



# 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, NOVEMBER 1, 1853.

[No. 21.]

## PROSPECTUS

OF THE

### CANADA TEMPERANCE ADVOCATE, 1854.

TWENTIETH VOLUME. POSTAGE FREE.

When the undersigned assumed the responsibility of publishing the *Canada Temperance Advocate*, he was persuaded that the rapidly increasing hosts of total abstainers needed, and ought to have, a medium through which to express their views, and by means of which their principles might be extended. It was his conviction that such a periodical would receive the support of those who had the real welfare of their country at heart. The *Advocate* has not been circulated as widely as it ought to have been, but the countenance given it throughout the country has saved the publisher from any material loss, and encouraged him to proceed in what he feels to be a philanthropic and Christian enterprise.

Two things are now to be kept in mind relating to the Temperance movement. First, every exertion must be made, and persevered in, that by means of moral suasion and sound argument, the number of total abstainers may be increased. Secondly, every lawful effort must be put forth to secure a prohibitory law, forbidding the importation, manufacture, and sale of intoxicants, as beverages.

For the attainment of the great objects of the Temperance movement in its progressive development toward the suppression of the traffic, it is absolutely necessary to circulate sound literature; such as the publisher has aimed to disseminate for many years past. In discerning and directing the spirit of the age, the undersigned has a growing conviction that duty demands a generous and united effort for the increased circulation of this old, long tried, and consistent friend of the Temperance cause; and he is persuaded that the new volume will have a wider sphere than any of its predecessors.

We are agreed that prohibition can be attained and carried out only by and through an enlightened public opinion; and the undersigned is confident that he can supply the information which Canada needs both cheaply and correctly. He has made arrangements for the regular transmission from Britain, of the proceedings and documents of the British

Alliance, and is in communication with the leading associations of the United States through their recognized organs.

Since the commencement of the *Advocate*, various forms of organization have arisen, and have done good to an extent not easily estimated. The foundations for these valuable institutions were laid solid and deep. Thousands of copies of this paper were gratuitously distributed in every part of Canada; and the original promoters of this form of temperance literature contemplate, with gratitude, the noble superstructure now beheld. While we do not pretend to be the special organ of any particular association, we have always had pleasure in noticing the origin and progress of all, and we have every reason to believe that our usefulness from the beginning of the enterprise, through all its phases and advances, has been highly appreciated. But, as we said last year, the period has not arrived when either the *Advocate* or its numerous friends would be guiltless if they were to discontinue their exertions. On the contrary, as for ourselves we feel that the enterprise demands a vigor and zeal scarcely known in the past. The crisis is come, and for another year we buckle on our armor, determined to do our duty in conducting the temperance hosts to a victory as perfect as the infirmities of humanity can authorize the most sanguine to anticipate. Compassion for the inebriate will prompt our benevolence, while uncompromising hostility to the traffic will dictate our exposure of its iniquity.

The accomplished Editor of the *Advocate*, who is thoroughly acquainted with Temperance matters on both sides of the Atlantic, will continue to give his attention to the preparation of every article of importance, and the *Advocate* will surpass itself in vigor, taste, and adaptedness to the times.

The Publisher has resolved to improve the appearance of the *Advocate* by lengthening its columns. He is convinced that it ought not to lapse into the mere newspaper form and character, but to maintain the high position of a

### SOUND TEMPERANCE MAGAZINE.

The *Advocate* will therefore appear, on the First of January, 1854, in all its essential features as heretofore. Although augmented in size, the price will not be increased. It will be published on the First and Fifteenth of each month, at Two Shillings and Sixpence, and will be forwarded free of Postage.

Considering the great additional expenses which are

necessarily incurred by the Publisher in these days of *advancement* in the cost of every thing, each copy of the *Advocate* must be 2s. 6d. in advance; but he offers to agents and friends who may forward twenty subscribers or upwards with the cash, a copy of that most deeply thrilling and useful work, "Mapleton, or More Work for the Maine Law," free of all charge, and a copy of the *Advocate*.

All who send more than four subscribers, and less than twenty, will be entitled to a copy of the *Advocate*, gratis, for one year.

Our friends in all other British North American Provinces are invited to co-operation on the same terms.

Nobody can get rich on these offers, but all may participate with the undersigned in the satisfaction of doing good.

All orders and remittances are to be sent to

JOHN C. BECKET,  
*Publisher.*

Montreal, 22 Great St. James Street, }  
Nov. 1st, 1853. }

### "The Twenty-Shilling Piece."

#### AN INCIDENT OF THE LADIES' HOME MISSION AT THE FIVE POINTS.

We are often asked the question, "If, in numerous instances, we are not deceived in the objects of our charity?" I answer, that as far as my own experience goes, (and I have been associated with the mission from its commencement), the good effected far outweighs the ingratitude, and keeps our hearts fully aware that our labors of love among these despised ones will never be forgotten by them; for we are of those who believe that even "a cup of cold water," imparted for the love of Christ, will prove salutary. Neither do we consider alms-giving the *proof* of real charity. The miserable we often meet in our visits lack something more than a mere alleviation of their present necessities. They want the kind word spoken—the friendly admonition given—the sitting-down among them, and telling them *how* their condition may be made better; that there is a hope for them both here and hereafter. We have proved that there is a great deal more charity in patience with these people many times than in anything else. We ought not to expect them to break off at once from the thralldom which has bound them for years. We never lose sight of the fact that we are a missionary society, although some complaints have been made that we attend too much to their temporal wants. We hope, through these means, only to effect our object of doing all we can toward saving the forgotten and despised of this locality. The following incident proves our view of the matter correct:—

In the winter of 1850 my servant entered the parlour one evening quite late, to inform me that a man who seemed in great distress was at the front door, saying he had been sent to my address, hearing I was one of the ladies of the Home Mission. It was inconvenient for me to see the man at the time, (having a party of friends spending the evening with me,) but I felt inclined to help him, and gave the servant some money to procure his supper and lodging, and told her to bid him come to me in the morning.

Next morning he came, looking pale, sick, and emaciated. On enquiry I learned he was an Englishman, and had been induced to come to this country to dissipate the melancholy which settled upon his mind after the death of a beloved wife. He had sufficient means when he arrived (in July before) to have kept him several months, until he could have procured a situation, but immediately on his arrival he had been seized with a disease which became chronic, and he had been obliged not only to spend all his means, but to dispose of every article of clothing, and in their stead take up a suit which was little else than rags. Almost the first question I asked, after he had given me his history, was, "Are you a strictly temperate man?" "Yes, madam, I am. You can have no proof but my word, but I am in every sense a strictly temperate man. Although my appearance is sadly the reverse of the condition you expect to find a sober, honest man in." There was such an air of sincerity in all he said, and withal, such a woe-begone expression of countenance, that I felt all the sympathy in my heart roused.

I sent to a neighbor, who had kindly offered to assist me when a true case presented, for a suit of men's clothes. They were sent, including hat, boots, &c. I gave him money for his breakfast and shaving; told him to take the clothes, and return to me again in the course of the day. He left, with great thankfulness, and about two hours afterward called again, looking like another being; and I imagined he looked even in better health than in the morning. I then felt anxious to know how he found his way to the Five Points. He replied, that when his money was all spent, and nothing remained in prospect but a death in the poorhouse, he thought of some friends who had left England some years before (but who were in very reduced circumstances) that were living in New York somewhere. He succeeded in finding them in Anthony-street near Cow Bay, and they kindly offered to give him a corner of their room to lie upon; but they were so poorly off themselves for food that he must make what effort he could to obtain what he needed, and they would charge nothing for rent. He then learned that the society of the Ladies' Home Mission would help him to clothes, and might possibly obtain a situation for him.

The more I saw of the man the more enlisted my feelings became, and the strong intelligence which marked his conversation proved to me he had been both well-bred and educated. I inquired what business he thought he could engage in, with his weak state of health. He said he had been "an out-door clerk at home, and wrote evenings;" and his doctor had said he should try and find some out-door employment now. I asked him if he thought he could undertake to get subscribers for periodicals; he thought that would just suit him, as he was better acquainted with books than anything else.

I gave him a twenty-shilling gold piece, (a small sum, the reader will say, to start a man in business,) and told him to go to Harpers', and get some of their cheap monthly issues, and get a few from Virtue's, and make the attempt, providing him with a carpet-bag, and told him to come to me in a few days, if he thought he could

succeed, and we would help him still further. In about a week he called, but I was not at home. Months rolled on; he again called, but I was in the country.

I saw nothing more of my man, and I thought it would prove perhaps another of the many instances of ingratitude which we meet with in passing through life. But I was mistaken. The coming New Year's day, when friends were making their accustomed calls, a man was standing near the house waiting until a number of gentlemen passed out, when he rang the bell, gave the servant a card with his name written upon it, asking her at the same time to ascertain "if I was quite alone, as he did not wish to intrude upon company." She thought this rather a strange request for such a gentlemanly-looking man to make, but replied that I was quite alone. He came into the parlour, and I did not at first recognise him, but on his beginning at once to apologize for calling on New Year's day, I recognised his voice.

He continued, "No one, madam, that calls on you to-day calls to pay a *visit of gratitude*; I come to express mine." Expecting to hear of some efficient help from his people or good fortune that had met him, I congratulated him on his improved health and appearance, and asked him what had wrought the change. I felt humbled when he told me that my poor little offering of twenty shillings had, with the blessing of God, effected it all. He then said the evening he came to our dwelling he had made up his mind to put an end to his existence if help did not come; but he had great reason to bless God, who had not only given him temporal relief, but he had followed the entreaty to call upon God in the hour of trouble, and He had heard his prayer; his heart was changed, and he owed his Maker a debt of gratitude he could never pay.

