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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. XVIII.]

MONTREAL, MAY 15, 1852.

No. 11

Intoxicating Drinks.

A book has just appeared, which we cordially commend to the attention of our Young Men, entitled, "Elementary Anatomy and Physiology, for Schools and Private Instruction; with Lessons on Diet, Intoxicating Drinks, Tobacco, and Diseases." By William Lovett, Darton and Co. The Work is one of very considerable interest, as being the result of self-instruction in such matters, by a man of a clear and vigorous understanding, who, although he has not received a professional education, has contrived to make himself master of the combined store of professional literature already within reach on the subjects in hand. It is to be noticed also, that the book has been prepared to supply a defect with which Mr. Lovett met in the prosecution of his studies. Notwithstanding the variety and abundance of existing works, he found none adapted to his object—communicating knowledge in the lesson form; and hence he has labored to effect a digest on that principle, presenting to the public, within very limited dimensions, the results of the labors of Jones, Quain, Wilson, South, Elliotson, Southwood, Smith, Andrew and George Coombe, Carpenter, Paris, Thompson, and Magendie. Mr. Lovett, after a long series of lessons, gives four additional dissertations on Diet, Drink, Tobacco, and Diseases. That on drinks, is so interesting and important, that we have great pleasure in setting part of it before our Young Men, by whom it may be read with the utmost advantage; and if they possess only a portion of the philanthropy for which we give them credit, they will lend the Magazine, on every hand, to individuals to whom such instructions may be seasonable and important:

INTOXICATING DRINKS.

The intoxicating principle in all liquors is alcohol; a limpid colorless fluid, of a strong pungent nature, obtained from various substances by the processes of fermentation and distillation.

By fermentation is meant the peculiar change which all vegetable matter undergoes in a state of decay; which in the making of wines, cider, berry, and other fruit liquors, spontaneously takes place, and being checked at a particular point forms the liquor; but in the making of beer, ale, porter, and other grain liquors, the fermentation is artificially produced by the process of brewing.

By distillation is meant the separation of the alcohol contained in fermented vegetable substances, by the agency of heat; with the aid of an apparatus for collecting the alcoholized vapor which arises from them in the process of boiling.

The effects of alcohol on the stomach is first to irritate its mucous lining, and over excite its nerves and secretory vessels, so as to create a morbid appetite for food beyond the wants of the system; causing the bloated and inflamed appearance we see in many persons. If the stimulant is continued, inflammatory patches and ulcerous spots break out in the interior of the stomach, accompanied by a vitiated state of the gastric juice, and a diminished appetite and power of digestion. If the habit is persevered in this is followed by a still more diseased state of the stomach; such as inflammation, dyspeptic spasm, morning vomiting, spitting of blood, and ulcerated states of its interior.

The bowels are not only affected by this inflamed and diseased state of the stomach, but they are otherwise injured; first, by the alcohol weakning the fibres of the pylorus it permits the undigested food to pass out and irritate them; secondly, by its

coagulating and fermenting the food in the stomach it also tends to disorder them; thirdly, by its rendering the bile less alkaline it ceases to be a proper stimulant for promoting the healthy action of the bowels, which leads to a costive habit of body, and that state too frequently to other diseases. It also often brings on (more especially in females), such an irritable state of the intestines, as to produce an almost constant state of diarrhoea.

Diseases of the liver are common and notorious among those who indulge in the use of intoxicating drinks; and more especially among those of sedentary habits, or who work in-doors. The alcoholized blood, being almost immediately conveyed to the liver, tends to inflammatory disease, in consequence of the excess of carbon to be removed, as well as from the acrid nature of the alcohol.

The liver thus constantly over-gorged with venous blood, and inflamed by over-exertion, becomes at last soft and flaccid in its texture, and weak and torpid in its functions. The diseases sometimes causing it to expand to double its size, with a fatty degenerate kind of matter deposited between its lobes, and at other times causing it to waste away considerably below its usual dimensions.

A peculiar disease of this organ, in which it becomes granular, or full of small brown tubercles, while its surface is covered with small hard prominences, is called, the "hobnailed" or "gin-drinker's liver;" from its being so common among drunkards.

In hot weather, and in hot countries, all these diseases are aggravated; by reason of the atmosphere being so rarified that the same volume of air does not contain the same quantity of oxygen to burn off the excess of carbon which intoxicating drink occasions.

The kidneys, being like the liver depurating organs, are subject to similar inflammatory and degenerating diseases, from the use of intoxicating drinks; such as enlargement and change of structure, granular deposit, and general derangement. From their impaired functions, as well as from mineral and acid substances combined in different drinks, serious diseases of another description arise, such as gravelly deposits and stony concretions in the bladder.—diseases exceedingly dangerous, and accompanied with pain of the most intense nature. These last diseases are common among wine and porter drinkers.

Diseases of the lungs, both acute and chronic, are also prevalent among those who indulge in intoxicating drinks. Consumptive disease is induced by a vitiated state and obstructed circulation of the blood; such as is produced by strong drinks. An inflammatory state of the lungs is frequently occasioned by the acrid nature of the blood, and the fumes of the drink, irritating the delicate lining of the air vesicles and bronchial tubes; rendering the whole organs highly susceptible of changes of temperature, and consequent disease. And nervous affection, and diminished action of the lungs are produced by the pernicious effect of alcohol on the nerves of respiration.

The heart and blood-vessels are also liable to disease from the use of those drinks. The irregular circulation caused by the alcohol, and its effects on their interior producing frequent inflammation tends to weaken the elasticity of the arteries, and to ossify the valves of the heart; giving rise to palpitations, aneurisms, and other maladies.

The secretory glands, nerves, and vessels of the skin, have their functions also impaired by alcohol, which prevents noxious

matter from escaping, and renders the skin more susceptible of cold; than producing eruptive and cutaneous disorders, the evidences of which are frequently seen in the blotched face and pimpled red nose of the sot.

The brain, however, the most important of all the organs of the body, is most seriously affected by intoxicating drink; its indulgence not only tending to undermine the strongest constitution, but to destroy, mentally and morally, the most highly gifted of mankind.

The immediate effect of alcohol on the brain is to excite the passions into activity, and weaken the power of self-control; while every subsequent indulgence gives the morbid craving for drink a gradual ascendancy till it has acquired a mastery, and too often prostrated the nobler powers of the man below the level of the brute.

Alcohol being conveyed to the brain, in the current of the blood, the character of which it alters by its poisonous nature, causes the serous, or watery, portion to penetrate the sides of the vessels into the surrounding tissues. This, combined with alcohol, operating on the delicate membranes, vessels, and medullary matter of the brain, irritates, hardens, and injures them; and eventually destroys their functions. Moreover, as every operation of the brain is accompanied by waste, it needs pure blood to nourish and repair it, instead of the poisonous fluid described; which pure blood not being afforded, the brain consequently suffers. Hence by these joint effects the brain is gradually impaired; and imbecility, insanity, delirium tremens, and other mental diseases induced. Upwards of one-seventh of the lunatics in the asylums of the United Kingdom alone are proved to be the victims of intoxicating drink; and, from a recent American report on idiocy, one-half of these unfortunate beings have been proved to be the children of drunken parents.

Seeing, then, that the use of intoxicating drink tends to inflame, corrupt, and disease the whole bodily structure,—that every moderate indulgence of it serves to create a morbid appetite in its favor, and step by step to weaken the power of self-control,—that the strong and the weak have equally become its victims,—that it forms the prolific source of most of the diseases that afflict us,—that half of the crimes committed can be traced to the love of drink,—that it dries up, or poisons the fount of education,—that it saps, the mental and moral stamina of our people, and forms the great barrier to all social and political progress,—perceiving all this, are we not morally bound, not only to avoid the temptation ourselves, but by precept and example to dissuade others against so insidious an enemy.

But we are told, by the interested and the unreflecting, that drink will the better help us to perform labor, sustain fatigue, endure cold, and help us to withstand the world's hardships and man's oppression!—assertions having no foundation in fact, and disproved by abundant evidence.

That it cannot give us strength to labor is proved by the fact, that alcohol does not only not contain any element that can be converted into blood, but that it always injures the blood's nutritious properties.

That so far from helping us to endure fatigue, the poisonous effect of alcohol in the blood prevents the nourishment of the muscle; while its stimulating effect on the brain leaves the body in a state of greater depression.

That instead of drink keeping out cold, it lowers respiration, and consequently prevents the usual supply of oxygen, the great essential for keeping up animal heat; thus it rather diminishes the power of resisting cold, and for that reason is frequently eschewed in frozen regions.

That a sound mind, a healthy constitution, a comfortable home, and an earnest resolution to perform our mission bravely, are great essentials for enabling us to withstand the hardships, difficulties, and oppressions we may meet with in our journey through life; poor and paltry substitutes for which are found in intoxicating drink, and in the cheerless misery of the drunkard's home.

ABUSE.—Plutarch, in his admirable biographies, tells us that Cato the Censor, being scurrilously treated by a fellow who led a licentious and dissolute life, said to him quietly, "A contest between thee and me is very unequal; for thou canst bear ill language with ease, and return it with pleasure; but for my part, 'tis unusual for me to hear it, and disagreeable to speak it."

Terrible and True.

Another victim has been sacrificed upon the reeking altars of Bacchus;—in our city a few days since, a man died of *delirium tremens*. Who can say that he was not directly murdered with rum and by the rum seller? Is any degree of sophistry able to hide this fact? It is not; the awful truth will not be blotted out. He was murdered, as certainly as if he had been stabbed to the heart by a more pardonable and (to our mind) less infamous assassin. And now shall we be overmerciful to the being who furnished the draught which sent him into eternity—who placed the poisoned chalice to his lips and bid him "drink and be merry," when he knew that within that sparkling cup a deadly serpent lay coiled—when he knew that it would work his ruin, and that it might thrust him, as it has, into a premature and dishonored grave? Shall it be said that it is unjust, unrighteous, or impolitic, that, under the law, we should seize and destroy the instrument of this murder? Awful indeed must have been the end of that victim; instead of the presence of bright-winged angels to smoothe the pillow of death, and gently waft the spirit from this darksome sphere to a brighter and happier world—instead of these, which attend the good man when he enters the silent-land, fiends, grim and horrible, haunted his pillow—fitter companions for the man who dealt out the spirit of evil which begot them; his diseased imagination transformed friends into demons; reason had forsaken her throne, and he died a maniac—"died as the fool dieth"—"died and made no sign; and his spirit winged its way—God alone knows whither! He was murdered directly; but is his the only blood which crieth from the ground?" What an awful emphatic "No!" responds. His end came speedily, but hundreds are being poisoned as surely, though more slowly; his vitals were sooner struck, but others are exposed to as certain death. Wherever the intoxicating cup lingers—there is death. From the first glass to the last, it is a system of murder. None can deny it. But this is not the greatest evil it inflicts. The murder of the drinker is but a drop in the black flood that emanates from the accursed traffic. It destroys domestic felicity; it robs its victim of reason, character, property, friends, and happiness, before the fatal blow is struck; it clothes his family in rags and wretchedness—robs them, too, of all the joys of life—makes his wife more than a widow, his children worse than orphans; it begets vice, pauperism and misery, and spreads evils untold broadcast through the land. No pen can describe, no pencil can sketch all its dark deeds; their name is legion. And yet we are told of a "too stringent law!" We may destroy the implements of the gambler and the counterfeiter—the infected cargo—the teams of the trespasser upon our public lands—but we must not meddle with this "property!" The law which destroys this, we are told, is an "ill digested outrage." This monster must be cherished and perpetuated. It is the abuse, they say, not the use, which causes all these evils. What folly! The whole history of alcohol stamps it as a perpetual plague spot upon all that it dears. No man can point to the good purposes it has ever served, which shall be sufficient to atone for the evils it produces in one family, where the husband and father is under its infernal spell. And men talk of using it as a medicine; they do use it—Temperance men cling to it for this purpose. Tell them that it is a poison, and they answer, "so is calomel—so are many substances to be found in the materia medica." What of that? Have these wrought any of the moral, social or political evils, which rum has wrought? Granting that it is useful in medicine, are not its awful effects otherwise enough to warrant its banishment from society—its utter annihilation. It is not indispensable, and so long as it finds a place in the sick room, so long there will be drunkards, so long will that most terrific of diseases, delirium tremens, claim its victims; so long will its endless train of misery and moral and physical death be seen.

