on the 2d of August, the day of thanksgiving following the communion, he lay in bed in a sotted and intoxicated state the whole day, either from the effects of the various acts of dissipation committed by him on the three days last above named, or from continuing to indulge in drinking inebriating liquors to excess.

The locus of all the charges was laid at or within the Manse of Teviothead, inhabited by the appellant.

The Presbytery had found the various counts of the libel proved, but that the charge of habitual drunkenness was not proved. Against the latter finding a minority of the Presbytery complained to the Synod.

Mr. Jeffrey, on behalf of his client, raised objections to the relevancy of the libel, which were replied to by Mr. Stevenson on behalf of the Presbytery, after which the Synod overruled the objections, and sustained the libel.

On the Clerk proceeding to read the evidence, Mr. Goldie again objected to the public being present, but the majority of the Court being differently minded, the reading of the evidence in open Court was resumed, and was not concluded till within a few minutes of twelve o'clock.

Parties were then heard and removed, after which

Mr. Phin said, he thought that by the evidence read, the judgment of the Court below was well founded; and he accordingly moved that the Synod dismiss the appeal, and confirm the sentence of the Presbytery.

Mr. Goldie, with great reluctance and sorrow, seconded the motion which was then unanimously agreed to.

Parties were then called, and judgment intimated, when Mr. Jeffrey protested, and appealed to the General Assembly, took instruments and craved extracts.

Mr. Ritchie then briefly addressed the Synod in support of the appeal by the minority, and asked the Synod whether or not the three occasions of continued drunkenness in December, July, and August, did or did not prove habitual drunkenness.

Mr. Grant stated that the ground on which the majority of the Presbytery felt themselves unable to find the charge of habitual drunkenness proved was, that during the intervals between the three occasions referred to, there was no evidence that Mr. Duncan had been seen the worse of drink.

Mr. Phin then moved that the Synod sustain the complaint, reverse the finding of the Presbytery, and find the charge of habitual drunkenness proven.

Mr. Goldie seconded the motion, which was unanimously agreed to.

Mr. Jeffrey protested, and appealed to the Assembly against this finding also.

## Postscript.—Good News!!!

We stop the press to announce to our readers, that on the 14th of June, the New York Legislature passed the Maine Law in the Senate, with the clause submitting it to the people, by a vote of 17 to 13.

## QUEBEC CORRESPONDENCE.

## NOTES ON THE LIQUOR SELLERS' PETITION.

(CONTINUED)

No. 3.

(To the Editor of the Canada Temperance Advocate.)

MR. EDITOR,—The mode recommended by Messrs. Gibb & Co. for the suppression of drunkenness is in the few following words:—"By imposing penal restrictions upon the offenders when they become obnoxious to the laws of society." In a former part of the paragraph containing these words, we have a very excellent definition of the debasing vice of drunkenness, as "destructive alike of the physical and mental faculties of its victims;" but what is the remedy proposed for the counteraction of such dreadful effects? Hear it—*Punish the "victims!"* O yes; punish the "victims!" place "penal restrictions" upon the effects; but don't touch the causes. "Wines and spirituous liquors," we know, cause men who "abuse" them to "become obnoxious to the laws of society," but you must not touch the liquors. Do any thing else you please, but don't touch the liquors; it won't do. The manufacture and sale of them are rights which we hold to be inalienable, and however "destructive" they may be in their effects, the law has protected us, and must protect us in those rights. We have sold, and intend to sell, what we know is productive of a vast amount of mischief, but we don't force people to buy or to drink; consequently our trade must not be made to suffer for the mischief which it causes: punish "its victims"!!!

Such, Mr. Editor, is the class of reasoning (!) which we meet with on this subject. I would rather call it subterfuge, or any thing but argument. Would Messrs. Gibb & Co. be satisfied with such reasoning from a druggist, who made it a matter of conscience to sell arsenic or prussic acid at wholesale? Who



would plead that he was licensed to sell it, and was not responsible for its "abuse" by the purchaser? What would these gentlemen, who tell of "the sacred cause of temperance," think of that butcher who made it a practice to keep tainted meat and exposes it publicly for sale, and who, when remonstrated with, excused himself by pleading that it was his property, that he had a right to make all he could out of it, and if people bought it, he could not be responsible either for its effects on the atmosphere while exposed for sale, or the sickness which it might cause? Would not these gentlemen be among the foremost to condemn the recklessness of the one, and want of feeling of the other? Would they not call for the enforcement of those stringent measures,—those laws which *prohibit the sale of tainted meat or stinking fish* in our market; which *prohibit the sale of poisons*, except with the moral certainty at least that no ill use shall be made of them? And behold, we are advised by these wholesale and retail venders of a poison than which none other has made more "victims," to "impose penal restrictions" upon these (their own) "victims." But the poison itself is not to be meddled with. O no!!!