He said the Harpers treated him very kindly, and after a little while he could have all he wished, they giving him every advantage to succeed. And he has succeeded beyond his most sanguine expectations, delivering his books in New York, Brooklyn, and Williamsburgh; and, he continued, "I have not only this good suit of clothes upon me, but I have sent out money for my only son, and have saved in the year besides \$40;" drawing his purse from his pocket at the same time. He had paid for his lodging at his friend's, and was now boarding at a respectable druggist's in a respectable part of the city. I wept at his recital, and in truth it was to me the most pleasant visit of the New Year's day.

He appeared afraid to take my time, and seemed hurt when I refused to allow him to return me the money. Next spring he called on me to say his son had arrived, and he was still prospering in his business, making from twelve to fifteen dollars a week. He seemed as if he never could express his gratitude for his comforts, and read to me a letter in answer to one he had written to England expressive of his great thankfulness.

A few months after, a card accompanied by a book was left at my door, with an expressed wish that I would not pain him with the refusal of this small token of gratitude. Since then, we hear of his continued prosperity. This is but one of the many instances which have brought to light the fact that there are those living in the Five Points who have once known and seen better days,

that many hundreds are virtuously poor, and that they are alive to kindness, and most grateful for our attentions to them and their children.

During the past year alone over sixty children have been placed in good homes—boys at trades, women supplied with work, and fifteen hundred have signed the temperance pledge. We, therefore, feel greatly encouraged, and believe our labor will not be in vain, for in due time we will reap if we faint not.—C. R. D.—*Com. Advertiser.*

### Dangers of Drinking.

The danger arising from drinking habits is strongly shown by the following facts, which we get from a letter received from a female friend in R—r. A man of some talent and respectability of standing in the city had formed the habit of using intoxicating drinks—went on until he became alarmed—resolved to abstain, and did so for some time. He was nominated and elected to a responsible office in the city government. Being thus placed before the people, and asking for their suffrages, and not being on the temperance ticket, he felt in duty bound to treat—had he not, he might have rested under the odium of being a cold water man,—and as he treated others to liquor, he could do no less than drink with them. He did so—his old appetite returned—the evil spirit that had been cast out returned, bringing with it seven others. They found admittance, and bound their victim in chains too strong for his puny arm to break. He felt his degradation, and the hopelessness of his condition. After having felt the throbbing heart of a freeman, for a time, beat in his bosom, and imagining that his old enemy could never again enslave him, to feel that all his fond hopes were blasted—that his strong resolutions had proved but frost-work, dissolved by the first sirocco blast of temptation, was more than his sensitive spirit, unsupported, of course, by grace, could endure. That implacable and unrelenting enemy of the inebriate, delirium tremens, took advantage of his despair, and suggesting suicide as the only relief to his present insupportable torment, he with the very common ingenuity of the maniac, in order to get rid of the presence of the physician, that he might have an opportunity to commit self-destruction, requested him to leave the room that he might have a little quiet sleep. The moment he was alone he made use of a razor he had concealed in his bed—the deed was done—his earthly sufferings were ended. "But, oh! the soul, that never dies." Is there, can there be a more remorseless, a more cruel, a more dangerous tyrant than intoxicating drinks?

If we once knew the individual who has thus gone unbidden to his final account, and we presume we did, we have never seen one of their city officers who was more gentlemanly in his appearance, or had a more interesting countenance. How deep and agonizing must be the feelings of his family and friends! But will they prove their regrets, and their unwillingness that scores more such victims shall be offered up on the blood-stained altar of Alcohol—offered up by that two-headed monster, appetite and avarice? Ah! it was to celebrate, or to secure the triumph of such a monster that caused this horrid tragedy—and are there no relentings on the part of the victors, over the terrible fate of poor T.?

Another death from the same cause—the habit of using strong drinks—occurred about the same time in the same city. A man of some respectability, but who had formed a strong appetite for intoxicating drinks, being seized with a loathsome disease which especially requires a cooling and abstemious regimen in order to prevent its proving fatal, could not, as a physician said, safely break off from the use of those drinks, kept on, and, as must inevitably have been

the case, soon closed his earthly career. Ah! how different might have been the result, if his habits had been perfectly temperate, if his system had not been inflamed, and the recuperative energies of nature paralyzed! And we have no doubt that from ten to twenty cases of a similar character, and with similar results, occur daily in the United States. How wicked it would be to put the temptation out of the way! how anti-republican, that instead of one in ten having the privilege, not one should be permitted to put the bottle to his neighbor's lips! what a dreadful calamity would be such an enactment as that of Maine!—*Alb. Rec.*

### Effects of Spirits.

With respect to the employment of alcoholic stimuli of healthy men, under circumstances of ordinary labor, there can be no doubt whatever, and both science and observation teach us so, that they are totally unnecessary. If, however, the question be, whether there do not at times arise circumstances in which extraordinary exertion is called for, and in which stimuli are serviceable, the answer must be, that certainly such circumstances do occur, but not nearly so frequently as is generally imagined: certainly not under what is usually called severe labor, for instance, as the harvest work of the agriculturist, the labor of the handicraftsman, or the mental toil of the professional man. A man engaged in bodily exercise, is undergoing a regular course of stimulation; his will is stimulating the nervous system; the acting muscles are sending the blood quickly through the capillaries and large vessels, and the heart must move more quickly to keep pace with them, and transmit the quickly returned blood, loaded with effete matter, to be purified in the lungs. To preserve the balance, the respirations are increased and the stomach is stimulated to crave for nourishing food, which may supply the waste, not for alcoholic stimulant, which can only interfere with this beautiful series of changes and metamorphoses, but for vegetable and animal substance, containing albuminous and fibrinous principles, fitted to keep in repair the ever-wearing structure of man's body, and unstimulating fluid to supply his fluid waste. Surely here is stimulation sufficient without the aid of alcohol. All things are now in a state of excitement sufficient for health; to add to this must be to add what cannot be good, and what must always inevitably do harm. The nervous system excited by the will, and still further by the rapidly circulating blood, if further excited by alcohol, becomes wild, and therefore unsteady; the stomach pours forth its juice too rapidly, the healthy irritability of the viscus is destroyed, and the natural appetite of health and exercise impaired. The spirit enters the blood, and there its chemical properties come into play, to interfere with and derange the process of nature's laboratory.—*Thompson's Temperance and Total Abstinence.*

### What we Want.

The stringency of the Maine Law is a principal objection to that law by all classes of opponents. Now, this feature of it is, in our estimation, its chief praise. We want a law that will do one thing or another,—shall actually suppress the traffic, or not pretend to.

Any law which temporizes with an incorrigible dealer,—which keeps him vibrating between hope and fear,—actually affords a temptation to wrong-doing. Such a law is not only unjust to the common cause, by extending hopes to the community not to be realized, but unjust to the dealers in liquors. If the suppression of the traffic is what is meant by a statute, the machinery of its execution should have a distinct and open adaptation to that end.

Nobody but thieves can complain of the harshness of a law against theft; for nobody but thieves are harshly dealt by it. The law in regard to man-slaying disturbs no one's

repose, save his who is bent on murder. The fact of arson in the first degree being by law a capital offence, abridges no one's liberties, and carries no shuddering sense of alarm to any, save such persons as are actually guilty of that crime, or are strangely tempted thereto.

The idea, therefore, that a liquor law must be so tempered and so adjusted as that its penalties shall not grate harshly on the nerves of its violators, arises from a lurking, lingering desire still to keep the dealers in the field with a desire to violate the statute without much inconvenience. Now, frankness, which is the offspring of honesty, forbids any such double-dealing. The brewer, the distiller, the inn and saloon-keeper have a right to be distinctly assured whether or not they can pursue the line of business, so far as alcohol is concerned, to which they have heretofore devoted themselves. And any law which keeps them in doubt, either by the indistinctness of its provisions or the machinery of its execution, lacks the honest frankness of a manly, Christian statute.

No, if we mean suppression, that law is decidedly the most Christian which cuts off at once all hope of a violation with impunity. And if a heavy penalty, either in person or property, is best adapted to reach the end, then the heavy penalty ceases to be harsh, for the reason that it has had the effect to turn the wrong-doer from his course of crime, so that it falls not on him any more than other men. But, if rum-sellers are still resolved on setting the law at defiance, the complaint of severity and harshness comes not with a good grace from them.

“A rogue never felt the halter draw.

With a good opinion of the law.”

Verily, the Maine Law against rum-selling harms no one but its violators. And the question arises, whether the traffic at common places of resort as a beverage ought not to be suppressed by law? If it ought to be, the penalties should be adapted to do it! “If neither words or grass” will reclaim the hardened, the effective dissuasive of stones must be brought into requisition. This is a principle of all Christian legislation, and all our statutes have been modeled upon it. If a light penalty will remove an evil, the light penalty is employed; or, otherwise, if the mild means fail, severe ones are resorted to.

But, in reality, all this prating of “harsh measures” arises from a lingering wish to still perpetuate the traffic, and not to have it killed! The rum-sellers and their sympathizers dislike the Maine Law because it aims to kill the traffic. They do not want the traffic to die. It is not the manner of killing, so much as the fact of killing, that lacerates their feelings. If they had made up their minds to be law-abiding citizens, does any one suppose the penalties against rum-selling, even though death on the gallows or imprisonment for life, would annoy them! Not at all. And the fact of their opposition to Maine Laws, only proves their necessity. We have had license laws for ages, and the process of “regulation” has been tried and sadly and signally failed. Nay, rather, the toleration system has been the prime promoter of intemperance, and that, too, with penalties nearly as severe as those of the Maine Law. But the difficulty has been in the law of proof. Heretofore, we have been compelled to rely on the recollections of rum-bloats and tipplers, which have always proved sadly at fault. But under the Maine Law, kegs and bottles, barrels and demijohns, with their poisonous contents, are swift witnesses, and such witnesses as are certain to convict. This puts the rumseller in a “tight place,”—it extends over him perpetually a liability to forfeit his whole stock in trade, in addition to fines and imprisonment! And this is, to him, “harsh,” simply because it is an effectual dissuasive! But this, be it remembered, is only “harsh” to such as run counter to law—to such as, in the face and eyes of plain statutes, ruthlessly disregard the well-being of society.