But we are getting ahead of the times. Let the law be enforced as it is—and we will endeavor to be content. It is inconsistent to harbor for medical purposes, the very agency we war against; it is morally inconsistent and inexcusable; and the law which provides for it is not perfect. But it is said that men are not yet prepared to do without it. Heaven grant that they may soon wash their hands of this shame. Meanwhile let the law be cherished, and judiciously but rigidly enforced. No man with a spark of principle can guiltlessly oppose it. If, with all the dark deeds of rum before him, he can oppose its legal destruction, he must be less than man, and more than demon.—This is strong

language; but it is true. It may be fanatical, but give us this fanaticism in preference to that of those who cling to the evil-working monster alcohol.

"Tell us we hate the bowl!

Hate is a feeble word,—

We LOATHE—ABHOR—our very soul

With strong disgust is stirred,

Where'er we see, or hear, or tell

Of the dark beverage of hell!"

—Fountain and Journal.

Wine Drinking.

(From the R. I. Temperance Advocate.)

Is it a custom here?

Aye marry is it:

But to my mind, though I'm native here,

And to the manner born, it is a custom

More honored in the breach than the observance.

HAMLET.

There is perhaps no class of people who talk more about moral suasion than our fashionable wine drinkers; it appears that they expect the drinking customs of society to be entirely extirpated, through the potent influence of moral suasion and temperance wine. The friends of temperance find no greater counteracting influence against their work, than the example of these same fashionable, temperate wine drinkers; our most degraded drunkards appeal to the example of men of the so-called higher classes, some of them holding high official stations, as an excuse for continuing their degrading practices. If these people, while talking about moral suasion, would but remember that their own moral influence is all on the wrong side at present, and leave their wine-drinking habits, and practice the principles which they preach to us, perhaps then the necessity for a stringent law would be less than at present. And then, perhaps, if some of them should be called upon to make speeches in our Legislature, they would not have to inform us in the same speech, that they had known in London the distinguished philosopher and jurist, Jeremy Bentham, and that they had also occupied the high and exalted office of wine taster. But when they come to tell us what great things had been done by moral suasion, they could also tell us that they practiced what they preached. We would recommend that if a new and revised edition of the *great speech* should be called for, that this effusion of Haviz, the favorite poet of the Persians, be inserted; he frequently made the praise of wine the subject of his poetical effusions. His predilection for this liquor may be seen from the following verses:

"I am neither a judge, nor a priest, nor a censor, nor a lawyer; why should I forbid the use of wine?"

"That poignant liquor, which the zealot calls the mother of sins, is pleasanter and sweeter to me, than the kisses of a maiden."

"Give me wine: wine that shall subdue the strongest, that I may for a time forget the cares and troubles of the world."

"The roses have come, nor can anything afford so much pleasure as a goblet of wine."

"The enjoyments of life are vain; bring wine, for the trappings of the world are perishable."

If we must have praises of wine, let us have things by their right names; let us hear no more of *temperance wine*, but rather hear of it as that which, although it "stirreth itself aright in the cup," yet at last it biteth like a serpent and stingeth like an adder.

Were wine of a different character from any other, or every other intoxicating drink, then we might use it, for it would be deprived of its noxious qualities; but now so far from its being thus, "all experience" shows that its use increases the appetite for it, and the man who takes his glass of wine to-day, will require a larger quantity to-morrow. More than seventy years ago, Dr. Johnson was asked, "Why don't you take wine?" He answered, "For the most important of all reasons: I can't take it."

So true is this fact that even ancient history will bear us out in the statement; for even in wine-drinking countries, something like the "Maine Law" had to be resorted to for the suppression of intemperance. We are told that Lycurgus, king of Thrace, alarmed at the intemperance which existed among his people, commanded all the vines in the kingdom to be totally ex-

tirpated. Also that about the year 704, a like measure was enforced by Terbaldu, a Bulgarian prince. The Avares, whom he had conquered, by their own confession, had been ruined by intemperance. Their Magistrates had neglected to exercise a due authority to prevent this evil. On arriving at his own kingdom, Terbaldu, as a certain preventative of drunkenness, issued a command to extirpate all the vines. We will give one instance from English history, as to the result of wine drinking. The marriage of Henry II. with a French princess, who possessed extensive vineyards in the south of France, contributed not a little to the increase of the commerce in wine. In the reign of King John, it had become so important, as to cause the appointment of officers in every town, to regulate the prices of wine, and other matters connected with their sale. Hoveden, the historian of those times, remarks, that "by this means, the land was filled with drink and drunkards."

We desire every wine drinker to ponder these facts, and cast about himself, and see what has been the result of wine drinking within the circle of his immediate acquaintance, and reflect on what must be his influence on those around him. We then hope he will take the stand of the late Dr. Channing, who said to a friend, that he had entirely given up the use of wine as a beverage, and at that time only used wine in his medicine, in accordance with the prescription from his physician; but if his friends thought it proper, he was willing to relinquish the use of it in this way also.

Moral Influence.

LOOK ON THIS PICTURE AND ON THAT.

It would seem to be supererogation to discuss the abstract proposition,—that example is a powerful lever by which the interests of individuals and the morals of society may be influenced to a degree incalculable by any powers of arithmetic. Like a stone thrown into a lake, which agitates the water to its margin, a good or bad deed diffuses itself over the whole mass of society, and acts which seem to be confined, at the instant of their performance, to the immediate performers, are frequently found to have had a most important influence upon the character and fortunes of others, remotely separated from them by station, time or space. It would be interesting to trace the influences of particular acts through the different veins and arteries, so to speak, of the social circle. We have several in our mind's eye at this moment, which, if we were at liberty to describe them, with all the minutiae of person, time and circumstance, would not only throw a good deal of light on the working of the Temperance Reformation, but would even cause some astonishment to the parties who would figure in the relation. A certain person was made acquainted a few days since with the particulars of the reform of an individual of some note in this community at the present day, traceable to an incident in his own life, which occurred seven or eight years ago. It is not improbable that that incident may be felt, though unseen and unacknowledged, to the remotest bounds of time. What a stupendous thought! How calculated to repress evil thoughts and longings, and to stimulate to righteousness and charity! The circumstance related is only one out of thousands that have happened in our midst. Every man has an influence whatever be his circumstances; whether he occupies an exalted station or herds with the lowest of his kind; whether gifted with the rarest talents, or possessed of the humblest intellect; whether endowed with an abundance of this world's goods, or dependent upon charity for the means of livelihood. Some possess a far greater share of it than others, and their responsibility is no doubt co-extensive with its magnitude and their opportunities of exercising it for the good of their fellow men. Of all classes, perhaps none possess a larger share of this influence than the Minister of the Church of Christ. Whether they exert it as they might do, in furtherance of the Temperance Reform, or whether those of them who do not, are remiss in the discharge of their duties, is not our present object to enquire, though we may observe, *en passant*, that if the clerical advocates of our principles are *right*—and there are many learned as well as pious men among them—their non-abstaining brethren must be wrong. We merely purpose to hold up to the reader's view two pictures, in order that he may determine for himself in which of them he would prefer to have himself delineated as a chief actor. The first we have from the mouth of the narrator the Rev. Dr. C. of the Episcopal church in Nova Scotia—and we give it as nearly as possi-

ble in his own words. "The way I came to join your Order" (the Sons of Temperance) said he "was on this wise;—my sexton, who is a worthy man in other respects, and faithful to his duties, was nevertheless unfortunately addicted to liquor, and occasionally drank to excess. Having acquaintances among the Sons of Temperance, he was frequently solicited to join the Order, but without avail, his answer being invariably, 'my minister drinks, and why may not I.' What's fit for him is fit for me. It will be time enough for me to join your Society when he does. This reply coming to my ears, after a while, caused me to reflect, and although I had hitherto given no ear to the claims of the Society, I thought to myself—If I can be instrumental in saving one human soul from perdition by my example, I am under obligation to do it. With this impression I forthwith, without stating my reasons for so doing, joined your Order. The next week my Sexton sought admittance, and regularly as the weekly meetings come round, he occupies his place on the benches of the Division-room. He is a firm unflinching Teetotaler."

"An agreeable picture to look upon," we think we hear you exclaim, reader; now look at the other.

There is a certain place not a thousand miles from any given point in New Brunswick, where there is a Division of the Sons who are laboring with all diligence for the enlargement of their fraternal circle, and notwithstanding that they have wrought a good work in their neighborhood and been the means, under Providence, of restoring many lost ones to their friends and society, they have yet to contend against the prejudices of an influential few, including the Rector of the Parish. Among others whom they endeavored to win from the path of folly, was a young man of promise who had begun to tread the downward course. After a good deal of persuasion, he had made up his mind to forsake the wine cup and take refuge from the snares that beset him, among the brotherhood of Temperance men, when meeting with the aforesaid Rector, the latter dissuaded him from so foolish a step. Within a week afterwards, he was taken up from the gutter, in a state of beastly intoxication! Now, dear reader, whoever you may be, answer to your conscience this day—whose position of these two Clergymen, would you rather occupy in the day of judgment—were they to be judged for the advice and example thus given to their fellow-men? They are types of the two great parties that divide the civilized world at the present day. Reflect that though you may not take any active part on either side, by giving advice or otherwise, your influence cannot be neutral;—it must belong to one or the other. You either stand in the way of the great Temperance Reform, or else you are its friend and advocate. Choose you now, if you have not done so already, whether you will be with us or against us,—whether you will help forward the work of emancipation, or stand in the way of improvement—a stumbling block to your weaker neighbors.—*N. B. Temperance Telegraph.*

The Drunkard a Waster.

Oh, what a wasteful man is the drunkard! Such a one will, frequently, in one evening, spend as much on intoxicating liquors as would supply his whole family with bread for a day, or perhaps for a week; and if they have no other source of supply to depend on than his earnings, to what wretchedness are they exposed by his wicked self-indulgence! Charitable persons who willingly deny themselves lawful indulgences that they may relieve the distresses of the poor, often meet with cases of extreme distress in families, occasioned by this very sort of misconduct; and it is next to impossible to afford such families any efficient relief, unless the guilty cause of the suffering be turned from the error of its way. Apart from the positive and palpable sins of intemperance, as a mere matter of waste its effects are fruitful. Look into your neighbor's house; the walls are nearly bare, there is scarcely any furniture, little or no fire; there are perhaps a number of children scantily fed and almost destitute of clothing; and the mother a living picture of want and woe. Time was when that dwelling was well furnished with articles for use and convenience; and the appearance of the inhabitants was that of health, comfort, and content. What has wrought this change? The husband and father, who was then sober, has become a drunkard. He cares less than he did formerly; what he earns is wasted in base intoxication; and his family are barely kept from starvation by parting with one after another of the little comforts and decencies by which they were formerly surrounded.

Mark that other dwelling. A few years since it presented a desolate and poverty-stricken appearance. But now how different! Observe the neat furniture, the comfortable bedding, the sufficient provision of food, the decent clothing of the family, What has caused this change for the better? How are these people so enriched? The man, who was intemperate, has abandoned his vicious habits. He is sober and industrious; and the money that used to be squandered in wilful waste, is now prudently applied to its proper uses, and has furnished the family with these various comforts. Never let it be forgotten, then, that intemperance is wasteful as well as wicked; and that, according to the homely saying, "It takes more to maintain one vice than to feed two children." "The drunkard and the glutton shall come to poverty." Prov. xxiii. 21.