Would not the druggist or the M.D. have as much right to expect the repeal of those laws which relate to the sale of arsenic, &c., or the butcher of those about tainted meat, as those men have that no interference shall be attempted in reference to the liquor traffic? I think they have; and I argue, that if it is right to license or permit the indiscriminate sale of intoxicating drinks, it is wrong to prohibit a *trade* in other poisons.

Before I close this, allow me just to remark that the public are not informed by these "penal-restrictions" men what those restrictions ought to be, nor have they attempted to define that state when the "victims of drunkenness" become "obnoxious to the laws of society." Why do they not exhibit their talents by preparing—first, "An Act to drive intemperance out of the land without interfering with the liquor trade," and secondly, by writing an essay which would *prove* that intoxicating drinks are not *hurtful* when used (as I presume I am to understand the expression) in moderation—that is to say, some quantity between a glass and a gallon?

## No. 4.

MR. EDITOR,—I now proceed to consider the conviction "that a resort to coercion for the purpose of ensuring sobriety . . . would be a signal failure . . . would lower instead of raising the standard of morality, and be highly detrimental to the sacred cause of Temperance."

Indeed! gentlemen. And what are the grounds of your conviction, that such would be the results? Are you really so ignorant of the import of the above sentiments as to believe them all trash? I would scarcely think you or any of you such zany. But seriously—is there one of you who would keep a drunken servant? Would you not *oblige him* to "keep sober," or if he would not, would you not think it for your interest to discharge him? Here is, then, not an uncommon attempt at "coercion," from which you expect a double benefit to arise, that is to say, *first*, to the inebriate himself, who would be a better servant, and *second*, to yourself, who would be better served by him.

And pray, gentlemen, how will you make out that the morality of that man would be *lowered instead of raised* by transition from drunkenness to sobriety, and that by a condition which you had *forced upon him*, as the only one upon which he could remain in your service? I do not believe you can make out a case.

If, then, the individual employer may, and does *impose* such a condition upon his *employée*, in order to secure a mutual benefit; why may not the legislature adopt a measure which *will* secure a universal good?

And have we no coercive measures already in force? What is the *act* of the corporation of Quebec, which *forbids* the erection of wooden buildings within the city limits? What is the act for providing the city of Quebec with water? Are these not coercive measures to all intents and purposes? Does not the first interfere with the individual who owns a piece of land, and oblige him either to erect a building thereon of incombustible materials, or keep his lot vacant? Does not the second provide that all the inhabitants *shall be taxed* at a fixed rate to defray the interest on the money expended in erecting the water works, whether they use the water or not? And who finds fault with either of these laws? There may be a *few* dissatisfied; but the general knowledge that the public good required them, they have been enacted; and the first *is*, and the last *will be*, enforced.

And so it will be with the liquor traffic. The public mind is getting awakened to the necessity of an enactment by which it *will be put down*, with the certainty that it will produce an immense amount of good in the community; and when we have it, it will, like the others, be enforced; the opinions of the petitioners, and all like thinking men to the contrary notwithstanding.

Yours, &amp;c.,

No QUARTER.

Quebec, May 30, 1853.

## St. Andrew's Division, No. 9, Sons of Temperance, Canada East.

At a regular meeting of this division, held at St. Andrew's County of Two Mountains, on the 16th ultimo, it was moved by Bro. H. Stewart, seconded by Bro. J. W. Milligan, that St. Andrew's Division No. 9 S. of T. do hereby express their sense of the honor conferred on them by the Grand Division of Canada East in having held their session in this place during the past week, and that they also acknowledge their obligations, and tender their sincere thanks to Bros. Kneeshaw, Easton, McEachern, Gordon, and Cole, of the Grand Division, for their impressive and excellent addresses at the public temperance meeting here on the 12th ultimo.

And furthermore, that they cordially and respectfully invite the Grand Division of Canada East to hold another session in this locality when it shall be convenient for them so to do.

M. McLEOD, R. S.

JUST PUBLISHED,

## THE TEMPERANCE SOIREE COMPANION.

A WORK of 226 pages, comprising Dialogues, Recitations in Prose and Poetry, Hymns and Melodies compiled for the use of the Temperance Community. Price 1s. 3d. per copy, or 9 Copies for 10s.—and 19 copies for 20s. Postage to any part of BRITISH NORTH AMERICA 3d per Copy. Orders should contain a remittance for the Books required addressed Post-paid to the Undersigned.

J. G. MASON, &amp; Co., Toronto.

THE CANADA TEMPERANCE ADVOCATE is published on the 1st and 15th of every month, at 2s. 6d. per annum—Agents receiving one copy gratis—by J. C. BECKET, Office, 22, Great St. James-St.; Residence, Brunswick-St., Beaver Hall, Montreal.