What we want, then, is a law which has the element of frankness on its face, the machinery of effectiveness for its execution. If we wish to exterminate the traffic in alcoholic drinks as a beverage, all parties should know it. The rum-seller should be "brought up standing"—should be brought at once to surrender. Such a law has not the element of severity or harshness. It is a mercy to the rum-seller to assure him at the outset of his position and his latitude and longitude on the Maine. That law is the most cruel to a fellow man which keeps him hesitating and vibrating betwixt hope and fear—on the one hand tempting to violations in the hope of gain, and on the other deterring through fear of being caught.

Such, in effect, are our present liquor laws. Even when licenses are withheld, and the law rigidly prosecuted, the chances of escape are so many, that the dealer is encouraged to keep the field and to live in the midst of continued anxiety and a storm of the passions. He endures a lingering torment, is maddened to revenge, but does not surrender. And this because the law does not deal frankly and fairly with him, and force him at once to terms.—*Utica Teetotaler.*

### Practice against Profession, or What we have Said and What we have Done.

We are associated together for the purpose of suppressing a wide spread and stupendous evil. The happiness of our families, the sound and wholesome morals of society have loudly called upon us for our best services in the Temperance Reformation. We have sacrificed our time, devoted our talents and contributed our money to promote the grand and glorious cause in which we are engaged. We have from time to time, in our rituals and public lectures, proclaimed our principles, and set forth in living colors the great and damning evils of intemperance. We have told the world that "all use of intoxicating liquors as a beverage is an abuse. And that they are mischievous under all circumstances—more destructive to human happiness than war, pestilence, or famine." Again we have said, that more than half the sudden deaths are occasioned by intemperance.

Nine out of ten who die suddenly after drinking cold water in warm weather, are killed by alcoholic liquors, and more than nine out of ten of those frozen to death in cold weather, are the victims of intemperance. We have proved from the records of our criminal courts, that three-fourths of the inmates of our penitentiaries, owe their degradation to intemperance, and that more than three-fourths of those convicted of the horrid crime of murder, attribute their fate to intemperance. All this goes to prove that the effects of alcohol, when used as a beverage is withering, blasting and crushing. The remedy we have proposed for this desolating evil is Total Abstinence. This is an epitome of our principles, and our professions.

It should be a solemn inquiry with every sound thinking friend of Temperance, whether our conduct has been in accordance with our principles, and the professions we have made. Action speaks in tones of thunder, when words are scarcely heard. Consistency is a very precious jewel. Let each Son of Temperance, and friend of the cause, inquire of himself, how have I acted on occasions when the vital and fundamental principles of the Temperance Reformation were in jeopardy? Has my practice been uniformly with my professed principles? Or have I not on many occasions taken sides with the enemy? Have we not gone to the ballot box, with the sacred words upon our lips—"Wo unto him that giveth his neighbor drink, that putteth the bottle to him that maketh him drunk." And voted for candidates, who for the sake of office, would put the bottle to multitudes of neighbors, in order to secure an election. And are we not aware that we have upon our statute book a law which virtually charters the main stream, from which flows this stupendous evil, for which we are laboring to suppress, and have we not

often voted for candidates who we know would sustain this law in the councils of our State.

Let these great facts and solemn inquiries be pressed home upon the mind and conscience of every true friend of Temperance, and we shall soon have a general waking up on this subject. A crisis in the Temperance Reformation is at hand. The day of moral suasion is gone. There are but few minds that we can affect now by moral influences. A new feature, and a new light opens up to our view for the future. The Luther of the Temperance Reformation has already appeared. We cannot stand still. Shall we go backward, or shall we go forward?—*Tennessee Organ.*

### The Temperance Question.

In a greater or less degree, this great question will undoubtedly be introduced at the approaching annual election of State and County officers, and town Representatives in this State, though it is by no means a party question; all parties and classes of citizens being alike interested in the progress of temperance and the enjoyments of its fruits and general prosperity. Interested and wily politicians, whom perhaps it might be uncharitable to suspect of "prating for the public good, while all the time they mean their own," will undoubtedly attempt to belittle the question, by unwearied efforts to mix it up with party politics, and thus make a kind of political toddy, to bait gulls and catch the unwary in their meshes; but sober, staid, trust-worthy reliable freemen, of all shades in politics, will be quite apt to consult their own duty and the public welfare by avoiding all such tricks set out for their ensnaring. No class of men in the community are more interested in the right decision of the temperance question than the industrious and laboring classes, the producing and tax-paying portion of the community. We entirely agree with a shrewd and sensible farmer of Barre, who, on being inquired of how he would support the lawyers if the Vermont liquor law was generally carried into effect, promptly replied, "I mean to support them upon the grand-list. It would reduce our present pauper tax a hundred per cent. The rum traffic is the prolific source of more pauperism and taxation than all the other causes of poverty and misery combined. It would undoubtedly take away one of the chief sources of income to those who live by the profession of the law, to enforce the liquor law; because it would dry up the sources of crime and litigation; but what the few lose the many would gain."

True as the best of preaching. The Barre farmer was right—and he who would merge the great tax-lessening question of temperance into mere party politics, for the benefit of the few at the expense of the many, is no true patriot, no genuine republican, however much he may write or prate about liberty, the constitution or democracy. Let no such men be trusted. "I had rather be a dog and bay the moon than such a" democrat. All parties have men of moral and political principle in the ranks, and such are the men to whom the freemen can safely commit their dearest interests, as statesmen and legislators. It is to the country and country towns, and not to the cities and populous villages, we are to look for an illustration of the true and happy effects of the Vermont liquor law,—to the quiet and law-abiding yeomanry of the country, and not the city or the village, where Bacchus and Mammon unite in devising methods to impede and subvert a law of the State which its officers are sworn to observe and enforce. The spectacle is a humiliating one; but it is a relief to know, that throughout the State, in the various towns, a moral public sentiment is cherished and diffused to counteract this evil—a sentiment healthful and true to the claims of humanity and the requirements of the law. In cities and populous villages the tide of public sentiment is too often adulterated with the profits of the traffic in alcohol, and in some instances men in

authority and under the oath of office, seem to connive at the escape of the guilty transgressors of a law of the land, which all citizens alike are bound to obey until amended or repealed. It is no venal offence to violate existing laws, or connive in their violation. We are a Whig of the "strictest sect," and somewhat advanced in years; but it is our firm and honest conviction that the Vermont liquor law, exceptionable as it may be in some of its provisions and susceptible of amendment for the better, is doing more good to the great mass of the people in the State, than all the mere party politicians of all parties in the commonwealth. Let the law stand or fall upon its own merits, unconnected, as much as possible, with political questions.—*Montpelier Watchman.*

### PROCLAMATION.

*By order of his Satanic Majesty, Leader and Commander of the Bacchanalian Forces.*

Having received information from certain of my official agents that, after an unmolested reign of many hundred years, many of my best subjects have revolted from my government, in consequence of some new instruments of war, formed by King Messiah's Imperial Guards, (ministers of the Gospel,) termed Temperance Societies; I am likewise apprised, that in many parts of my dominions, both at home and abroad, these new machines have been the means of a mighty movement among my troops, in so much, that many thousands have already lifted up the arms of rebellion against me. I do therefore protest, by all the powers of darkness, that if any such faction and disorder is encouraged in my territories for the future, I shall take the earliest opportunity of bringing every such traitor to the most exemplary punishment. And the more effectually to secure the measures of my government, and encourage the return of those who have already violated its laws, I do farther protest, in presence of my subjects, that nothing shall be wanting, on my part, in order to secure, establish, and increase, the long tried, and well known, pleasures of murder, adultery, and intoxication. It is with feelings of unmingled grief and hatred, that I view the bold and daring attempts made by the self-denialists of Messiah's army, in order to lessen, defeat, and rob the friends and defenders of my interest of their highest pleasure. Isaiah xxii. 13. I need not tell you—only by way of remembrance—you are well aware that none but cowards will drink alone; I therefore allow you the most unlimited indulgence to invite all, in every place, to share with you in the brutal pleasures of drinking, riot, and ruin; in every company, under every circumstance, compel them to come in—let this be your aim, your only pursuit, and my kingdom shall stand. I have lately given orders to maltsters, brewers, spirit merchants, wine merchants, innkeepers, as well as underhand dealers, to stretch every nerve in order to keep you going. Let none of your old and well-known customers fall to the ground; only acquit yourselves like men, and meddle not with those who are given to change. If you abide by the following rules your reward is secure. Romans vi. 23.

**Rule 1.**—Let heads of families see that they steadily abide by the old rule—never let your children be long in-

habitants of this world without giving them a little whiskey; this plan, you are aware, has obtained great popularity in Scotland. Wisdom, however, is necessary in all things; too much at once might ensure the death of the body, while a gradual course of training will be found the most effectual means to secure the death of the soul. Never drink yourselves without giving less or more to your children; with respect to the quantity, you will always find the wisdom from beneath ready to direct; small quantities, however, frequently administered, is the only sure way of begetting a desire in your children for more. Let the same plan be regularly and, if possible, daily attended to; and I hesitate not to say, that out of every 12 male children, we shall have 8 well trained drunkards. At all births, baptisms, and funerals, attend to the same thing; many sorrowful hearts have been cheered in the house of mourning by the magic influence of a single glass. If, as is sometimes the case, any of my slaves should complain for the want of money to support their dignity, immediately recommend the landlady's chalk-borrowing till Saturday night, or the pawn-broker's shop. These resources, my dear friends, are seldom found to fail; and in all your intercourse with the drunken fraternity, never once mention the phrases peculiar to Messiah's kingdom. Such, for example, as domestic comfort—sobriety—chastity—self-denial—temperance—teetotalism—accountability to God—death—hell, &c. These names are not only injurious to my interest, but have a direct tendency to ensure fear, and encourage desertion among my troops; and though Messiah's victory, obtained on Calvary, has obtained pardon for drunken rebels, as well as sober hypocrites, yet never say any thing that might hinder the people from any joy, (Ecclesiastes xi. 9) or in any wise prevent them from a short life, and an assured interest in my kingdom. "The wicked shall be turned into hell, and all the nations that forget God." Psalms ix. 17.