Temperance Convention in New Haven, Conn.

There was a Mass Convention of the friends of the Maine Law, in New Haven, on Wednesday week. The attendance is represented to have been large, consisting of delegates from all parts of the State. The meeting endorsed the general principles of the Maine Law in the strongest and fullest manner, as what was needed in Connecticut, and what they "must labor, pray and vote for," not being content "with anything less stringent in its provisions." Numerous speakers addressed the Convention, among which were P. T. Barnum and Dr. Jewett.

It was expected by many, that this Convention would nominate a Temperance ticket for State officers; but the Whig and Free Soil candidates responded so satisfactorily to the inquiry whether they would favor the Maine Law, if elected, that the Convention decided to throw their influence for one or the other of these parties, as each temperance man might individually prefer. Barnum made some good hits. He is thus reported in the *Tribune*:

"Some," said Mr. B., "denounce this movement as a Whig trick, others as a Loco trick, and still others as a Free Soil trick. At all events, it's a good trick, a trump trick, and one that will take all the other tricks on election day. There are men, too, who denounce it as a humbug. They know it's a humbug, else Barnum would not be mixed up with it. If I am a humbug," said Mr. B., "I'm too old a trapper to be humbugged by humbug and treachery. Besides, these gentlemen ought to remember that my humbugs generally succeed."

The Defenders of our Country.

We thank a Military friend for the following; it speaks for itself:—"A Madras Government paper has been publishing a series of statistical tables of the health of the European and Native troops of that Presidency, from 1842 to 1849 inclusive, together with returns showing the influence of intemperance on sickness, mortality, and crime, and the comparative ratio of punishment awarded to the teetotalers, the temperate, and the intemperate men of the European force. These documents exhibit a decided improvement in the general health of the men, both European and Native. The returns of the relative state of intemperance in the former show that there were, in 1849, 450 teetotalers, 4318 temperate, and 942 intemperate soldiers, in the Fifteenth Hussars, Twenty-fifth, Fifty-first, Eighty-fourth, and Ninety-fourth Foot. Of these, 589 teetotalers, 6114 temperate, and 2024 intemperate men were admitted to hospital; of the first five died, of the temperate one hundred, and of the intemperate fifty two. On this a Bombay editor remarks:—"Thus, though the intemperate only number a trifle over double the teetotalers, they had nearly four times as many sick, and upwards of eight times as many deaths, during the year! While the temperate numbering above ten times as many as the water-drinkers, had exactly twenty deaths to their one, or, in other words, two moderate drinkers died for every teetotaler. This is glorious news for the disciples of Father Mathew, and shows the great importance of encouraging the establishment of teetotal societies in every European corps in India." The return of the number of punishments awarded in 1819, in the Royal Regiments, shows that 159 teetotalers, 3689 temperate, and 2498 intemperate were punished. The number of courts martial during the year were—on teetotalers, none; temperate, 143; intemperate 289.

Counterfeit Liquors.

Some surprise has been experienced at that section of the Maine Law which sets aside Custom House certificates of imported liquors. This section, however, will be seen to be right, when the reader shall have perused the following extract from a pamphlet entitled "Exposition of prevalent Imposition and Adulations practiced by unprincipled dealers in Wine and Liquors, respectfully addressed to the Physicians, Apothecaries, and Hotel keepers of the United States: by Adolpho Wolf, Importer, New York."—[Exchange

It is perfectly well-known that the purchase of old brandy, wine, Holland gin and Scotch whisky casks, particularly of the choice brands, with the Custom House certificate belonging to them, for substituting spurious liquors in them, for sale as those which they originally contained, is a regular trade in New York and other seaports, notwithstanding a law of Congress expressly designed to meet this source of imposition by appropriate penalties. Indeed, considerable fortunes have been made by this practice. Empty casks with the brand of "A. Seignette," "P. H. Goodard," "Otard, Dupuy & Co.," and other eminent manufacturers of fine Rochelle and Cognac brandies, are often largely bought at prices varying from six to ten dollars each for this purpose, and are watched and booked from place to place until they are obtained. Nor is this all; the French willow twigs that are wound round the hoops of these casks are actually imported for the manufacturer of the same peculiar appearance; and not only the manufacturers, but the Custom House brand and that of the importer are all daringly counterfeited to accomplish the same object. It is but a short time since the agent of "A. Seignette," in this city, emphatically notified some of the dealers in this part of the country of his intention to prosecute them for these frauds and forgeries, unless they were promptly relinquished; but with what effect is easily imagined.

Sprinklings for Thought, Ideal and Actual.

THE RUM-SELLER'S VICTIM.—A young husband who had been brought, by social drinking, to street drunkenness, resolved, in a sober hour, to rescue himself. With this design he went on a long voyage; and having been prevented during the whole time from obtaining liquor, he hoped that he had conquered the appetite. But on his return his companions purposely beset him with temptation, and he fell. Again he sought reform, and allowed himself to be confined for months in a retreat for inebriates. Again he thought he had gained the victory, and again wicked men plotted and secured his downfall. He then sought and obtained confinement in the county jail; but no sooner was he released, than the arts of the rum-seller ensured him. At each succeeding fall, his suffering wife became more disconsolate. Almost in the agony of despair, she went to the haunts where her husband was finding his destruction, and pleaded with the retailers of liquor to spare him and his children and herself. Once she met him in the place of ruin, and in his presence told the tale of her anguish, and begged the shopkeeper to take pity on them. The hardened man was unmoved. At other establishments her plea was slighted or ridiculed. The husband again and again made an effort to reform. But he was watched and followed by his destroyers, and overcome by them, until at length he was weary of life. In an affecting conversation with his family, he confessed with tears his degradation and misery, warned his children not to follow in his steps, and stealing away, put an end to his life!

TOBACCO.—It is estimated that the tobacco consumed in Great Britain and this country, costs annually \$93,000,000. A huge sum to "end in smoke!"

TEMPERANCE.—A father of six sons laughed to scorn the great principle of total abstinence—his six sons all became drunkards, and five of them died drunkards!

VALUE OF AN ORCHARD.—Every farmer or mechanic who owns an acre of land should supply it with fruit-trees. The fruit would always bring a good price in the market, and, when perfectly ripe, is very wholesome for children. In 1835, a farmer had an acre of pasture-land, worth about \$15 or \$20. He removed the large rocks with which it was covered, and set out thirty-six apple-trees, which flourished exceedingly well, and have since well paid him for his trouble. The land is now worth about \$200. He recommends as a wash for trees, a pound of potash to a pailful of water.

The same individual states, that a few years ago he had an old orchard of four or five acres, which had not been ploughed for

thirty years, which his neighbors said was worthless. He ploughed it, manured it well, and took off a good crop of oats. He pursued the same course the two following years. The third year he had a crop of oats, cut before ripe for fodder, and two hundred and eighty barrels of apples. Previous to ploughing he did not get more than eight barrels a year.

HOW TO LIVE LONG.—A venerable minister, who has passed some sixty-five years in the same place, being asked what was the secret of long life, replied, "Rise early, live temperately, work hard, and keep cheerful!" Another person, who lived to the great age of 110 years, said, in reply to the inquiry, "How he lived so long?" "I have always been kind and obliging; have never quarrelled with any one; have eaten and drunk only to satisfy hunger and thirst, and have never been idle."

THE WIDOW'S GIFT.—There was a widowed mother, whose daughter (her only daughter) was about to leave her for the married life; but God had otherwise decreed: the young woman fell into a rapid consumption. Some time after, her mother brought to her minister the sum of twenty pounds, saying, "This I had appointed for my daughter's dowry; but God has taken her to the marriage supper of the Lamb; he has my daughter, let him have her dowry also!"

TRUE.—The martyrs to *vices* far exceed the martyrs to *virtues* both in endurance and in number. So blinded are we to our passions, that we suffer more to insure perdition than salvation. Religion does not forbid the rational enjoyments of life, as sterility or avarice forbids them. She does not require such sacrifices of ease, as ambition; or such renunciation of quiet as pride. She does not murder sleep, like dissipation; or health like intemperance; or scatter wealth, like extravagance or gambling. She does not embitter life, like discord; or shorten it, like duelling; or harrow it, like revenge. She does not impose more vigilance, than suspicion; more anxiety, than selfishness; or half as many mortifications, as vanity!

THE TWO HEARS.—"I see in this world" said Rev. John Newton, "two hears—one of human happiness and one of misery: now, if I can take but the smallest bit from the second hear, and add it to the first, I carry a point. If, as I go home, a child has dropped a half penny, and if, by giving it another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as this."

A DEED OF BLOOD.—Worcester, March 10.—Brigham Knapp, a wealthy farmer living in Sutton, was yesterday found dead at his residence, with his throat cut, his arm severely gashed, and the premises giving evidences of a severe struggle. A coroner's jury read a verdict of suicide which is not altogether satisfactory to the public. Mr. Knapp was a single man, about forty years of age, of intemperate habits, and lived alone.

CAUSE OF CRIME.—Judge Parsons, in a late charge to the Grand Jury, says:—"Probaulis is one vast grocery, and no one who will sit with me in this criminal court for two months, and hear the recitals of crime arising from the excessive use of ardent spirits, will doubt it. No man who will walk about and examine the captivating blandishments which are placed in hundreds of places, in fashionable saloons even down to the lowest shop, and see the hundreds and thousands that throng them, will question the correctness of my statement, or fail to find abundant cause for the increase of crime."

TEMPERANCE IN ENGLAND.—Horace Greely, who is now in Europe, in one of his letters to the *Tribune*, writes of the Temperance cause in England, as follows:—"I think there is not more absolute drunkenness here than in our American Cities, but the habit of drinking for drink's sake, is all but universal. The aristocracy drink almost to a man; so alas! do the women! There is less of ardent spirits imbibed than with us; but wines are much cheaper and in very general use among the well off; while the consumption of ale, beer, porter, &c., (mainly by the poor) is enormous."

WOOLEN MANUFACTURES.—A capital of \$280,000 is invested in woolen manufactures in the United States, which employ 39,152 hands; nearly 71,000,000 pounds of wool are annually consumed, and the value of the entire product is \$13,200,000. The amount of capital is about one third of that employed in cotton manufacture, and the value of the product over two-thirds of the value of the cotton product.

He who knows how to govern well a large family, may govern a kingdom. This may appear paradoxical, but assuredly it is by means of the same spirit of order, wisdom and firmness that we govern a hundred persons or a hundred thousand.

Education.

Responsibility Resting upon the Instructors of Youth.

There are certain moral duties binding upon mankind, which, if faithfully performed, will tend greatly to ameliorate their condition; but if neglected, will bring upon them misery, crime, degradation, and moral blindness.

Among the many obligations which are binding upon mankind, there is perhaps none of greater moment than the proper training and educating of the youth; a duty which, if performed in accordance with the teachings of the world's great moral chart, will prove an eternal benefit, not only to its objects, but also to its subjects.

Parents, teachers, and guardians, who neglect to perform this duty, incur the displeasure of their Creator for not performing what He has placed within their power to perform towards those whom He has placed under their care.

It is an erroneous idea which has gone abroad among mankind, and finds very many advocates, that it is not necessary to instil into the youthful mind the principles of Christian morality, but merely give it the advantages of a good mental education, which will be sufficient to protect it from the vices and entanglements which it may encounter whilst making the voyage of life.

Those who think they have performed their full duty towards those placed under their care by thus educating them, send them forth into the world but feebly prepared to encounter the adversities which will assail them from without, and to resist those temptations which arise from their own depraved natures.

