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# CANADA TEMPERANCE ADVOCATE.

DEVOTED TO

Total Abstinence, Legal Prohibition, and Social Progress.

Vol. XX.]

MONTREAL, FEBRUARY 1, 1854.

[No. 3.

## The Intemperate Mother.

—“Bad enough for men  
To sink themselves to brutes; but horrible,  
Most horrible, for women thus to act!”

Many things are objectionable, unlovely, and painful in connexion with numbers sustaining the maternal character, but intemperance is *purely disgusting*. It is odious in the extreme. There is nothing which is more repelling, more debasing, more revolting. It not only mars everything, it *annihilates* it. It not only impairs every good quality, but *extinguishes* it. It not only defaces any beauties of character, but perfectly obscures, and even destroys them.

There may be education, accomplishments, many admirable and interesting developments: but this one vice *ruins all*; this one wretched and degrading habit prevents *any* being appreciated or admired.

Intemperance, when manifested by a *father*, is bad, very bad, injurious, most injurious; but when it is developed by a *mother*, and especially by a *young mother*, nothing in our judgment is so truly pitiable, degrading, and even revolting.

More than ten years have elapsed, since an intelligent and estimable man, with whom we were intimate, said to us, “I wish you could *reduce* my annual bill for *inebriating liquors*, and especially for *spirits*. Last year it was most serious. This year, I fear, it will be still worse, and unless something be done speedily, I shall be nearly beggared, and have nothing but misery.”

“But why make this appeal to me?” was the reply; “why not set about it yourself at once? You are the master of the house, and the head of your family. Do you see much company, that your spirit bill, particularly, is so serious?”

“Quite the reverse. I have scarcely any visitors, no set parties. If a friend call in, as you have called to see me, and to spend a quiet evening, nothing gives me greater pleasure.”

“How, then, is this annual expense for inebriating compounds occasioned?”

“I regret to state, solely by Mrs. B——’s wretched habit; and which habit, I perceive, is gathering strength continually.”

“What, does she drink to excess?”

“I will not positively affirm that she is ever palpably inebriated; for she has habituated herself to so much, that a very considerable quantity will affect her very slightly; but her propensity for drink is most marked, painful, and, indeed, appears to be almost incurable. Strangers know nothing of it, visitors are ignorant of it; but I, unhappily, know it too well, and lament it most bitterly. Last year my *spirit* bill alone, through her degrading and most injurious habit, amounted to *twelve pounds*; and I can plainly see that matters, unless a check

be received, will become much worse. I tell Mrs. B—— that I take no spirits myself, and that none shall be admitted to the house; and then she says, “You shall have no rest, for I will not be debarred from any thing which I need, or which I may consider desirable.”

“How much do you think she takes *daily*?” I enquired.

“Sometimes half a bottle of gin, besides strong beer, or porter. She is so fond of the best gin, that she now generally keeps a tea-pot in a private cupboard, of which she has the key, and it is supplied in the morning with gin, slightly diluted, and from which she drinks at intervals, during the day!”

“This is, indeed, deplorable, most deplorable. It crowns all. But have you remonstrated, strongly remonstrated with her? and more, have you intreated and solemnly conjured her to abandon, at once, and entirely, this most miserable habit?”

“I have indeed, again and again.”

“Have you interposed your authority, as a husband and father?”

“Unquestionably.”

“And what has been the result?”

“Promises of amendment; and, for a little time, a change for the better has been apparent; but there has been a speedy and decisive return to these abominable practices.

“I have, occasionally, been very stern, and almost desperate; but nothing, I fear, except actual separation, will relieve me from the sad calamity.”

“Mrs. B—— has many admirable qualities. She is naturally kind and affectionate. Her mind is cultivated. She is fond of reading. She is open hearted and generous. She is ready to aid the poor, and to regard the sick. She is the friend of education. She will support, most cheerfully, the house of God, and the minister of religion; but there is this bane of every thing that is good, there is this curse in the way, and it is a *withering curse* indeed—

### The love of drink.

It poisons every thing. It turns every thing into gall. The health is ruined. The countenance is aired. The nerves are affected. The temper is soured. The energies are impaired. The happiness of home is blasted!

“Well,” I remarked, “you have a duty to discharge not only for your own sake, but for that of *your children*, and it is this: you must endeavour to recover, to save your wife, and the mother of your offspring; and, therefore, you must be determined, whatever the result; you must be as firm as a rock. Let nothing move you.”