**Rule 2.**—Never let any change in your company, employers, or circumstances, frighten you from an undivided attention to the whole of your duty, for as nothing great can be effected without the strength that arises from union, so I beg to remind you, that my kingdom suffereth violence, and none so easy as a union of drunkards can take it by storm. If you want to beat your wife, starve your children, or quarrel with a neighbor, you will find a three-go necessary in order to inspire courage. When you meet with a friend, let a fresh baptism ever be the test of your friendship. If you fall out with an enemy, beware of making him a friend apart from a public house; always bear in mind, that dry bargains are seldom lasting. If you are out of employment, how can you drown sorrow without a fresh application to the spirit of malt. If you are already employed, how can you manifest your gratitude without spending a few shillings on Saturday night. If you are sick with taking too much, repeat the dose on Sabbath morning. If your wife should die of a broken heart, and your children turn out thieves, and be hanged, you will find it a hard matter, on the principle of moderation, to silence the voice of their blood. If you are a beggar by trade, you will find whiskey your best

friend, and the best security for a standing employment. Prov. xxiii. 20, 21.

**Rule 3.—Attend to the seasons.** In winter you will find an Irish glass not too much to defy the frost and cold of a winter morning. Whatever be your circumstances, you will always find the whiskey sellers thankful for any part of your wages; repeat the dose, if possible, three or four times a-day. This is the only way to prevent your wives from saying, as they frequently do, that they have more trouble in laying out their money, than they have in getting it in; and though the spirit dealers know very well, that in so doing you are robbing your wives, begging your children, and peopling hell, yet I defy all the teetotallers in the world to prove that they will either refuse your money or shut their door against you. I need not tell you the danger of being over-heated by the scorching rays of the summer sun; but whatever be the weather, let it never be said that your blood froze in your veins for want of a timely application of the virtues of malt. Were it not that war is every where threatened against our freedom, I should not, my dear friends, have called your attention so fully to the subject under consideration; but I count it of the greatest importance thus to explain your privileges, and likewise to warn you to beware of those *abstinence invaders*, whose daring attempts to weaken the interests of my government are almost without a parallel. If once these Rechabites and teetotallers of the present day get our interest shaken in this quarter, we may write Ichabod upon the lintel posts of our doors, and bid farewell to the bottle forever. And if, my dear friends, this long gathering storm should burst upon our heads, what will become of all those infatuating draughts, music and dancing, spoken of by the prophets. Isaiah v. 11, 12, 20, 22, 23. Prov. xx. 1. "Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived; neither fornicators, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—1 Cor. vi. 9, 10. Now is it not as plain as words can make it, that those who are not fit for the one kingdom, are sure of the other; and hence you may perceive, that temperance, and more especially teetotalism, has a direct tendency to frustrate the fulfilment of prophecy—disappoint the drunkard of a drunkard's reward—involve anarchy and confusion into his strongest holds, and point the instruments of death at every point in the mechanism of my government. Nor is this all; for if once the gulf of intemperance is dried up who will ensure, or what power will fulfil, that promise—"Woe unto him that giveth his neighbor drink," &c.—Hab. ii. 15. Here you see, it is not the bottle, nor the holding it to his head, that secureth the reward; but the infusion of a quantity into his stomach; that, and that alone, seals the security of the promise. And if these *revenue robbers* are allowed to prevail, may I not also enforce the inquiry, what will become of broken heads, broken hearts, riot, ruin, and a whole train of exercises immediately connected with my kingdom? May you not bid an everlasting farewell to family broils—the wife's tears—and the starved cries of your children? May you not tremble at the thoughts of bidding

adieu to your happy Saturday nights, your drunkard's song, your remorse in the morning, and profaned Sabbaths? What then becomes of our party work—riotous processions, and national tumults? Where then our halfpenny's worth of wood—our halfpenny's worth of potatoes—our beds of straw feathers—our ragged coats, and torn trowsers—I need not add, our bloody heads and broken bones? The fact is, that if once our *liquid Juggernaut* is dethroned, I defy the world to prevent the above consequences from taking place. Stand therefore to your arms—go forth to ruin and to death! Not as those who fear a defeat; but as those who are sure to conquer, always recollecting that our name is *legion*, for we are many.

Having thus given you a fair outline of the leading features in the exercise and government of my kingdom, I shall now leave you a few hints, in reference to those who have deserted my colors and joined themselves in league with mine enemies. These you will observe are called *abstainers* and *teetotallers*. Now in order to reclaim the first class, you will find it necessary to observe the following rules:—

**Ist.**—Never, on any occasion, recommend swimming in the ocean of drunkenness and riot; strong meat, you know, is only fit for men of full age; neither will you find it needful to send out any of my *advance guards* (confirmed drunkards,) in order to reclaim deserters. The drunkard—the swearer—the Sabbath-breaker—the fighter—the black-eyed—the adulterer—the fornicator—the unclean—the wife's woe—the children's curse—the ragged—the dirty—the shoeless—the penniless—are all equally unqualified to fulfil this office. You must, therefore, apply to the moderation-squad (temperance drinkers,) for counsel and assistance. If you find them, as is likely to be the case, more inclined to explore the fields of bacchanalianism, I shall endeavor, at least for the present, to do with the genteel tipplers who, though they must have a little every day, are, nevertheless, willing to postpone preferment in my service, for the purpose of watching the movements of the abstinence party, and laughing at those who say, they cannot touch pitch without defilement, or play with the snake without being bitten. In spreading your nets, you will find it much to your advantage to bait your hook with the long-tried virtues of pretended friendship; caution, however, is necessary. Let your first proposition be, that there is no harm in tasting—then rally the abstinence party round your standard, and defy them to prove it; in the whole of this process, be sure to conceal your *cloven footed intention*. By this mode of fiend-like cunning, you will not only maintain a hearing, but, in all probability, the votaries of temperance will hurl their arms on the ground—embrace the liquid monster, and defy, as you easily may, all the teetotallers to prove that the last end of these men will not be worse than the first. And if you once get the self-denialists to taste, your object is gained; for as one deliberate offence incurs the penalty of the whole law, so one half glass is as much to our purpose in the case of a teetotaler, as a half pint with a thoroughbred drunkard. I need not tell you that half glasses is the sure way to whole ones. You are too well skilled in *liquid*

*arithmatic* to need any further illustration on this point; only insist on a little, and rest assured that my co-operation will always be ready to fill up what remains.

2d.—With the teetotallers, however, you will find it necessary to adopt a very different plan. The doctrine of teetotalism is, perhaps, one of the most formidable bulwarks I am called to encounter. I am resolved, however, to engage every snare and stratagem in order to stop its progress. I am aware, that one of my moderation men has tried to persuade his pupils, that the system is anti-scriptural; and another of the same craft has allowed his flock to take a little wine for their stomach's sake. But how can one or two, or even twenty, contend with a thousand. You will therefore require to have your plans well digested, and your hooks well covered with the bait of deceit; let there be no want of the wisdom from beneath—you will always find this weapon earthly, sensual, devilish, (James iii. 15); and I need not tell you what a mighty tendency there is in evil communications to corrupt good manners; and as no man goeth a warfare at his own charges, you will always find me ready to supply you with every needful assistance, and going about like a roaring lion, seeking whom I may devour.—(1 Peter v. 5.) The first thing in this case, as the former, is to obtain a hearing, not on the doctrine of teetotalism, but what is much better calculated to ensure success, the doctrine of first principles, or, in other words, the long experienced infatuation of moderate drinking. When I think of how many kings, subjects, ministers, doctors, lawyers, and all ranks of men have been slain in this way, it gives me no small degree of pleasure to hope that, in a very short time, the votaries of teetotalism will fall before its bewitching influence, like Dagon before the ark; never fail to lay before them the refreshing and quickening virtues of *Alloa ale*; watch the movements of the weather, and be sure to insist on a little beer in the heat of summer. If you can only get them into a public-house, you will find your object in a great measure gained; for, if the blind lead the blind, both are sure to fall into a ditch; besides, the pleasantry of the landlady, the sight of the liquor sparkling in the glass, with the regular influx of moderate drinkers, will all conspire to your aid, in transforming the teetotaller into my likeness. Do not, however, offer them any whiskey: if you can slip a glass into his beer, well; but do not, at least for a time, offer him any; rather hold up the glass before his eyes, and endeavor to persuade him that he dare not taste it. I have known many teetotallers shipwrecked in this way. The young man in America, who got drunk and broke his neck, is a noble example of what may be effected by the adoption of this plan. He was, perhaps, as well acquainted with the doctrine of temperance as any of the present day; and yet, as if to show his old pot companions the strength of his own resolutions, he swallowed one glass, then a second, third, &c., till he fell headlong into the gulf of intemperance, and perished in the waters of death. I need not tell you how much depends upon the first glass, nor with how many temperance men it will give security for the same reward; it is like the pilgrim's enchanted ground, he who sleeps there, sleeps in the gate of death.