We do not wish to be understood that mental culture is not a necessary requisite for the youth; we consider it one of the most powerful incentives to virtue; but when left alone to perform the arduous task of conducting an immortal mind through the treacheries of a sin-stricken world, and preparing it for a state of happiness in the future, it proves inadequate for the task; and its dependent is, in the hour of trial and temptation, plunged into misery and despair.—What a most salutary proof of the truthfulness of this assertion has been presented to our view in the case of the late Prof. Webster, a man eminent for his mental acquirements; well versed in the sciences of this enlightened age; acquainted with many of the laws which govern education:—but alas! with all his learning, he was not able to govern himself. His friends and instructors neglected to present to his view the deceit and corruption of the human heart, and the necessity of a correct moral principle to guard against dangers which are ever in readiness to entangle the youth; and, as the result of this neglect, we behold him when a slight provocation is presented, deal the fatal blow which prostrates his companion, his neighbor, and his friend, a lifeless corpse at his feet; and places his name on the list of murderers.

If those, who have youth under their care, could for one moment have presented before their view the wretchedness, misery, and remorse of conscience that is produced by a non-performance of their duty, they would put forth all the effort in their power to hinder

“All lewdness and indecent speech
The apartment of the tender youth to reach.”

Society is so corrupt that it requires every barrier, both mental and moral, to preserve the young from ruin; and youth is the time to make proper impressions, whilst it is unbiassed and open to receive good or bad impressions.

How easily is the rivulet turned out of its course; but, as it advances, it receives new accessions until it becomes a mighty river, setting all human opposition at defiance. So with the mind, while in minority: it is easily turned into the proper channel, but, if neglected, it becomes more and more boisterous and rapid in the road to ruin, until finally it is launched upon the ocean of vice and passion, beyond all hope of recovery.—*N. Y. Reformer.*

Poetry.

A Word of Encouragement.

BY A DAUGHTER OF ENGLAND, WATERLOO.

Right nobly now have ye resolved;
Courage, my friends—well done:
Oh! do not waver—look not back—
End as you have begun.

The spirit-fiend is conquered now;
He has lost the mastery:
The prison-bonds are burst at last,
And the captive is set free.

Onward! a battle must be fought;
But seek for strength on high;
Then boldly go and face your foes,
For all you may defy.

Onward! there is a race to run;
Press on with steady force!
Keep your eye fixed upon the end,
And swerve not from the course.

Oh! many an eye is watching
To triumph in your fall;
And many a voice is asking,
That you may conquer all.

The hosts of darkness jealously
Are leaving you to sin;
Unfallen spirits hover round,
And bid you war and win.

And God, Himself, in heaven above,
Is bending from His throne,
Watching your course with anxious love,
And bidding you “press on.”

To the Inebriate.

BY A DAUGHTER OF ENGLAND, WATERLOO.

Stand, mortal stand!
Thou art on an evil way,
Bowed beneath a darkened sway,
Led by passions wild astray,
To the spirit fiend a prey.
Stand, mortal stand!

Turn, mortal turn!
Cast the hateful fetters free,
Make the spirit fear and flee;
Keep the high ascendancy;
God's blessings on thy efforts be.
Turn, mortal turn!

On, mortal on!
Thou hast pleasures to begin;
Motives high to conquer sin;
The strength of God to aid within;
Hell to shun, and heaven to win.
On, mortal on!

Use of Time.

It seems that life is all a void,
If 'tis on selfish thoughts employed;
That length of days is not a good,
Unless their use be understood;
While of good deeds one year engage,
That may be longer than an age;
But if a year in trifles go,
Perhaps you'd spend a thousand so.
Time cannot stay to make us wise—
We must improve it as it flies.

THE TEMPERANCE TRIUMPH.

Allegretto.

Words by Rev. H. V. Dexter.

1. Hark, the temp'rance song is sound-ing, Swells the peal-ing note a-long, Eve-ry heart with plea-sure bound-ing,
Hark, the temp' - rance song is sound - ing, Swells the peal - ing

O'er us wave the temp' - rance ban - ner, Gai - ly float - ing
O'er us wave the temp'rance ban-ner, Gai-ly float-ing on the air, While we shout in loud ho - san - nas,

Hear from dis-tant lands a-scend-ing God res-pon-sive notes of joy, Hear in migh-ty cho-rus blend-ing
Hear from dis - tant lands as - cend - ing Glad re - spon - sive

Echo's now the joy-ful song, See, see, see, our vet'ran host re - turn - ing, Vic-tors from the
note a - long.

on the air.
Lord our vic - to - ry de-clare, Hear, hear, hear, the note of tri-umph swell - ing, O - ver land and

Earth her ransom'd pow'rs employ, Raise, raise, raise, to God our joy - ful voi - ces, To his name our
notes of joy.

spoils of rum, All the fa - - tal ty-rant spurn-ing now in crowded ranks we come.

o - ver sea, Joy - ful hearts and voices tell-ing, From in - temp'rance we are free.

off' - rings be, Heav'n a - bove with earth re - joic - es, From in - temp'rance we are free.

Canada Temperance Advocate.

MONTREAL, MAY 15, 1852.

Why and Because.

Every effect must have a cause, says the philosopher. If the effect contemplated be evil, the cause cannot be other than evil: A bad tree bringeth forth bad fruit. But it does seem strange sometimes, that apparently very intelligent persons cannot discern the relation of cause and effect, and even suppose that certain effects can be removed without removing the causes. The inconsistency and blindness to which we refer has been remarkably exhibited by certain editors, in various places, where and when the necessity of an anti-liquor law has been considered and discussed. Already we have had bad specimens of bad argument and false logic in Canada; quite enough to satisfy us that, when the subject shall come before our Legislature, there will be found arrayed against us some of our ablest political journalists and commercial advertisers. There are, however, but few persons who uphold the traffic as morally honest. It cannot be justified. Drunkenness is detested, and it is seen to be connected with the protected traffic. That is, we believe it is so seen, except by those who are some way or other worshippers at the shrine of Bacchus. We do not impute motives to our enemies; yet there are some things so plainly palpable to the senses, so perfectly transparent, that it is hardly possible to form an erroneous judgment concerning them. Advertising patronage does not always sway editors. In Canada there are several known and pledged abstainers connected with the press who advertise liquors. Some of them have written well in defence of the Maine Law. But, in other cases, it is pretty clear that both appetite and interest have presided over the desk when fulminations against teetotallers have been incited. It will be the duty of those who, in Canada, are in editorial charge of the *bona fide* temperance papers, to exercise great patience and forbearance during the coming struggle for Canadian freedom. We have admired very much the temper of our friend, the *Temperance Telegraph*, of New Brunswick. He has had some provocation, but calmly progressed toward the accomplishment of the fact, the passage of the Maine Law for that fair portion of her Majesty's British American possessions. We could not help noticing the course of the *St. John Morning Times*. Snarling at the *Telegraph* in one column, misrepresenting the proposed liquor law in another, and on three sides of the sheet advertising all sorts of drunkards' drink. Yet the folly and absurdity of opposing direct and prohibitory legislation was never more clearly demonstrated than in the very paper to which we have referred, and all in one number. *The Police Intelligence*, for the city of St. John, stands recorded in due form just in the centre, between editorial deprecation and brandy advertising. Here is given nearly the whole police proceedings for three consecutive days. We quote the paragraph, only wishing it again to be noted that the *clairvoyant* editor is an enemy to the Maine Law:—

Wednesday, March 17.

[Before W. O. Smith, Esq.] Daniel Barrett, for getting drunk, having been given in charge by Thomas Griffin, for beating him, was fined, on confession, 5s.

Robert Cameron, found lying drunk on public streets on previous night, was fined 10s.

Patrick Mahoney, drunk on the public streets, having been given in charge by Mrs. Ogle, for abuse, was fined 5s.

Daniel Quinlan and Dennis Quinlan were fined 5s. each for

getting drunk, and disturbing the public peace, on the previous night, by fighting.

Thursday, March 18.

Patrick Sullivan was fined 5s., for being drunk and fighting, on the night of the 17th inst.

John Daley was fined 10s., for being drunk and disorderly on the public streets, on the night of the 17th inst., having been given in charge by his wife for beating and abusing her in a brutal manner, and turning her out of doors.

Friday, March 19.

Michael Murphy, for being drunk and disorderly on the public streets, was fined 5s.

Michael Carrigan, for like offence, was fined 5s.

Margaret McGunigle, for being drunk on the public streets, was sent 40 days to the Penitentiary, as a vagrant.

Why all this drunkenness? Because the law justifies and protects the traffic. Why, with all the dreadful weight of evidence before them of the iniquities of the traffic, with the accumulated proofs of the demoralizing effects of the business itself, why will wise and religious men uphold this system of making and selling these poisons for beverages? Why will sensible editors oppose the enactment of a law that would increase sobriety and good order, and promote the prosperity of every lawful enterprise? Why? Because!! There we stop. We shall probably hear from these gents, by and bye. The why and because may be plain to us, but not so plain to others. Let us be patient.

Temperance Jottings.—No. 7.

However some may underrate *moral suasion*, every reflecting mind must acknowledge its importance. As a means of enlightening the mind, producing conviction, prompting to action, and confirming decision, its value is apparent in every undertaking in life. Is not this apparent in the Temperance enterprise? Mind has influenced mind in this matter, and led to the most pleasing results. It has raised up from all ranks, in every community, a host of adherents to the Total Abstinence principle, and numbers of them have been and are still successful advocates in this great reform. Yet, since the excitement produced by the Maine Liquor Law, many have talked about the inefficiency of moral suasion with as much reason and warrant as people sometimes talk of the inefficiency of the voluntary principle in higher matters.

Now, while we highly appreciate the influence of law, if really the voice of the people, we maintain that such a thing would never have been thought of, and certainly not sustained to any extent when agitated, but through and in connexion with the prior influence of moral suasion. With many everything that is *new* is eagerly embraced, and what preceded is called *old*, and is laid aside as useless. This is egregious folly. Now, it is just so, among other things, with *moral suasion* and the *liquor law*. We are in favor of each; but if the latter is to be attained, we must agitate the question, reason, adduce facts, make appeals, persuade, and urge, and bring the masses thereby to petition, and thus secure Legislative enactments. Here, then, is moral influence. There can be no liquor law without it. And when an act of this nature has passed, moral suasion will *still* be necessary, that men may voluntarily approve of the principle, pledge themselves to it, and thus prevent a reaction, smuggling, &c. By no means must we dispense with the present plan of influencing the public mind in all its ramifications by moral suasion, when by the pulpit, the platform, the press, or more private efforts. We must rather *increase* this moral power. But yet we are in favor of Legislative enactments, if it can be fairly carried.

Objections, of course, will be raised to it. Some of them may appear very plausible; but the matter must be thoroughly inves-

igated, and just conclusions be adopted. In this new county (Ontario) numbers are directing attention to it. Last Tuesday evening, the 13th instant, the Rev. S. R. Ward, a colored brother, delivered an able lecture, at the Congregational Church, to a full audience, on the Maine Law. At the same place, the Rev. Mr. Thornton has kindly consented to deliver a lecture on the same subject, on the 30th instant, that being the monthly meeting of the Whitby Branch of the Township Association for the Suppression of Intemperance. At the *Ontario Reporter* printing office, also, ten thousand copies of the Maine Liquor Law is about to be printed for circulation, with a preface, by the Rev. Mr. Thornton. It will thus be seen that there is some excitement in this quarter no less than in others. What the result will be, it is not for me to state.

Without attempting to discuss this question, that being superfluous, from able articles by the editor in previous numbers of the *Advocate*, we are yet anxious in these brief jottings to call attention to the point, and to urge the readers of this rapidly extending and popular publication to give the subject their close attention, and thus to be prepared to take their part in the discussion of the measures that may hereafter be called for.

"Agitate! agitate!! agitate!!!" we say, to use the words of the late Daniel O'Connell. The subject of Temperance, in all its bearings, deserves it; and such agitation, judiciously, kindly, and earnestly prosecuted, will yield good fruit for the interests of humanity. Let public meetings be more frequently held; let the pledge be pressed upon all, old and young, male and female. Then enquire of the pledged, and those not pledged, shall we adopt the main features of the Maine Law, and put down, to a very great extent, a traffic so fruitful of evil, and so detrimental to the welfare of every community? The Legislature interferes with reference to *smuggling, lotteries, poisons, &c.*; why not with the manufacture and sale of liquors containing a deadly poison, bewitching in its influence, and pernicious in its effects? The people should speak on this subject, and their voice will prevail. It is absurd to abuse and find fault with the Government, and speak contemptibly of law-makers, as I have heard some do. The fault is with the people. In a free country, such as ours, they have power. Let them use it. Let their moral influence be brought to bear on this subject, and noble triumphs will be achieved.

J. T. B.

Whitby, April 17, 1852.

Streams from Temperance Springs.

The season of navigation has now fairly opened. The steamers are quietly traversing our great inland seas. The vessels of all sizes are spreading their sails to the pleasant breezes. There is danger on the deep, on the lake, on the river. May the God of providence preserve human life.

Disasters have frequently happened on our inland waters. Reader, has it ever occurred to you that most accidents on sea as on land—on the lake as on the river, are more or less connected with the use of strong drink. And, how disgusting it is, to have those "bars" opened on the various boats navigating our waters. In the *Michigan Christian Advocate* we have some valuable information, given by a correspondent of that paper. The whole is worth reading, as proving the safety of temperance vessels. The letter is entitled *Capt. Ward's Boats and Rum*.

I suppose most of my readers are aware that the Wards are among the heaviest steamboat owners of the lakes. I do not know the exact number of their boats, but I think it cannot be less than twelve, some of which are among the most expensive and most

magnificent ever yet built. The distance travelled by all their boats in a single season, cannot be less than two hundred thousand miles; and the number of passengers who, from their commencement, have travelled on them, must be millions. Yet it is said that they have never had a boat lost, and that no passenger has ever lost his life on one of them.

It is certainly a remarkable thing, that while the lives lost on the lakes in the last ten years, are more than one thousand, not one has gone to his death from the Ward's steamboats.

I was sometime since in company with Capt. Ward, Sen., and I asked the old gentleman how we were to account for his wonderful success, and escape from the accidents so common to lake navigation?

"Well," said he "in the first place, we mean to have no other than staunch boats; but a still more important consideration is, we will not have a 'hand' on our boats who gambles or *drinks rum!*—I have had them tell me," he continued, "that, when their labor was not required on the boat, their time was their own; and it was nothing to me what they did. I told them it *was* my business; and tho' they might be at leisure, they had no business to go below and waste their strength and senses by drinking and gambling—thus rendering themselves unfit for the faithful discharge of their duties when required. And if you are determined to exercise any such right, you must do it on some other boat than mine. And it is our adherence to this rule" said he, "to which more than any other reason, I attribute our success in escaping the dangers we so often have to encounter."

Such is true policy in conducting their own business. Some of their boats keep liquor for the passengers, but their servants must not drink the poison. It is very considerate if they give their passengers stuff that unfits men for business, to keep their boat hands sober, to take care of them. I trust the time is not distant when they will see that true policy, and much more principle, demands that the damning evil should be banished from their boats altogether.

Many a fearful catastrophe has occurred on the lakes, a satisfactory cause for which has never been suggested. Who knows in those cases, how much rum had to do with them? How came glass demijohns of spirits of turpentine to be placed around the flues of the noble Erie?—Would sober men have been so reckless? No plausible reason has ever been given why the Griffith should be on fire beyond hope, before any body saw it. We all remember the long discussion about the "water jackets;" but who can ever tell if the fire would not have been discovered in season to be extinguished, had somebody had nothing stronger than "water in his jacket?"

I admit this is too horrible a matter to justify a joke; but do not men make a life-long joke of rum? They joke at its dangers—at the fears of those who shun it—and at the death of howling horror that often overtakes its devotees. But travellers have a right to demand that drunken engineers, firemen, pilots, and stage drivers, shall not joke with their lives. There is no joking in the Maine law?

So it seems, almost every temperance writer now-a-days begins and ends with the "*Maine Law*." It argues well for the tendency of public sentiment. We often advocated the principle of prohibition—so did others years ago. But the principle wanted a cognomen, a comprehensive epithet, a name that included every thing in a word. The Maine Law, that is it—No joking. The *Temperance Telegraph* has a short good article on the subject.

One would fancy, from the great outcry against the Liquor Bill and the nature of the arguments that are brought to bear upon it, by its adversaries, that it is a part of our religion to drink intoxicating drinks if not to get drunk, and that drunkenness is a Divinely appointed means of getting rid of all who have not strength of mind enough (to use a stereotyped but unphilosophical expression) to resist the cravings of appetite, or who are unfortunate enough to be placed in circumstances of peculiar peril. We frequently have such expressions as the following from persons who maintain their right—in other words, their christian privilege to drink wine—"I abominate the drunkard as much as you do, and I would punish him by close confinement." They (drunkards) deserve to suffer for their crimes; the sooner they are removed out of the way the better." This is *not* the way the Teetotalers think and reason. They *don't* hate the drunkard. They look upon him with an eye of sympathy. They not only pity his case but seek to raise him up—to resuscitate him. Instead of giving him up as lost, and rejoic-

ing at his speedy dissolution as a blessing to society, they behold in him, a brother man, equal in every respect, to themselves, with an immortal soul as precious in the sight of God as theirs are, and they forthwith set about reclaiming him. Though they may not be instrumental in saving him for eternity, they consider that they have wrought a good work if they restore him to his first estate, thus fitting him to receive those truths which are able to make men wise unto salvation. They esteem John, sober, of more worth than John, drunken; and they cannot be convinced that John reclaimed is as dear to his family as James or George who has never trodden the downward road to drunkenness. "A penny saved is a penny gained" is the language of financial thrift. So a husband or a father saved is a relative and friend gained, and if it be true that the population of a country constitute the wealth of a country, then is a citizen saved, an item of wealth gained by the national treasury.

We have reason to thank God, that there is now a greater degree of unanimity among the different members and ministers of the Christian Church. The denominational papers, as we before have had occasion to remark, have very generally enlisted in the good work, and stand on the great platform of reform. The following from the *Wesleyan*, of Halifax, will be found valuable and interesting:—

The cause of Temperance, espoused and advocated by so many of the intelligent and pious of the present day, is winning a widening way in the British North American Provinces. Its claims are pressing on the attention of the public mind with a force unknown at any former period of Provincial history. The friends of "the cause of all mankind" are showing an unwonted activity in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and Eastern and Western Canada, and, generally speaking, gratifying results are rewarding their zealous efforts. The principles on which the permanent success of Temperance, as an important branch of morals, is based, are becoming more intelligently understood, and the undoubted supremacy which religion claims in all substantial and useful reforms is very generally recognized. The mistaken views which were not long since held by some who hoped to secure the advancement and permanent prosperity of Temperance, independently of religious principle, have given place, in a great measure, to more correct considerations; and it is now almost universally conceded that the final triumphs of the Temperance cause, are placed in the hands of moral and religious men. Assuming this view of the case to be true, a proportionate responsibility is devolved on the Ministers and laity of the various branches of the Christian Church, which they should be prepared to acknowledge, and under a due sense of which, they should be equally prepared to act. None can deny that intemperance is one of the crying sins of the day, is one of the most prolific sources of poverty, wretchedness and crime, and an evil of such portentous magnitude to society in all its ranks, and in all its interests, as to demand the most determined and persevering efforts of the friends of humanity for its suppression. Temperance organizations are not *designed* to supersede those of religion, or the instrumentality divinely appointed for the reclamation of the world from every vice, and investiture of man with every christian virtue that can purify and ennoble the human character; but their object is to prove a handmaid to religion in assisting to extirpate one monster vice, which, more than any other, operates against the progress and success of higher and spiritual instrumentality. Incorporated with the Church, by the countenance, practice, and advocacy of its Ministers and lay-members, Temperance would partake of the sanctified influence arising from such an union, and would spread with a rapidity commensurate with the prayers and activity of the millions, who have power with God to prevail over principles and usages adverse to morality and religion. In this case, the enlargement of the Church would be a necessary enlargement of Temperance interests, and an increase of Temperance advocates, and as Temperance, in its turn, acted favorably on the views and habits of the drinking portion of the community, it would present a people prepared to listen to the messages of mercy which would seek to win them from all sin, and bring them under holy and sanctifying influences. The friends of Temperance, therefore, naturally look for co-operation to christian men of every name, and are never more encouraged than when any of these unite with them in their self-denying enterprise.

Trial of Alcohol.

TEMPERANCE HALL,
{ Tuesday evening, March 23rd, 1852.

It having been deemed expedient to remove the Court into the Temperance Hall, the Trial was this evening resumed.

Mr. Francis examined—In every riot which the witness has seen, the prisoner was the ringleader. Knew a gentleman in Zanté who, from the influence of prisoner, blew out his brains. Knew a soldier in Halifax barracks do the same thing. Knew a family who lived in this city,—both parents were drunkards; their child took the small pox; during its sickness, both father and mother were so stupified by the prisoner, they could not at all wait on their helpless child; it died, and was buried before the parents recovered from their intoxication. Knew a man knock down his wife because she would not give him money to get into company with the prisoner. Witness had not meant to publish his own shame, but he had worshipped the prisoner for four years, and knew well that prisoner had never strengthened him, or done him the least good, but, on the contrary, had nearly ruined him, both body and soul. Had seen prisoner produce fearful effects among soldiers in Zanté, where the best quality of wine was sold at one penny per quart, and so could not be adulterated by drugs, as it was too cheap to pay for adulterating it. Knew an able-bodied man whom the prisoner made insane, and he died raving mad. Knew a young man, 21 years of age, who was much attached to prisoner, and whom the Doctor said the prisoner killed; in a post mortem examination his liver, instead of being red, was found to be as gray as a soldier's coat, and within a fortnight the young man's father was so much under the influence of the prisoner, that they had to put a straight-jacket on him. Witness 16 years ago broke off acquaintance with the prisoner. Was told by friends that he could not live without Alcohol in so hot a climate as Corfu. Did certainly get thin, and lost his red and bloated appearance. On coming to Canada was told that he would certainly soon die if he continued to keep aloof from the prisoner in so cold a climate. Yet he thanked God that he had never enjoyed better health than now, although he had persisted in shunning Alcohol as a deadly serpent. Was aware that Alcohol could preserve dead bodies from decomposition. Prisoner is so closely allied to Death that he can either kill a living man or preserve a dead man. Knew an old lady that liked a drop, who used to say she took it because it would prevent mortification. Alcohol doubtless impairs the usefulness of those ministers who keep his company.

John Graham, examined—Was yesterday afternoon talking with a man, who told witness that he had been on a spree. He asked witness to give him a few coppers that he might get something to drink. This man spoke with witness half an hour, and then went home and killed his wife! having cut her throat from ear to ear. Both the man and his wife were addicted to intemperance. A young man who came with witness to this country, became intemperate, and while intoxicated jumped into the canal and drowned himself. Another man, a head contractor, also drowned himself, having put some large stones in his trousers to prevent his rising. The prisoner once brought to the witness *deum irium tremens*. Saw the most awful things. No language can describe the horrors he felt. Thought his wife had a large knife and came to kill him. He then took up an axe, and had his wife not escaped out of the room, most likely he would have been guilty of the murder of his dear wife. Witness was once building a drain with some men, and, while under the influence of Alcohol, having neglected to prop up the bank, it fell in, and one man was crushed to death at his feet. Had they been quite sober the

would certainly have taken the precaution to prop up the bank, and the accident could not have happened.

Tuesday evening, April 6th, 1852.