Our prospect, therefore, of reclaiming deserters, depend entirely on this one thing—if you want to trace the origin of any great exploit, you will always find its beginning small. Behold, in the case of the young man, the glorious results of the first glass. See, also, in the capture of Eden, (the fall of many), how great a fire a little spark kindleth. Did I bring before the first teetotallers the consequence of eating a little forbidden fruit? Surely no; I endeavored, by all the energy of falsehood and dear-bought flattery, to keep the eye of Eve's mind solely fixed on the fruit itself; this fixedness of attention begat desire; she then gazed on the lovely object, and, while insisting that it was good for food, and every way calculated to enhance her dignity, and increase her wisdom, she eat of the fruit, and I need not tell you, you know by experience, that victory was mine. The fact is, that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive how much poverty, misery, broken-heads, broken-hearts, bloodshed, and crime depends on the first glass—nor need I add, that it is the first and surest step to the highest honors in my kingdom. If ever, therefore, you succeed with teetotallers, it must be in this way. Only get them to drink a little beer; if you can get their spirits elevated a little by this first act of friendship, you will soon find an opportunity of recommending one glass of the spirit of malt, and, as sure as the experience of thousands can make it, this one glass will increase their desire for another, and another, till teetotalism and temperance are banished from the land, its votaries clothed, as formerly, in rags, remorse, and ruin, and the floodgates of hell moving from beneath to meet them at their coming.—Isaiah xxx. 33.

My dear friends, I would not have detained you so long, had not our interest been at stake. You will, however, find time in the public-house, not only to forgive my lengthened observations; but also to strengthen your desires for higher preferment in the kingdom of darkness. "Upon the wicked He shall reign snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."—Psalms xi. 6. In all your prayers, particularly those excited by the communion of drunkards; give me no rest till the number of distillers, innkeepers and publicans is increased thousand fold. Then you may expect a glorious harvest of robbery, murder, hanging, transportation, Sabbath-breaking, swearing, adultery, fornication, wickedness, maliciousness, envy, debate, deceit, malignity, backbiters, haters of God, despicable, proud boasters, inventors of evil things, disobedient to parents, covenant-breakers, without natural affections, implacable, unmerciful.—Romans i. 29, 30, 31. If you attend to these things, you are as sure of their fulfilment as the words of Scripture can make it, and, in so doing, the god of this world will be with you. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.—2d Cor. iv. 4.

Signed,

APOLLYON, THE DESTROYER.

# ANNIVERSARY HYMN, H. M.

Tune "HADDAM."

Originally Composed for the Wesleyan Annual Tea Meeting, Lachute, by E. S. Orr, St. Andrewe, C. E.

1. A - noth - er year has past, With va - ried mer - cies crown'd, Since we as - sem - bled last, 'This festive board a - round :

2. Bound by the ties that bind, To - geth - er Christian men, The same in heart and mind, We meet on earth a - gain :

3. Life's race will soon be run, Our years soon numbered be, Ris - ing and setting sun, We soon no more shall see :

4. Let us the footsteps trace, Of those who're gone before, Un - till we reach the place, The bright e - ter - nal shore ;

Our Fa - ther's love, our Fa - ther's care, Have been a - bout us ev' - ry where.

We meet each oth - er's good to seek, Kind - ly to act, and think, and speak.

Oh, may our lives not be in vain, And death be our e - ter - nal gain.

Where all the church of Christ shall dwell, In end - less joy un - speak - a - ble.

## ROUND, FOR FOUR VOICES.

1. We be - long, We be - long To the glo - rious Temp'rance throng ;

2. Join the song ! Join the song ! Friends and broth - ers join the song !

3. Swell the throng ! Swell the throng ! Of the Temp'rance ar - my strong !

4. Roll a - long ! Roll a - long ! Car of Temp'rance roll a - long.

### Keep up a Good Heart.

Keep up a good heart ! and look forth to the morrow.

Don't turn to the past it may serve to depress :

The ills of to-day, for the future will borrow

A summer of gladness to strengthen and bless.

Be firm as the rock that in ocean is planted,

Be brave as the tempest that faces the storm ;

Go forth, with the step of a hero undaunted,

Keep home for thy compass, and life beating warm.

Keep up a good heart ! it is useless repining,

See glimpses of light on the track of life yet ;

Be hoping and striving, not always divining

A pathway to sorrow, with thorns ill beset.

'Tis better to watch for the rainbow that shineth

In beauty beyond, where the winds are at rest ;

"Each cloud had a fragment of silver that lineth,"

To temper misfortune and maketh us blest.

Keep up a good heart ! never sluggardly wasting

The rich gems of thought and of feeling away ;

Go forward to duty, press on, and be tasting

The produce of action, nor longer delay.

'Tis true, we must travel o'er many a mountain,

And pant with the life-load of wearisome care ;

Yet deep in the valley there gushes a fountain ;

Its waters are living—ho ! never despair.

Keep up a good heart ! 'tis the best way to lighten

The yoke of existence, whatever thy lot ;

Ere daybreak 'tis darkest—the morning will brighten,

Fear not, and for all there's a sunshiny spot.

Hold fast the assurance, and firmly relying,

Fear not, thou wilt reap the reward of the just ;

There's peace and there's pleasure—a comfort undying,

Who true to their conscience, make heaven their trust.

—*Christian Register.*

## Canada Temperance Advocate.

MONTREAL, NOVEMBER 1, 1853.

### Montreal Intemperance ! !

It surely is plain to the observation of every citizen, that drunkenness is fearfully increased, and increasing. And no wonder,—the places for the sale of liquor, in the city, have been multiplied with and without license,—both with the permission of the city authorities. To say nothing just now about unlicensed houses, let any one pass through our streets, and observe the disgusting and disgraceful sign boards—"Licensed to retail spirituous liquors"—and, after counting their number, let him no longer wonder at the increase of vice and profligacy. The heart of man is corrupt and inclined to evil. Many, in early life, acquired an appetite for intoxicants, and with the horrible fountain of death flowing through a thousand rills, is it wonderful that intemperance should increase, and drunkards multiply. Many of our reputable citizens do not see the results of the traffic in liquor, and would scarcely credit the extent of the misery inflicted by this dreadful plague. After the business of the day they quietly retire to their homes, and luxuriate in the comforts of some delightful villa. Perhaps some of them have been, as they think, honestly engaged in selling those vast cargoes of fiery death which arrive here to desolate the city and the country. And now the shades of evening have set in—the retailer expects his victims, and

they come—soon the liquor works its way through the brain, and under the power of rum, our young men and others, reel through the streets, to their homes, or to worse places. Citizens of Montreal, open your eyes ! If these liquor sellers did not make a remunerative profit, they would close their shops—that's clear. They cannot make their business profitable but by the ruin of your sons and daughters. That drunkenness, so much to be lamented, must increase while the business of liquor selling is tolerated. But, had as our laws here are in respect to the traffic, there is no need for the multiplication of liquor shops. There is a discretionary power in the city authorities,—that power has been shamefully abused, not merely has power been abused, but we fearlessly declare, that, in numberless instances, the authorities have acted illegally,—both without law, and contrary to law. Their measures have been high handed, indiscriminately mischievous, and murderously insane. The citizens who are grieved in this particular, and would seek redress, cannot venture to do so. The power of rum is great, and without great watchfulness will be greater. What's to be done ? Some kind hearted, easy going, quiet, amiable people may say to us,—go on with your *Advocate*, circulate your tracts, let us have lectures,—that is, go on with your efforts by moral suasion, and urge the people not to drink. Thank you dear friends, your advice is good as far as it goes, but we have tried that, and know exactly what it is worth. The number of good sound temperance people in the city and country shows the value of moral suasion ; but the number of grog-shops, and their victims, shows what it is not worth. It may mitigate and partially diminish the natural effect of a bad business ; but knowing that the business is a bad one in itself, and that its natural fruits are ruin and death, what right has any body to ask us to continue the incessant toil of moral suasion, when there is a better and more excellent way ? Are we to be asked to use our best exertions to render the law of the land nugatory ? Does it not seem more rational to sweep a bad law from the statute book, and put in its stead a prohibitory one ? Make the law itself accordant with the rights and duties of the moral suasionist, then we will and can go successfully to work. We preach against stealing, and the law of God and man says, thou shalt not steal ! We preach against murder, and the law of God and man says, thou shalt not kill ! We preach against lying, and the law of God and man seizes hold of the perjurer one, and holds him responsible for his falsehood. Our ethical teaching corresponds with the law in these cases of social morality. Our moral suasion would lead us to say to the seller, thou shalt not sell, as well as to the drinker, thou shalt not drink. God's law is the basis of our persuasion to both. We say—don't sell. God's law saith, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also ;" but man's law, that beautiful chapter 100, more than once referred to, stands forth and says, you may make, sell, give, or do anything you like with liquor, only let us have a small piece of the profit for revenue. We say again, make the law of the land accordant with God's law, and the right

and duties of moral suasionists, and we shall work as hard as any body to clear the land of its abominations. At present, we shall do, and recommend to be done all that seems fairly possible; but it is quite certain that the efforts of all Christian temperance people must be directed to the attainment of a prohibitory law. Shut up the grog-shops, banish the liquor traffic. In the meantime, we solemnly protest against this burning disgrace of our city—the liquor shops. We appeal to High Heaven against the reckless ungodliness of our liquor authorities. We have more to say shortly, but conclude these remarks with a portion of a good article from the *Montreal Witness* :—

“Many, we fear, think that all has already been done that can be accomplished against the habits and laws which produce intemperance; or, if any thing farther should be attempted, suppose that the temperance societies will attend to it. But no excuse for personal inaction can be more fallacious. All is not done that can or ought to be done, so long as a single poor wretched drunkard remains unreformed—so long as a single custom which is calculated to produce drunkards continues fashionable—so long as a single rum-hole continues open to pollute its neighborhood with moral and physical poison. If much has been already accomplished, it is an encouragement to expect much more. If much remains to do, it is a reason why we should labor the harder.

Sad accounts of the progress and ravages of intemperance in our midst are again beginning to multiply in all their melancholy variety and yet terrible sameness.