After very strong testimony against the prisoner, given by Frederick Brown and James Thompson, the case for the prosecution closed, and though the crier's call for witnesses for the defence was repeated, it was in vain. The Counsel and the Judge then sought to induce some of the friends of Alcohol to come forward and bear testimony in favor of the prisoner, but they also failed. The Counsel for the prisoner, therefore, entered upon his defence, and in a most ingenious and able speech discharged his duty to the prisoner. He spoke of the importance of the trial. It was the impeachment of one whose influence was nearly as ancient as the race of man, as wide as the globe, as powerful as death, and producing effects as lasting as eternity. The prisoner was allied to all that was healthful, refreshing and beautiful in the products of the earth. The prisoner was in some shape known to Noah,—to Lot,—and from age to age he has been found an honored guest among the mightiest kings, the greatest generals, the wisest legislators, and the most pious divines. His birth, as a pure essence, some nine hundred years ago, was regarded as one of the greatest blessings to mankind. The most noble science, Chemistry, put forth her magic wand, and the concealed substance was evoked, never perhaps again to be restrained. Philosophy smiled upon his birth, and when shall an arm of sufficient strength be put forth to arrest his mighty progress. Kings and queens, men of letters and judges are at the present day found among his greatest admirers. "Ministers of religion," said the Counsel, "those heralds of the sublimest truths that heaven can reveal, or man accept, are not among the least of his admirers. From house to house, in their pastoral oversight, they promulgate the wholesome opinion of his exalted virtues; and of all his adherents few have been more successful in restraining, by their influence, the fanatical innovations of a mushroom sect, whose faces, so frequently woe-begone and melancholy, sufficiently indicate the cheerless character of their self-denying creed. True, there are ministerial exceptions, but they are supposed to be narrow-minded men." The Counsel next adverted to Alcohol being promotive of genuine mirth, courage, eloquence, poetry, benevolence, commerce, trade, &c. Time would fail to tell how government is sustained by his taxation, the goals filled with his devotees, the law courts crowded with litigants, the lawyers paid, and all the apparatus of police and night watchers occupied through him; and yet, in defiance of this accumulation of evidence in favor of the prisoner, he has been caged, insulted and impeached by a frigid clique of would-be reformers, who are putting forth their puny efforts to leaven the world with the modern heresy of Hydropathy. The learned Counsel closed his remarks by saying that with perfect confidence in the discrimination of the jury, he awaited their verdict.

The Attorney General took an able review of the arguments advanced by the prisoner's Counsel, but which our limits will not permit us to give.

The Judge regretted the lateness of the hour, which would prevent his reproduction of the testimonies advanced. He had pleasure in stating that the learned gentlemen engaged in the trial had manifested great fairness, zeal and ability, and felt confident that the jury would agree with him that the prisoner had secured a fair and patient trial. It was his duty, however, to say that in his opinion all the charges had been fully and truly sustained; still, it was their business to decide what verdict should be given.

The Jury being called upon for their verdict, the prisoner was found Guilty.

Silence having been enjoined, and proclamation made, the Judge delivered the following sentence:—

That you, the prisoner Alcohol, alias Rum, Gin, Brandy, Whiskey, Usquebaugh, Mountain Dew, Old Tom, Bitters, Sling, Toddy, Wine, Beer, Ale, Porter, Cider, &c., be taken to the place whence you came: that you be branded on the face with the word "Poison": that you be no more permitted to appear as an honored guest in the social circle,—that henceforth you, on no occasion, be allowed access to the human stomach, and that the only reason you are not sentenced to be completely *exterminated* is, that you have been found useful in some of the arts, as in the manufacture of Varnish, &c. And may a kind providence grant that the great evils which you have so long produced among mankind, may soon be known only as *things that once were*.

Total Abstinence not Ascetism.

One of your correspondents, under the heading of "Jottings on Temperance," has very properly brought under the notice of your readers, a plausible and insidious charge against the principles of Teetotalism, which ought not to be allowed to pass without that scrutiny its importance deserves. The editor of an influential London journal, *The Britannia*, has, it appears, classed the anti-vice theory among such absurdities as Bloomerism, &c., and winds up a very spicy dissertation thereon, with the following concise dogma—*Teetotalism is monkey*. The primary meaning of the word monkey is obvious enough. It simply signifies—of, or belonging to the monastic life; but there is a secondary meaning attached to it of a more offensive character, where it becomes synonymous with all that is knavish, mean and imbecile; and it is in the latter not very complimentary sense that the wrathful editor has applied the phrase to the cause of Total abstinence. Mere invective seldom does harm to a righteous cause such as ours, but there is danger of its progress being retarded among a large and influential class of minds. Should the idea, however brought about, become fixed, that Total Abstinence from alcoholic beverages takes its rise from unreasoning fanaticism ending in fruitless ascetism, instead of being, as it truly is, the placid and healthful offspring of united science, morality and religion.

The great engine, which alternately rules, moulds and represents the public opinion of the most powerful nation under the sun, is committed to the care of men whose intellectual capacities and literary attainments are of the very first order. But it does not therefore follow, that the conclusions arrived at by any one of them upon a given topic, should be final, for it is notorious, that no matter what the subject under consideration may be, hardly two journals, even on the same side, can be found to exactly tally with each other, while collectively viewed we invariably see one half of the entire press engaged in gladiatorial combat with the other moiety. If, then, such amazing confusion be found to involve the discussion of intellectual or political points, often of trifling import, with what caution should not the enquirer after truth weigh the arguments from this source, when these are brought to bear against the march of one of the most remarkable and complex revolutions in the habits and opinion of men, which has taken place since the ere of the reformation. I may go further: your London editor is the last man from whom to expect an impartial estimate of the merits of teetotalism; for, without bringing the grave charge of intemperance against him, the very atmosphere he breathes is redolent of that elegant festivity, which characterises the meeting of gentlemen in the social circles of metropolitan life. His home is a palace, his daily recreation the epicurean dinner party. How often, long after the mid

night chimes have struck, does he not retire, flushed with wine and colloquial success, to the club, and there dash off in feverish excitement, the brilliant article which, in a few hours more, shall be found reeking on the breakfast tables of a thousand admiring readers. It is not possible to suppose that the self-denial implied in the very sound of Total abstinence, could, under these circumstances, give rise to other emotions than that of unmitigated disgust; nor is it surprising that the prolonged contemplation of so disagreeable a subject, should end in an unpleasant and incongruous phantasmagoria, of which the prominent figure is a wan and vigil worn monk; holding in unlawful embrace the seductive form of a bouncing young Bloomer!

When any condition pertaining to our existence in this life is renounced because it is a *blessing*, and where it is further done for the avowed purpose of producing discomfort and pain, this constitutes *asceticism*. But when a rational being abandons the use of any creature because it is an *evil*, and with the intention thereby of promoting his own and his neighbor's temporal and spiritual happiness, while both are still in life, then we have that reasonable self-denial which forms the groundwork of Teetotalism. Nothing, therefore, can be more opposed to each other than Monachism and Teetotalism, and the practical working of both systems offers results no less divergent, as I shall endeavor to show in the following illustrations.

I select the Monk of la Trappe as portraying asceticism carried out to its extreme lengths. The Trappist records his vow against the use of wine, because he regards it as an enjoyment from which his sins have debarred him. He does not attribute evil qualities to the wine, but rejects it in accordance with the system of self-torture enjoined upon him by the rules of his order. For the same reason he substitutes lentils and cresses for more nourishing food, he curtails the hours of his natural rest, he refuses to be clothed in comfortable raiment, and instead of fine linen, he carries a hair shirt. He courts bodily anguish, and flags himself till the blood streams down his mangled sides, he thrusts a sharp pointed instrument under the skin, and there allows it to ulcerate and fester; he walks barefoot through frost and snow, and deems it a sin to warm his shivering limbs near a fire. When he labors, it is not for gain; he shuts up all the avenues to his heart; no loving wife shares his joys and sorrows, no darling child seeks the parental blessing; he suffers his intellect to rust into fatuity, and even denies himself the use of speech; in a word the Trappist renounces wine and all other blessings, supposed and real, from the conviction that in availing himself of them, he would only retard the process of self-destruction, which he fondly hopes will prove his chief claim to the joys of eternal bliss.

The reverse of all this holds with respect to the Temperance man. He abandons drink and its tumultuous joys, in order that he may more effectually surround himself and his family, with those innocent enjoyments and comforts which it forms the very essence of Monachism to repudiate. He eschews celibacy, he does not put away good food nor despise warm clothing; he does not consider it sinful to listen to good music, to admire a fine picture, or to enter upon the perusal of an amusing or instructive book; he allows full scope to the social affections, and will, upon fitting occasions, freely intermingle with his fellow men, whether it be for the purposes of business or of recreation. He is "diligent in his calling," and is thankful for the measure of God's bounty awarded to him. In defence of the principles of Total abstinence he can quote authorities both sacred and secular. He appeals with reverence to the scriptures, where he is told that strong drink is a mocker, and a snare both to him who drinks and to him

who looks on, and therefore, both a present and prospective evil in corroboration of this great truth, he finds the common experience of mankind in unison with the special testimonies of national assemblies, Parliaments, judges, clergymen, physicians, statisticians, political economists, policemen, gaolers, and poor house guardians; and lastly, he can point to entire nations and communities rising in their might against the giant evil of the day. The Temperance man does not presume to consider Total Abstinence as being in itself meritorious in the sight of God, but he looks upon it solely as a means of grace in attaining to that purity of heart and conduct which He demands of his creature; and, to conclude, he drinks water, not with the intention of shortening but of prolonging the natural term of his life.

Reader, look upon this picture and upon text, and say whether Total Abstinence and Monkey, in any of its senses, bear the slightest analogy to each other.

April, 1852.

E.

Canadian Temperance Intelligence.

Toronto—On the 22nd of April, a very interesting meeting took place in the Temperance Hall, being an aggregate assembly of Sons, Daughters and Cadets. Representatives of various Divisions, Sections and Unions were called on to address the meeting in succession, and all are said to have acquitted themselves creditably.

Oakville—The *Watchman* says:—

A large and respectable township meeting took place at this thriving village on 17th April. 12 resolutions in favor of the Maine Law were passed unanimately, and several speeches were delivered. Bro. J. C. Clure attended and addressed the audience for two hours, and lectured in the evening to a crowded house. At Bronte the same spirit prevails, and at Wellington Square they go strongly in favor of the expulsion of intoxicating drinks from our Province. A town meeting will be held in Dundas on Wednesday next, to take the matter into consideration. At Georgetown they carried resolutions in favor of the Maine Law at a township meeting on the 29th of April.

Belleville—The *Kingsion Chronicle and News* says:—

A Temperance Convention was held in this place on the 18th ult. A resolution was adopted in favor of the memorialising the Legislature, "praying for the immediate prohibiting the importation, manufacture, sale of, and traffic in alcoholic drinks throughout the land." The last resolution of the series recommends the Maine Liquor Law as a model for imitation in Canada.

Perth—The *Lanark Observer* states that:—

Pursuant to notice, a meeting was held in the Free Church, for the purpose of taking into consideration the propriety of petitioning the Legislature of the Province to pass a Law for preventing the importation, manufacture, or sale of Alcoholic liquors, except for medical or mechanical purposes. There was a goodly attendance. The Chair was occupied by the Rev. J. B. Duncan.

Several gentlemen spoke in favor of the adoption of the prohibitory principle, and of applying to the Legislature to enforce it; and on the question being put to the vote it was unanimously sustained.

Dundas—A first rate Maine Law Meeting was recently held in this place, called by the Mayor in answer to a proper application of citizens. The *Warder* contains a report of the speeches, and it is gratifying to know that there was but one opinion. All were in favor of prohibiting the traffic. Some worthy deacon Giles seems desirous of getting rid of his stock of drink, and the Dundas paper has the following beautiful specimen of impudence, arrogance and covetousness, in the form of an advertisement.

TYRANNY NOT YET COMPLETED.

THE GAG MAINE LIQUOR LAW NOT YET CARRIED!!

Magna Charter (Equal Rights) not yet Destroyed!!

The Rights of Conscience Not Yet Invaded!!!

The subscriber has much pleasure in informing the Public, Ho-

cell-keepers, and those who are permitted yet to think and yet to drink, that he has a fine stock of **SPLENDID BOTTLED ALE & DOUBLE STOUT PORTER**, ready for delivery, **EQUAL TO ANY IMPORTED!** And he would advise the lovers of a genuine article to lay in a stock before these good things are prohibited by our professed Liberal Law Makers!

Dundas Brewery, April 21st, 1852.

Dunnville, C.W.—From the *Haldimand Independent* we learn that, pursuant to a requisition to L. J. Weatherby, Esq., Town Reeve, a public meeting of the inhabitants of Dunnville and the surrounding Country was held in the Town Hall, Dunnville, on Saturday, the 17th April, when L. J. Weatherby, Esquire, having been called to the Chair, and H. W. Sache appointed Secretary, the following resolutions were unanimously adopted:—

Resolved.—That the many evils which have, and still arise, from the use of alcoholic drinks, urgently call for the application of all means, both public and private, which can lawfully be called into operation.

Resolved.—That it is a right principle in every well organised society, to prevent the manufacture and sale of any article which tends to produce misery and degradation, therefore the strongest reasons exist why our Legislature should prohibit the manufacture and sale of intoxicating drinks throughout the Province.

Resolved.—That there is sufficient reason to believe that a law prohibiting the manufacture and sale of intoxicating drinks, if rightly framed and faithfully carried into execution, would do much to remove intemperance, promoting the peace, happiness, and prosperity of all.

The principle of prohibitory legislation was thus affirmed, and a petition is to be presented to the legislature, embodying the views of the people.

Perke Settlement.—On Thursday evening, the 15th April, a public meeting was held in the School House, for the purpose of taking into consideration the subject of addressing both Houses of Parliament in favor of passing a Prohibition law against the manufacture and sale of intoxicating drinks within this Province.

Mr. Abel Rogers was chosen chairman. The business was opened by an explanation of the object of the meeting from the chair; Mr. John Mylne then addressed the Meeting at some length, when it was moved by Mr. Michael McCombs, seconded by John Snyder, and carried unanimously,—"That we had with pleasure the present movement in favor of adopting a law similar to the Maine liquor law in this Province, and that we consider it the duty of every well wisher of society to use his utmost endeavors to further the same."

Beaconsfield, Brantford, &c.—From the *C. C. Advocate* of May 5th, we take the following, which will be read with interest. Encouraged we must be, who are engaged in directing public opinion, when we receive everywhere such hearty co-operation:—

THE CAUSE PROGRESSING.—On Monday we had a rail from Mr. Clare. He was on his way to Beaconsfield, at which place he was to lecture on Monday, Tuesday and Wednesday evenings. On Thursday evening he is to lecture in Brantford—subject, the "Maine Liquor Law." He will spend over a week in Brantford and vicinity; after which he will visit the London district, where he will remain until after the meeting of the Grand Division.

During the past few weeks he has been actively engaged in advocating the good cause in Wellington Square, Bronte, Churchville, Oakville, St. Catharines, and other places, with the most encouraging success. An unusual interest on the subject prevails throughout the country. At all the meetings he has held, save one, the vote for the Maine Law has been unanimous, and in that one there was but one hand raised in opposition. He says the feeling in favor of a prohibitory law was not more general in the State of Maine six months previous to its enactment than it is in Canada, so far as he has had an opportunity of knowing. There is a good time coming, and we trust it is not far distant.

Malbourne and Shipton, C.E.—The Rev. Mr. Scott continues his self-denying labours in these places. May 3rd he again lec-

tured in the Methodist Church, and on the 11th, at the School House in Shipton. Richmond is the name of the village where stands the Railroad depot, and this village furnishes sad proof of the badness of the liquor business. Satan was not much disturbed at this first meeting, but we have authority for saying that another effort will be made to rouse the old serpent and extract his sting.

Notices Respecting Cotemporaries.

The Union Ark published at Brooklyn, N. Y., is an illustrated monthly periodical devoted to temperance, industry, moral improvement, and suitable advertising. It is remarkable for the pungency of its sarcasm, as well as for the soundness of its illustrations and views.

The Scottish Temperance Review for April is received. Always ably edited; it is this month equal to any former issue.

The Templars Magazine for May is an excellent number.

The American Temperance Magazine for May, contains a fine portrait of A. M. Gorman, an indefatigable labourer in the temperance cause, of whose life a sketch is given. There is also a portrait of the late lamented Hon. Edmund Dillahunty. The literary matter is rather more lively than usual; and, what seems to us an improvement, there is a greater variety. Very long articles however valuable are read only by the few. But this Magazine must be supported, and will ere long have a large circulation. We commend it warmly as worthy of support. P. T. Sherlock, New York, Publisher.

The Middlesex Prototype has ceased to be non-political, and as far as we can judge of such things, the paper is to be on the conservative interest. It has always been edited with tact and judgment, and although now it is a political paper, it is to remain a staunch advocate of the temperance cause and the Maine Law.

New Brunswick.

That a tolerably satisfactory law has passed both houses of the Legislature, and received the signature of the Lieut. Governor, we have no doubt; but up to this time we have not received a copy of the act as it finally passed. We trust shortly to do so, when we shall have pleasure in laying it before our readers either wholly or by a full synopsis.

Grand Division of Canada West.

We would call special attention to the Meeting of the Grand Division for Canada West, which is to take place at London, on the 26th inst., of which an advertisement appears on our last page. It will be gratifying to the friends of the temperance cause to learn that this Division has now under its care no less than 382 Sub-Divisions, and they are constantly on the increase. These Divisions cannot contain less than 30,000 true teetotallers! What a company of itself, even keeping out of view the other temperance organisations. The Sons should be quite able to influence, if not to guide public opinion on any wise measure they may suggest for the melioration of the thousands in Canada who take no thought for the morrow.

Let every Division be represented in the approaching May Session of the Grand Division of Canada West, and may they all assemble with a full appreciation of the immense power vested in them, and the consequent responsibility resting upon every word they may speak in their deliberative capacity, and especially every resolution to which they may come. We are especially concerned about the wise disposal of the great question that now agitates the country, the Maine Liquor Law. The

Grand Division may not deem it expedient to give out any form of petition for the guidance of the Sub-Divisions in their attempts to obtain this law; but, they can safely recommend all Sub-Divisions to be ready with their petitions on the meeting of Parliament, which will likely take place early in July; and, in the meantime, the Grand Division should take steps to diffuse information on the subject. Their funds could not be better employed.

Grand Division of S. of T. of Canada East.

This body has just closed its first session. We have not space nor opportunity in our present number to notice the proceedings at length, but will do so in our next. In the meantime, we have reason to congratulate the brotherhood on the unanimity and good feeling that characterised the entire proceedings.

No License.

We take the following from the *Journal des Trois-Rivières*, of the 1st inst., and present it to our readers, as a gratifying indication of the state of public opinion in the French Canadian districts:—

TAVERNS.—Our Municipal Council, lately held a meeting for the express purpose of deliberating on the expediency of granting tavern licenses, or not; when it was resolved not to grant any. Since that decision, which has created quite an excitement in our little town, we have been solicited by several parties, to declare ourselves for or against the measure, according as they approve or disapprove of it. On the one hand, we were expected to praise and thank the Council for the measure, to the best of our ability; on the other, we were urgently requested strongly to condemn the proceeding in question. We will accede to neither, but shall give our untrammelled opinion on the subject, in as few words as possible.

Now, it is well known that, on this occasion, the Council yielded to public opinion only; and we certainly could not reproach them with any show of justice, seeing they could not do otherwise than yield to such a respectable and powerful majority. But on the other hand, we are not sure the decision of the Council will effect the desired result, and whether the good results expected from it, will not be more than counterbalanced by the inconvenience of not having houses of entertainment for strangers, who generally arrive and depart from town, at night, remains to be seen. Besides, it is not the best plan to push things too far, and we fear the decision above alluded to, will have the effect of causing unlicensed houses to be kept, in spite of all opposition; and then, it might also happen, that our Legislature, convinced by such facts as these, will think Municipal Councils not the best qualified judges on such a subject, and changing the existing law, leave the power of granting or refusing licenses into the hands of parties less likely to be swayed by the enthusiasm of a day. Finally, we hope the decision of the Council will have a good effect; but we also fear, this will not be the case.

Our contemporary may spare his fears. It would be vain for the Government to attempt to retard the onward march of the "no license" feeling; it has already gained too firm a hold on the good sense of the population; we confess our own surprise at the prevalence of this feeling. We were not prepared to hear from so many municipalities of their all but unanimous adoption of the "no license" rule, when applied to houses of entertainment where liquors are to be sold; and much less did we expect that, in the County of Montreal itself, which we regarded as the least likely to imbibe so soon the "no license" feeling, that a large majority of the inhabitants in the rural districts are strong for "no more rum holes," which a great majority of our country taverns have hitherto been; and so it is, for, at a late meeting of the council, it was declared by a large majority, that no more licenses would be granted for the sale of liquors. We are especially pleased with the above, from the evidence that has come to our knowledge, that this decision has not been the result of temporary excitement, but the settled conviction of a majority of the Councillors, who, by the way, are all Canadians, with the exception of the mayor. Throughout the present year, then, we are to have no license granted in the island of Montreal for the sale of liquors, except in the city of Montreal and town of Lachine, these having a Council of their own, do not come under the healthful influence of the County Council. What an opportunity for the friends of this cause; and let it not be lost, to

show that we need no such entertainment as used to be supplied in the taverns, and for this purpose let a good temperance house be established, where it may be required, for the use of travellers, so that no well-grounded complaint may be needed against the decision of the Council, on the score of a want of houses of entertainment for the accommodation of travellers; those, of course, we must have, but there is no necessary connection in our minds with a place of this kind, and the use of intoxicating liquors; on the contrary, we make bold to say that, just in proportion to the quantity of liquor used in such places, do they become unfit for the accommodation of the traveller.

We have just heard that in the County of Shefford, the Municipal Council have taken the same course, and refused all licenses to sell "the fire water;" and all this has been done, be it remembered, in the face of the *Legal* opinion, recently put forth by one of our learned advocates. We only regret that there is so little grounds in the wording as well as the spirit of the act, for such an opinion, because we would have preferred the Ruin sellers getting a judgment against the Councillor, just for the purpose of showing the people how their interests on this subject are tampered with; and also, because we believe nothing could tend so speedily to bring about that consummation so devoutly to be wished for—the Maine Liquor Law.

TO CORRESPONDENTS.

"One who takes a glass" conveys the information that a leading teetotaler in Woodstock is assisting to build a tavern. Of course we have no means of judging of the truth of the statement; but, there can be no doubt, if it be true, that the teetotaler referred to, whoever he may be, is acting a very inconsistent part; and, we have no hesitation in saying that, our greatest hinderance in the furtherance of this cause has always been the inconsistency of its professed friends.

The advertisement of the Temperance House in Belleville will appear in our next.

"The Maine Law" in Esqueving, too late for our present number.

CORRESPONDENCE.

Brock, April 3, 1852.

SIR,—With regard to the Temperance cause in this place, it seems to move by fits and starts. A meeting was held on the 12th of March, and such a spirit was manifested in favor of the cause by all present, that another was appointed to be held on the 26th of the same month, and it went off well; in evidence of this, I may state that at the two meetings mentioned, 31 names were added to the list. The list has undergone a thorough purging by a committee appointed for that purpose. The number in good standing on the list is 126. Our monthly meetings are to be kept up, so that we are again in the way of duty. It might be mentioned that some who have long opposed the movement here, are now becoming its warmest supporters. The principles of Total Abstinence are gradually gaining ground here, and I believe are predominant, as we have no taverns close by. We are beginning to agitate for the *Maine Law*; we think it should be agitated throughout the length and breadth of the land, until it is gained. I may mention that the Rev. John Mitchell, of the Presbyterian congregation of Brock and Reach delivered at our last meeting a very able and excellent address, tracing the evils of intemperance from the earliest ages down to the present time. Praying that you may be eminently successful in the great work in which you are engaged, I am, sir, yours respectfully,

JAMES BREDNER.