It is not long since a once respectable man cut his throat in this city, under the influence of delirium tremens. Still more recently, another was found dead in his bed, who had previously degraded himself by keeping an unlicensed groggery, and who was instrumental, not long ago, in putting to death a man who was to appear as a witness against a third party, by administering liquor to him in large quantities, at the instigation of that third party. In one family a father and son, and son-in-law, all heretofore highly respectable, are now decidedly intemperate. In many other families the fell destroyer is gaining an entrance, or has made more or less progress in undermining domestic happiness. And our saloons and hells lighted up till midnight, or long past, and rendered attractive by gambling, music, and other delights, are drawing our youth in crowds to destruction, like sheep to the slaughter-house. From Canada West also the wail over victims of intemperance comes by almost every mail; scions of the best families being prominent among the crowd who are rushing with strange infatuation to destruction.

Ministers of the Gospel, will ye not throw yourselves heartily into this fearful breach and stand between the living and the dead, that the plague may be staid? Politicians, will ye not abandon speculative projects and join together as one man for the enactment of the Maine Law? Rum-sellers, will ye not give up your soul and body-destroying business,—your avocation, deeply steeped in the blood of the most aimable and promising members of society, and seek instead some of the many honorable and praiseworthy avenues to prosperity which are opening all around you? Temperance Societies, will ye not put on your first love and labor with resuscitated vigor for the advancement of the pure and holy cause ye have espoused? When the enemy is coming in like a flood, may the Lord give his people a banner to be displayed against it!”

#### Female Tavern Keepers.

This subject, says a correspondent, has lately been the theme of our thoughts. Pity and sympathy for those

who deal out the deadly poison and soul-destroying mixture arise in our hearts, and we wish we had an antidote for this great evil. We have often wondered how it can be possible that woman—the angel of earth—can so lower her dignity, her innate pride, her gentle and tender feelings, as to lend herself to this traffic, solely for the love of lucre and gain; to stand behind the bar of intemperance and deal out to the votaries of alcohol the draughts of perdition; to have attached, above her dwelling-door, a sign, indicating the spot where spirituous liquors are retailed, such as “Jane Barrack, Licensed to Retail Spirituous Liquors.” The objects daily attract our notice, and our cry and appeal to them is, touch not, handle not, use not, and vend not that which is destructive to body and soul. Woman was created for man’s comfort and happiness, and not for his degradation and misery. If it be a pitiful sight to see man hourly and daily toiling out his miserable existence in administering the bowl of intemperance to his fellow-beings, then how much more pitiful, debasing and degrading is the like situation for woman. No person can find words sufficiently striking to pourtray the position of a woman placed in such society. Surrounded, as she must be, and is, by the devotees of drink, who, when in a state of intoxication, indulge in gross and lewd remarks, and which must inevitably, if not purposely, reach her ears. She is forced to hear those insulting and unvirtuous remarks, and that without reproof or censure, for fear of provoking the displeasure of her customers. Her thoughts cannot be those of modesty, exposed as they are to the reception of such libidinous conversation. The air that she breathes is impregnated with the fumes of liquor, and of its concomitant, the filthy, loathsome and poisonous weed—tobacco. Her position is far from being enviable, and she is not only obliged to attend during ordinary days to the duties of her calling, but she infringes on the sanctity of that day appointed for rest from daily toil and labor, and for the exercise of those duties she owes to her God and Creator.

How can woman, pretending to be a disciple of our Lord, a worshipper of God, and a petitioner for His mercy, conscientiously deal out poison to her fellow-creatures, knowing full well that intemperance is forbidden by God’s holy word—that no drunkard shall enter the kingdom of heaven? Does woman, when undertaking such a business, look to the evil results which ensue? Is she not cognizant of, or does she not see the pernicious evils arising from, or is she unaware of the many sins and harms committed to the body and soul by such a traffic? Is she not aware that in administering the intoxicating cup to a husband, to a father, to a brother, or to a friend, that she is implanting a canker in the heart of the wife, the children, the sister, and the companion, there to produce the fruit of remorse and bitter anguish? Does she not know that her traffic robs the wife and the orphan of their livelihood and comfort? Is she blind to the miseries and wants of her fellow-creatures around her, caused by the use of alcohol? Is she blind to the fact, that our prisons, poor-houses, hospitals and charitable institutions are filled from one end of the year to the other with the victims of alcohol? Is she indifferent to the

thought of murder, theft, incendiarism, the desecration of the Sabbath, and all kinds of vice and wickedness being produced by that cause, and that liquor is the prime mover of most of the ills to which human nature is subject? We fear that these reflections do not sufficiently occupy the minds of those females who rank as tavern-keepers. In a religious point of view, they and their traffic are condemned—for the holy bible denounces it as unholy and unchristian, and against the laws of God. In a social point of view, they are not respected, and cannot be looked upon with esteem and respect by those whose favor and countenance they would expect to possess, if engaged in any other legitimate line of business. They are praised and adulated by those who daily frequent their places of business; but their flatteries are dangerous. A woman, young or old, married or single, cannot be too cautious in her demeanor or conduct; she cannot have too refined a mind. The mind of woman is more sensitive, and more easily seduced by uncourteous and vulgar remarks than that of a man; and there is no situation that a woman can be placed in, by which her sensitive mind can be so easily vulgarized, than in the company of sots and moderate drinkers. The consequences of such a life often lead to shame and misery. Let them look around and see the many cases of fallen virtue that have occurred by leading such a life; let them inquire into the causes of so many of their sex having deviated from the paths of virtue, and they will find that, nine cases out of ten, wine and liquor have been the seductive causes. There is no apology for any female to carry on such a traffic, for there are other trades and occupations in which their characters would not be exposed to scandal. Let liquor-selling women weigh well and consider over these few hasty written remarks, and let them ask their own conscience, whether they are pursuing the path of life, for which they were born and brought up;—let them think if they are not entailing misery and discomfort in others, and producing evils with which they would not like to be afflicted themselves. Let them lay aside their present occupations, and turn those talents which it has pleased God to give them to a more honest and christian calling in life,—and if they do not reap that temporal benefit to which they would wish to aspire, they have the greater satisfaction in knowing and feeling that they do no evil to their neighbor, and that they are in peace with their God, and they will hereafter reap a happy reward that no tongue can express, nor imagination fathom.

### Grand Temperance Celebration and Soiree of the Falkirk Division of S. of T.

Falkirk Division was organized in the village of Carlisle on the 16th of October, 1852, under circumstances by no means flattering. We then numbered ten or twelve members, having met in the lower part of a cold and cheerless grist-mill. Our beautiful village was constantly the scene of drunkenness and detestable licentiousness; in fact, our otherwise promising village had become a reproach and by-word. Our brave little band, nothing daunted, attempted the moral regeneration of the place. We struggled on amidst opposition in our work of love and philanthropy un-

til, by unflagging zeal and untiring perseverance in the good cause, we have at length secured a firm and substantial organization, the basis of which shall last as long as the eternal principles of which it forms a part. The ladies of Carlisle and its vicinity, in the midst of our conflict, turned the battle in our favor. They got up a subscription, and purchased a splendid Bible and stand, which they presented on the 4th October.

[After a vivid description of the place and other preparations, for which we have no room, our correspondent says:]

In front of the Temperance Hall, and at the left of the door, a substantial platform was raised, capable of containing seven or eight speakers; this likewise was arched, and so tastefully arranged that fears were at one time entertained that the consummate skill exhibited in the arrangement would too much draw the attention of the congregated hundreds from the more substantial principles so energetically promulgated by the various talented speakers of the day. On the right were arranged the choir, consisting of twelve or fifteen selected for the occasion. At about half-past nine, A.M., members from the neighboring divisions began to come in. By previous arrangement, we were to meet at Brother Lionel Shipley's at half-past ten. Seven waggon loads arrived from Fraternity Division, with music playing, and a most splendid banner waiving in the breeze. Large numbers from Invincible and Lobo Divisions soon arrived, and all uniting with our own, formed one of the most imposing scenes ever before witnessed in this part of the County. The time being now arrived, Brother Atwood acting as select Marshall of the day, organized the procession; after which, we marched about half a mile out of town. Returning, we marched through the length of King Street, the band playing some splendid and stirring tunes. We then proceeded to the Temperance Hall. The ceremony of dedication being postponed, the Temperance Hall was opened by an appropriate prayer by the Rev. Mr. Skinner, of London. The choir then sung one of their spirited and soul-stirring anthems. The opening of the Hall being over, the presentation of the Bible, Stand, &c., was commenced. Miss Cudmore and Miss Waugh, through whose exertions in particular we are indebted, appeared in behalf of the ladies of Carlisle, and presented the following address:—

*Worthy Patriarch, Officers, and Brethren of Falkirk Division  
Sons of Temperance:*

In presenting this *Bible, Stand, and Cushion* to your Association, the ladies of Carlisle feel that they are actuated by various and combated motives. They rejoice that while your Society has for its chief object man's physical good, yet it so far recognizes his moral well-being, that none of its meetings are considered opened till the reading of a portion of this *Holy Book* has sanctified the occasion, and God's blessing been invoked on its efforts.

Moreover, they believe that your Society has the direct sanction of Heaven; for, since the denunciation in this holy book asserts that "no drunkard shall enter the kingdom of Heaven," every reasonable effort to prevent drunkenness must be in accordance with its divine injunction.

Notwithstanding all the opposition offered to you by the selfishness of avarice and worldly-mindedness, Heaven has smiled upon your efforts, and granted you a rich harvest of success in the restoration to society, through your means, of many a man who, once staggering through the streets, was a disgrace to his connections, a scourge to his family, and a pest to the neighborhood in which he lived.

In everything that affects the condition of man, woman has a deep sympathy. Her fate is so interwoven with his that nothing can operate upon his destiny without modifying hers. Intemperance clouds the domestic circle with the storms of adversity, and the sunshine of peace, plenty, and social happiness can only be restored by the benign and genial influence of temperance.