Dundas, April 7, 1852.

SIR,—I have seen very little for a year past in your valuable paper with regard to our doings here; permit me to say, we are doing something. Within eight miles of this, including the two in this town, we have seven divisions of Sons of Temperance, all, I believe, in good working order. The old division, formed here two years since, numbers over 200 members. [From it the adjacent divisions have in fact been made up; the second was formed a few weeks since, and numbers nearly 50. We have now amongst us a majority of the most influential men of the town, and of the members of the town council. There are here also a Union of

Daughters and a Section of Cadets. Our second anniversary came off a few weeks since; it was well attended; was one of spirit and animation: ever since there has been a rapid increase of numbers and influence.

We have had two lectures from that talented man, Mr. J. C. Clure, of Boston. The second came off Friday evening last, subject, the Maine Liquor Law, is it expedient to pass it for Canada? The large town hall was crowded to a perfect jam. He held the audience from 8 to 11 o'clock as if enchained by his eloquence. When a vote was called for, there was a show of hands of, I think, more than three-fourths of those present; on a call for those opposed to the passage of such a law, there was none.

This is to be followed up with other active measures. Petitions to the different branches of the Canadian Legislature are to be circulated for signature, praying for the passage of the Maine Liquor Law, or one similar. There is an increasing feeling here that alcohol must be chained, nay, extirpated, and her votaries unshackled and set free. I have heard of several engaged in the liquor traffic who say they are ready to give it up should such a law pass. One in this town has tendered his resignation to-day, since I commenced this letter; turned out his barrels as first fruits; says he is convinced to sell it is morally wrong; has made application for initiation into the Order of Sons of Temperance, determined now to throw his influence on the other side of the scale.

A.

[We thank our correspondent for his second communication, signed R; but prefer embodying the information it contains with some others of a similar kind.—Ed. C. T. Ad.]

Niagara, C.W. 9th April. 1852.

DEAR SIR AND BROTHER,—I have often watched your periodical to see if ever you got any information from this locality in regard to the progress of the Temperance cause; but, I am sorry to say, I have watched in vain. Permit me to give the following:—

There is a Union of Daughters here, numbering upwards of 40 members. I believe their motto or designation is the same as that of the "Scotch Greys," that I believe is "Second to none," and well do they deserve the title in spite of all prophecies to the contrary, about ladies never agreeing in a body by themselves, &c. We have a section of Cadets, likewise, in good working order; they number upwards of 50 members. Adhesive Division, No. 112, is likewise in most excellent working order,—they number 153 members. The Division was first organized 11th June, 1850; for the first year their numbers gradually increased till they reached about 180, after that they declined considerably, caused partly by the craving appetite for strong drink being too strong for their good intentions, and partly by the carelessness of others in allowing themselves to get bad on the books, by not paying up their weekly subscriptions. But during the last quarter we have gained a firmer footing than ever, we have had a large increase to our numbers, and the members are now mostly composed of those who may be firmly relied upon in the approaching campaign, viz: "The Maine Liquor Law Question."

Ministers of the Gospel, and soldiers of Queen Victoria are coming out strongly in our favor here: we have three of the first and sixty-three of the latter enrolled in our ranks; more than half of these 63 are out of one company; and, I am credibly informed, that crime is almost unknown in that Company. This is a fact well worthy the attention of Commanding Officers or other military authorities.

The Commanding Officer of the Royal Canadian Rifles stationed here, invariably gives every encouragement to the men under his command to join the "Sons," and I have no doubt but he has observed the marked difference in the behaviour of those who are Sons, and of those who still continue in their old course.

We have been favored with a series of lectures on temperance during the past winter, by the Revds. Messrs. Young, Mowat, and Alexander. We had crowded houses and most attentive listeners on each occasion.

X. Y. Z.

Hornby, April 16, 1852.

It is always a pleasing task to be called upon to record the progress of a good cause. That the cause of temperance is entitled to this appellation, the hardest and most inveterate toper in these parts no longer deny. Some little difference yet exists as to the degree of ebriety which it is necessary to attain before a man may fairly be considered drunk; but, on the whole, the idea is steadily taking hold on the public mind, that the habitual use of any quantity of intoxicating drinks, as a beverage, is to all intents and purposes, an *intemperate* use of them. Thousands who, only a few years ago looked upon their bitters in the morning to be as necessary to them as its mother's milk is to an infant, have made the stupendous discovery that these same morning drams, are not only unnecessary, but that they are absolutely injurious.

There is not, methinks, a more anomalous spectacle to be found in the moral world than that of a vender of intoxicating drinks, preaching morality and temperance to his customers.

It is no uncommon thing to hear a wretched slave to social usages come into a Bar-room in all the fancied glory of a stout and clever fellow, with such an exclamation as: "I say, Landlord, I do not see the reason why I aint drunk, I have only taken seventeen glasses, within the last three hours." "Ah," is the ready response, "you are the right sort of a man, you are what I call a temperance man in reality. I hate to see a man drunk: come and have a horn." Then follows a rigmarole of common place sayings, mixed with sneering allusions to men having padlocks on their mouths, and anathemas *ad libitum* against the Sons of Temperance.

The sacred pages of holy writ are freely quoted, in order to show that it is only *drunkenness* that is there condemned. No allusion is ever made to the great truth, that the Bible, in its every page that bears upon the subject, contains the essence of the dreadful denunciation, "Woe unto him that giveth his neighbor drink." In ninety nine cases out of every hundred the being who can keep his feet, and vapour round a bar-room boasting that he can drink so many glasses within so many hours, and not be drunk, becomes a confirmed drunkard, is hurled into the vortex of temporal, spiritual and eternal ruin; and yet, with cool heartlessness, the person who heaps up gold from the proceeds of his unholy traffic, goes on in the old way drawing successive victims within the meshes of his net, and as each one takes the downhill road in dread reality; he, the seeming profiter, with all the callousness of a demon, is generally the very first to give the significant kick, that announces to his deluded victim the fearful fact, that a common drunkard is without the pale of society. Hundreds who have gone through the whisky seller's moral mill, may peruse these humble lines, and may be induced to redouble their diligence in the glorious work of extricating their fellow creatures from the maws of those landsharks, whose kindness to the votaries of Bacchus ceases, the moment the victims last York shilling disappears from their gloating view.

And this reminds me that I have wandered from my original

object in addressing you, which was to inform you of the advent of another band devoted to the great and glorious cause of Temperance. A new Division of the Sons has just been formed in the flourishing Township of Trafalgar, under the appropriate title of the "Trafalgar Central Division." It starts with a roll of 20 members, and has a rational prospect of great success. The Division was instituted, and the officers installed on the 12th instant, by D.G.W.P., H. Wilmot, of the Milton Division, assisted by Brothers Boomer and Atkinson, from Hornby. May it go on vigorously in the blessed work of reclaiming human beings from the thralldom of vice, and confining them in the ways of moral rectitude.

The Hornby Division of which I wrote you some time ago is still prosperous. Almost without exception the newly born Sons have preserved their integrity in tact. Preparations are in a state of forwardness for making fresh and more vigorous inroads on the domains of John Barleycorn. In the immediate vicinity, the ranks of the stubborn toppers are becoming very thin, and the minds of thinking men are gradually becoming habituated to the idea that the provisions of the Maine Liquor Law, will, ere long, be also Canadian Law, and that a generation will not elapse when the appearance of a drunken man or woman, will be a thing to be remembered and talked of, but not to be seen.

This "were a consummation devoutly to be wished" by every well-wisher of his race, as well as by

Yours, in Love, Purity, and Fidelity,

A. BOOMER.

Peterboro', April 27, 1852.

Sir,—The cause of Temperance in this vicinity is on the advance. The public mind is being aroused to the enormity of the evil effects of intemperance. Previous to our city fathers issuing licenses for the present year, a petition was presented to them, signed by many of our most influential citizens, praying them to reduce the number of taverns in this town to four. Though the prayer of that petition was unheeded, yet the ball is rolling in the right direction, and we confidently look forward to the time when those in power will feel it incumbent on them to lend a hand in putting down those sinks of iniquity which disgrace every nook and corner of Canada. We of the Sons and Daughters are endeavoring to hold on our way steadily in the good cause. Our prospects are sometimes a little gloomy, but on the whole we have cause of rejoicing; and we fondly hope ere long to see the star of Temperance rise in all its resplendent glory, and that of King Alcohol set for ever throughout our highly favored province.

Brother William M. Murrell, that gifted son of the ocean, rightly termed the terror of whisky-dealers, paid us a visit last week, and delivered two very impressive and highly interesting lectures, on the subject of Temperance, in the Wesleyan Methodist Church. On both occasions the house was crowded to excess; and certainly the friends of the cause are deeply indebted to him for the very masterly manner in which he brought to bear on the minds of those who heard him the moral obligation they were under to desist from a traffic from whence so much sin, misery, and degradation emanates, and which is so destructive to the souls and bodies of those engaged in it, forcibly impressing on their minds that passage of Scripture: "Wo to him that putteth the bottle to his neighbor's lips;" also the endless misery entailed on the poor inebriate.

E. J. NESBIT.

Martintown Division, No. 62, S. of T.,
April 29, 1852.

SIR,—I have seen in your *Advocate* a notice of a communication from an attentive correspondent, in which he sends a bill of a soiree, to be held in Martintown, under the auspices of the Sons, and adds, upon his own responsibility, to conclude with a ball. Now, Mr. Editor, the truth is, that we had a soiree on the 12th of February, our anniversary, when the ladies of Martintown and vicinity presented us with a splendid stand of colors, and in the evening upwards of two hundred took tea, after which James Cumming, Esq., was called to the chair. Mr. Decastle then addressed the meeting in an able and humorous manner. The Rev. Mr. McKillican and Mr. Craig followed, after which the meeting closed. This is as far as the Sons were concerned. The ball was not got up under the auspices of the Sons, although some of them were there—As for the Cadets having a ball here, we have no Cadets. Therefore your correspondent must mean some place else.—On the 19th of February, the ladies of Martintown presented us with a copy of the Bible, and a splendid cushion to lay it upon.

We regret that, by some unaccountable neglect on the part of our Division, no description of these proceedings were published at the time they took place.

FINLAY MCGREGOR, R. S.

SONS OF TEMPERANCE.

GRAND DIVISION C. W.

AS the May Session of the G. D. commences on Wednesday the 26th inst., at London C. W., it is requested that no letters be addressed to the G. W. P. or G. Scribe, from the 20th to the 31st inst., both inclusive. The D. G. W. P's. and other Representatives of Divisions are particularly solicited not to defer arranging any business connected with the office of G. D., until that period, as the proceedings of the Session will entirely occupy the time of the G. S. at London.

By order of the G. W. P.
H. W. JACKSON.
Grand Scribe.

Hamilton, 1st May, 1852.

SONS AND CADETS OF TEMPERANCE.

THE Subscribers beg to announce that they are prepared to furnish BANNERS for Divisions and Sections of Sons and Cadets of Temperance in the best style, at from £12 10s to £25 currency, each. They are also manufacturing, and keep constantly on hand, Cadet's Officers' Caps, Regalia, and Sashes; Grand Division Regalia; Deputies' Emblems for Sons and Cadets; Sons of Temperance Emblems; Blank Books for Divisions, etc. Seals Engraved to order. *Old-Fellows' Regalia* kept constantly on hand.

P. T. WARE & Co.,
King Street, Hamilton;
D. T. WARE & Co.,
Dundas Street, London.

March 6, 1852.

MAINE LIQUOR LAW.

THE Subscriber has now a Supply of the above work, which was noticed at length in number 7 of the *Advocate*. Price 2d each, or 7s 6d per hundred. This work may be sent by post for one halfpenny per ounce.

J. C. BECKET,
22 Great St. James Street
Montreal, April 1, 1852.

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