As woman is the greatest sufferer by intemperance, so she should be the most fervent promoter of the opposite virtue.

These and many other considerations induce the ladies of Carlisle on this happy occasion to offer you this small token of their sympathy and co-operation. Go on in your efforts of benevolence, so long as your object is the social renovation of the world. Woman's smile shall cheer, and Heaven's blessing reward, your labors.

In behalf of the ladies of Carlisle,

K. E. CUDMORE.

Carlisle, October 4, 1853.

The Rev. Mr. Skinner replied for the Division; after which, a vote of thanks was given by the audience, and particularly by the Division, to the ladies of Carlisle, and to Miss Cudmore and Miss Waugh in particular, for their unwearied exertions in getting those splendid testimonials; this over, tea was served at two o'clock. The confectionery was of the best description. The various kinds and qualities of cakes, got up expressly for the occasion, could not be surpassed, and all seemed to enjoy the repast, if smiling faces and empty plates could be taken as proof. The refreshment being ended, then came the business, the Rev. Mr. Rowel taking the Chair. Coming forward, he opened the proceedings of the meeting in a masterly and effective appeal to the intelligence and moral accountability of his audience upon the all-absorbing topic of the day, that of total abstinence and the adoption of a prohibitory liquor law. Having closed his remarks, he then called upon the Rev. Mr. Cruse of the Methodist Order, who arose and addressed the audience in a very edifying and instructive manner, interspersing his remarks with anecdotes of a humorous description, and vividly picturing the evils of intemperance. On taking his seat, the Chairman called upon the Rev. Mr. Skinner. He came forward as an old and tried hand in the cause of total abstinence. He spoke extensively upon the subject; but my fears in regard of taking up too much of your valuable paper alone prevents my giving any thing but a passing notice of what was said by the different speakers of the day. Mr. Skinner portrayed in lively colors the terrible effects intemperance has upon the human system, occasioning the total overthrow of the moral as well as physical faculties, and urged the positive necessity of all classes coming forward to aid in this great struggle for the suppression of intemperance by the adoption of a prohibitory law. He sat down amidst the cheers of the audience. The Rev. Mr. Wilkinson here arose. This veteran soldier of the Cross, and on the battle-field of the great temperance

movement, showed himself perfectly master of the subject. He spoke with great energy and effect. His speech, which occupied fully one hour, was listened to with the greatest attention. His language and gesticulation were such as seemed to carry conviction to his attentive audience, repudiating in the strongest terms any legislation short of a prohibitory liquor law. After passing some very flattering encomiums on the great good that had been effected through the means of the Sons of Temperance in this place, and upon the respectable appearance of so very large an audience, he took his seat amidst the hearty congratulations of his attentive hearers.

Thus, Mr. Editor, ended our happy day's festivity. I hope that the effects of this day's meeting may long be felt, and be the means, by the blessing of Almighty God, of persuading many that are now opposed to the good cause to come boldly forward, renounce their prejudices, and join in this great work of the moral regeneration of mankind.

JAMES D. WATERMAN.

Carlisle, County of Middlesex.

### Sons of Temperance—Grand Division of Canada East.

This important body held its second Annual Session in Montreal, during Wednesday, Thursday and Friday, of the past week. We have not time previous to our present issue, to give more than a passing notice of this Session. In our next number we shall give a synopsis of the whole proceedings. We cannot omit, however, to add, that the different divisions under the jurisdiction of this Grand Division were well represented, and that the various meetings of the Session were, as on all former occasions, characterised by that harmony of feeling and oneness of purpose which cannot fail to ensure success, in the attainment of a sure antidote for the evils of intemperance.

The following persons were elected and duly installed Officers of Grand Division, C. E., for the current year:—

G. W. P., A. M'Eachern, Ormstown Division, Durham; G. W. A., C. P. Watson, Jonadab Division, Montreal; G. S., John S. Hall, Howard Division, Montreal; G. Chap., Joseph T. Dutton, Howard Division, Montreal; G. T., John Gordon, Aylmer Division, Aylmer; G. Con., Jos. B. Cleff, Clarenceville Division, Clarenceville; G. Sent., Mr. Jackson, Lacolle Division, Lacolle.

### Mr. Gough in the Metropolis.

It must be, says the *News and Chronicle*, within the memory of our readers that we were the first to introduce Mr. Gough to the British public, to tell the story of his eventful life, to proclaim his power as an orator and his merits as a man. We heard and chronicled his first speech in Exeter Hall. It may be said that we were premature in our opinion—that, with his passionate appeal yet ringing in our ears, with the remembrance of the applause which greeted him as he lifted up his voice for the first time as a temperance advocate in his fatherland, the testimony we bore then might not be the verdict we should have delivered in our calmer hours. We readily admit that such might have been the case. However, we as unhesitatingly affirm that such was not the case. We appeal to the audiences that have hung upon his lips this week whether our estimate of him was too highly coloured, or whether, on the contrary, it was not

the language of soberness and truth? Exeter Hall on Monday night again presented a memorable scene. By eight, the time appointed for the commencement of the evening's proceedings, it was well filled, and by an audience composed principally of men. We do not underrate woman's influence; we believe no good work can prosper without it; we believe it to be omnipotent; but at the same time, we admit that woman is sooner melted into tears or roused to indignation than her lord and master, and that to master the emotions of man is a greater effort, and, therefore, a proof of greater power. Thus much, at any rate, Gough proved—that he possessed that power. In delicate health—he had spent the day in bed—he was still equal to the occasion, and spoke so as neither to impair the reputation he has achieved nor to disappoint the audience who had come from far and near to hear him.

After singing a hymn, George Cruikshank took the chair, and said a few words, by way of introduction, suited to the time and place. Then rose Gough, weak in body, but strong in mind and heart. He began by showing how the drunkard needed sympathy, not scorn, and he illustrated that by his own experience. In his deepest degradation he could not bear the scorn of his fellowmen, when he signed the Temperance Pledge he had had that sympathy accorded to him. Then a new world opened to him—he felt as a being with a capacity for enjoyment; but he was simply a reformed drunkard, not a reformed man. For the first time in seven years he went to a place of worship. He confessed he did not go there from a right motive, he went to show his good clothes. He was a proud, self-conceited, dictatorial, reformed drunkard. Mr. Gough then referred to his re-signing the pledge, and concluded a speech of an hour and a quarter's duration by showing the importance of ministers praying for the success of the Temperance cause. He illustrated that by giving the case of a man whom he had induced to sign the pledge, and whom he had taken to hear his minister. The minister prayed for every description of persons but the reformed drunkard, and that man never went into a place of worship afterwards, and soon after abandoned the pledge and became a worse drunkard than before.

On Tuesday, Mr. Gough delivered an oration at Zion Chapel, Whitechapel. The evening was dreary, it rained in torrents, yet that immense building was crowded in almost every part. At times there have been curious crowds in that chapel. Originally it was a circus; then the Apostolic Whitefield, in an age of sensualism, there sought to permeate men's minds with a living faith in Christ and God. At a later time it re-echoed the piety and prayers of a Rowland Hill. Who shall say that Gough was not a worthy follower of such? After an appropriate prayer had been offered up by the Rev. C. Stovel, minister of Little Prescot street Chapel, the Rev. W. L. Smith took the chair, and after expressing his attachment to the cause which Mr. Gough had come then to advocate, called upon Mr. Whittaker to say a few words in consequence of Mr. Gough's indisposition, and if we may judge from the effect Mr. Whittaker produced what few words he did say were very much to the purpose. In a quarter of an hour he did as much as a good orator could do in an hour. I never saw the heart of an audience got at in a shorter time as he gave an account of what had been done in England to put down drunkenness till total abstinence was adopted, and expressed his faith in that, however its advocates might droop and die. After such a speech it really seemed hardiness for another man to get up at all, and so it would, had not that man been Gough. The oration was one, that, as usual, defied reporting. To follow Mr. Gough, we need not a shorthand writer, but a Fuseli or a Cruikshank. His lecture was a series of pictures, harrowing in their details, fearful in their colours. He began by expressing his utter astonishment at the contempt with which the abstinence movement was regarded in Eng-

land; he believed that was because it required self-denial. The moderate drinker would recommend the drunkard to abstain, but he had not self-denial enough to abstain himself. Mr. Gough said since he had been in this country he had been intensely struck with the ragged schools; so enraptured was he with them, that whenever he was asked he would advocate them. Now what made them ragged children but drink? He remembered once walking in a place called the Five Points in New York, one of the most depraved parts of the city, and he saw what seemed a head of rags. A brutal fellow came up and gave it a kick, and it moved, and a woman's white arm fell out, and another brutal fellow came and lifted it up, and the bonnet fell off, and displayed a mass of beautiful hair, and the face of a girl of eighteen; what made her in that state?—the drinking customs of society. If we altered them, such a thing would be as rare as a dark day in the midst of July. We see the child sent out to beg for its parent a quart of gin. No wonder we had ragged children then. Do away with the drink, and see how much is gained. He told the Boston people after he had spoken there 160 times, he was ready to meet any man in an argument on the question. He would bring his witnesses, the debauched drunkard, the miserable sot: these men, sunk as they were in degradation, had hearts. Then Gough referred to the history of the temperance movement in America, to the warm reception given there to the English delegates, John Cassell and Dr. Lees, and concluded by expressing his conviction that their motto was *excelsior*, and their prayer that God would speed the right.

Wednesday night again witnessed another gathering at Exeter-hall. After a temperance hymn had been sung, Mr. Charles Gilpin took the chair. In accordance with the promise he had given, Mr. Gough said he came there to speak in support of the Maine Law, but he deprecated giving offence, and he would make his special acknowledgement to the press. As usual, Mr. Gough's speech defied reporting; as usual, it was full of anecdote and dramatic power—now moving to laughter—now melting to tears; a thing to be heard and seen and felt, not read. As regards Gough, most essentially the secret of success is action, and it is as difficult to give that as, according to Dr. Johnson, it is to answer a sneer. Gough makes the feeblest word in our language tell, and he can do as much by his looks as other men can by their most labored and passionate harangues. He maintained that the advocate of abstinence had a right to use any facts, historical or political, that supported their cause. There was a stream rolling on, bearing men to destruction. After a time there was a bridge constructed, and some were picked up and saved. Now they wanted to ascend higher, and to stop the source of that stream itself. There were men whose business it was to induce men to drink; it was their business to put a stop to that business. He denied that the business was respectable—he denied that it was respectable to take the money of the poor bloated drunkard, who went into a shop to buy two pennyworth of gin. There was this difference between the business of a distiller and that of other men. The tailor, the shoemaker, improved the value of their materials. Not so the distiller. He looked upon the business as the one great swindle of the age. The liquor business was essentially one of humbug. He had seen it stated that the grapes had failed in Madeira. Well, the lovers of Madeira would still be able to drink their wine as usual. Brandy—champagne were made at home. The business was a complete humbug; and, so long as there was a desire to hear him, he would remain in his native land to expose it (an announcement received with tremendous cheers). The liquor-traffic was the cause of pauperism, of crime. Before they passed the Maine Law the Mayor of Portland had stated that it was desirable the House of Correction in that city was enlarged; now it was empty and to let. For the same cause, the only use to

which they could put the watchhouse was to store in it condemned spirits. At Bangor, since the Maine Liquor Law had passed, the expenses of pauperism had decreased 50 per cent. He was at a town called Albion when two men were tried for murder. After the trial the judge said the expenses of the trial had been 750 dollars, and to balance that there was only the profit on the sale of two quarts of whiskey. Again, the law was demanded for the sake of the dealers in the traffic; he was his neighbor; yet he had no sympathy, no mercy. Suppose he (Mr. G.) went into a public-house, and the man was acquainted with his history—knew what he had been, and what he was—knew that if he drank he should blast the happiness of his wife, of his father, of his sister, and bring ruin on his own soul; yet the public-house keeper would not refuse to let him drink if he could pay for it. He would rather trust himself in the hands of the bloodiest pirates than in that of the publicans of London. Another reason was, that they had no protection against the public-house keeper. His father might go into a public-house, might spend his money, drink till he died, and he had no protection against such a contingency. He might say to the keeper of it, "Please don't sell my father drink;" but the appeal would have no earthly effect. What protection had they? It was nonsense to appeal to the moral sense of men who had no moral sense. He believed in prevention, and that was what he had come there to recommend. In America they had felt that they could endure the liquor traffic no longer, and that was what they would have to resort to in England. He had never seen public opinion so rapidly forming on any subject as he had on this since he had been in this country. All great movements had a small beginning—thus was it with the Anti-Corn-Law League. Already the Queen had sanctioned the Maine Law in the colony of New Brunswick; and he hoped it would not be long before she would have to give her assent to it at home. As usual, Mr. Gough sat down amidst protracted cheering; and, as usual, during his address, which lasted nearly an hour and a-half, he was repeatedly interrupted by the most vehement and vociferous applause; whilst at times—whilst he told some tragic tale, the vast crowd before him was hushed and still, as to borrow a figure from Wordsworth:—

"A nun breathless with adoration."

We have said it was impossible to report Mr. Gough. The lecture on Thursday was a case in point. A brilliant audience had assembled in the Music-hall, in Store Street. Carriages drove up in numbers; female beauty and splendor gave the hall a fascinating air. Many of the men of the time were also there. The chair was taken by Dr. Carpenter, who drew a touching contrast between the bondage of the drunkard and that of the slave. The burden of Mr. Gough's oration was custom—the custom "more honored in the breach than the observance"—the custom which trains young men to drink till body and soul are alike destroyed. The lecture closed with a fearfully grand burst, such as Milton might have imagined, such as Martin might have drawn; and then the crowd dispersed, and the voice of the charmer was heard no more.

### Pledge me not in Wine.

ORIGINAL.

Pledge me not in ruby wine,  
Tell me not 'tis rich and rare,  
Product of the graceful vine—  
Cultur'd with the choicest care.  
Rather tell me of the fountain,  
Gurgling from the woody mountain,  
Wat'ring hill and valley fair.

Tell me not how gayly sparkling,  
Glowe the liquid poison red,—  
Round the goblet cluster, darkling,  
Hopes once fresh, now wither'd—dead.  
Show me not the tankard glowing,  
'Neath the surface deep, are flowing  
Dregs of bitterness and dread.

Do not tell how, from its chalice,  
Genius oft hath lit her fire:  
Have not envy too—and malice  
Kindled from its flames their ire?  
But within the water streaming,  
Clear as crystal, brightly beaming,  
Dwelleth no such misery dire.

List the voice of inspiration,  
"Look not on the wine when red,"  
Hear the blessed invitation—  
To the hearts with grief o'erspread.  
Come, oh come, ye to the water,  
Welcome every son and daughter,  
Life receiving from the dead.

See you not, the serpent lurking,  
In the wine cup's crimson sheen?  
Doth the liquid madly working  
All his dark designing screen?  
Will you for the sake of fashion,  
Bow beneath the yoke of passion,  
And endure its torture keen?

Touch not—taste not—*deal* not in it,  
'Tis a traffic all unblest;  
Gold is bright, and wine may win it,  
But 'twill canker in your breast.  
Rather seek for richer treasures,  
Purer—more enduring pleasure,  
And a conscience all at rest.

Montreal, Oct. 1853.

E. A. L.

### An Incident.

Says Mrs. Morris to me the other day as I was passing her door, "where is Mr. Morris do you know?" "I do not," I replied. Immediately raising her voice, and making gestures with great vehemence, she cried out, "Them rumsellers—(of which there are nearly half a score in our small village)—them devils get my husband down there, and between them all they rob him of every cent, and then send him home on all fours, like a brute, for me to take care of;" and she then added, "I have a good mind to go and burn them all up!" "Burn, good woman, burn?" said I, enquiringly "the wonder to me is, that all the drunkards' wives in the land have not combined to do this long ago, and demolish them all. But I am trying hard for ever to close up them infernal jaws. "O," said she, with uplifted hands, and agonized look, "when will the time be!"

On meeting the husband a day or two after—"Well John," said I, "Can't you resist the critter any how? You are quite a fair fellow when—" "Yes," said he, not waiting for the close of the sentence, "but when I drink, it makes me a perfect beast, I wish it was all out of the way, and out of the world!"

Who will not buckle on the harness still stronger, impelled by such scenes as this? Nor is this the first and only time,

during the progress of this most glorious reform that I have been saluted by the wives of drunkards to know what could be done for their poor husbands. Nor was this the only father and husband that deplored his fate, and desired above all earthly good to be relieved from the terrible entanglement.

The writer adds by way of postscript :—

The work goes bravely on, although the drunkeries are blowing a hot blast, but they must soon stop, no mistake. A more hardened, unscrupulous, law-defying, and God-dishonoring set of wretches than these rumsellers, never cursed the earth. In point of principle, they are, in fact, no better than pirates.—*Temp.*

### IMPORTANT NOTICE.

**F. W. KELLOGG, ESQ.**

The Montreal Temperance Society have great pleasure in announcing that they have engaged the services of the above named talented Temperance Lecturer, for a period of two months, commencing on the 6th of November at Cornwall. Societies desiring his services are requested promptly to make application to

J. C. BECKET,  
Secretary M. T. S.

### MONTREAL WHOLESALE PRICES CURRENT.

(Compiled for the Montreal Witness, October 26, 1853.)

**FLOUR.**—No. 1, 33s. 9d. to 33s. No. 2, 32s., a good deal arriving, demand dull.

**ASHES.**—Pots 29s. 3d. to 29s. 6d. Pearls 27s. 6d. to 27s. 9d. Supply light, demand good.

**WHEAT.**—7s. to 7s. 3d. for good parcels, a considerable quantity arriving, demand active as long as freight could be obtained.

**BARLEY AND OATS.**—More in market.

**PEAS.**—4s. 9d. per minot, in demand.

**INDIAN CORN.**—4s. 3d. per 56lbs. Not much sale.

**OATMEAL.**—Small sale at 32s. 6d. per 224 lbs.

**BEEF.**—Mess none, Prime Mess 53s. to 53s. 9d. Prime 45s.

**PORK.**—Mess 100s. Prime Mess 80s. Prime 62s. 6d.

**BUTTER.**—Inspected 8½d. for 3rds., 9½d. for 2nds., 10½d for 1st. Uninspected 9d. to 9½d. Grease Butter 6½d.

**CHEESE.**—Arriving in considerable quantities, and selling in parcels at \$8 to \$9 per 100 lbs.

Freights, per *Sarah Sands*, 60s for Ashes. By sailing vessels, for Wheat, 13s 6d; for Flour, 5s 7d; but nearly all vessels are closed.

**EXCHANGE.**—10 per cent. for Bank.

**STOCKS.**—Bank of Montreal, 24 to 25; Bank of B. N. A.—nothing doing. Commercial Bank 15; City Bank 7½ to 8; Bank of U. C. 8; People's ¼ to ½ per cent. All premium, and all dull.

Mining Consols, 80s—dull; Quebec Co. 6s 3d—in demand. Railroad Stocks—nothing doing, and all dull.

**IMPORTED GOODS.**—Sales to a fair extent. Considerable sacrifices at auction in dry goods.

### OSGOODE TEMPERANCE TRACT DEPOT.

Under the management of the Montreal Temperance Society.

A large assortment of TEMPERANCE TRACTS always kept on hand, for sale at 25 cents for 400 pages, and an equal number given gratuitously for distribution.

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