“In the first place, *Rigidly abstain yourself*. Take nothing of an inebriating nature, and let her know your

resolve, so that your wife may not be induced, from your example, to gather the slightest encouragement in the maintenance of her intemperate habits."

"Then, secondly, you must *exert your authority*. You must tell Mrs. B—, that you have a duty to perform, for the sake of yourself, and the children; and that your responsibility to God is great, and that you are resolved to *pay no more bills* to the brewer, or the spirit merchant; that, if she incur these expenses, she must meet them herself, as you are determined not to disburse them."

"Then, thirdly, if, after adopting these and other means, under the influence of Christian principles, and the Christian spirit, you find you cannot succeed, you have only one course to pursue, namely, to separate yourself from one who will listen to no advice, be checked by no remonstrance, regard no entreaty, not even of a husband, and a father, who has the interest and happiness of his family at heart."

Mr. B— took the advice which was proffered him, and acted on it almost immediately. He was inexpressibly rejoiced to find that his efforts were not without success; and he informed the writer some time after, with the utmost gratitude and delight beaming in his countenance, "*My spirit bill has disappeared altogether, and I have now peace and happiness, instead of derangement, confusion, and misery.*"

"It was a struggle and a great one, at first, but my determination was unyielding. There was only one alternative, *drink or separation*, and my steady and unfaltering principle and procedure conquered. I thank you as one of my best friends. I regard you as having been under God my deliverer from one of the most awful curses which can afflict any family, that of *intemperance.*"

Mr. B— spoke earnestly, and truly. There is, beyond doubt, nothing which entails such miseries on families as intemperance. It is the demon of discord. It is the source of extreme, of indescribable wretchedness. It is the parent of poverty, degradation, and crime. We are convinced that intemperance beggars *more than half* the families which are reduced in indigence, defiles *three-fourths* of the families which are given up to sin, and surrounds them with every thing that is debasing, pernicious, and disgusting.

Mothers! Mothers! throughout the kingdom, we implore you in the most earnest, the most impassioned manner, to shun intemperance, as you would your direst enemy, your most fell and ruthless destroyer. You cannot, in this respect, be too much on your guard, *at all times*. Your children are very quick observers. They soon perceive, and soon imitate. Your intemperance may not only beggar you, but your offspring; not only destroy your happiness, but wither theirs; not only blast your reputation, but annihilate theirs also; not only ruin your souls, but occasion the destruction of theirs.

O mothers! mothers! as you wish your children to be respected, valued, and beloved; as you wish them to grow up and be reputable, honourable, and useful members of society; as you wish them to be associated with the church of Jesus Christ, identified with everything that is benevolent, excellent, and *divine*, steer clear of anything like intemperance! Let there not be the *slightest approach* to it.

How many thousands of mothers, by their intemperate habits, not only plunge themselves into perdition, but their children also!"

The mother drinks, and so will the son. The mo-

ther is fond of intoxicating compounds, so is the daughter. The mother increases in relish for what intoxicates, so does her boy or her girl. We knew a mother who became so inveterately fond of gin, that she would, at last, put the dram-bottle on *the chair near her bed* when she retired to rest, that she might have a glass *as soon as she awoke in the morning!*

What can exceed this, in everything that degrades, shocks, and disgusts?

To us, it is the very climax of folly, of sin, of debasement, of fatuity, of misery.

Intemperate mothers, everywhere, abandon your wretched habits *at once!* There must be *no delay*. They will ruin you, and your children, for ever.

And, mothers, universally, if you are vigilant against indulging any evil propensity, let it be a disposition towards *intemperance!*

### Permanency of Education.

#### A WORD IN SEASON.

A few years ago a man in humble circumstances in life, emigrated from Scotland to this country, and settled in one of our Western States. He was a coarse and ignorant man, but very energetic, and entirely devoted to the acquisition of property. He had been very poor, and felt that wealth constituted the greatest of all earthly blessings. He had never enjoyed any of the advantages of education, and was perfectly unconscious of the value of a cultivated mind. His wild and rustic home was carved out of the wilderness where he was surrounded by those hardy pioneers who knew of no employment but toil. Rich harvest began to wave upon his well-tilled and fertile acres. His barns were filled with plenty; cattle accumulated in his pasture; his plain but substantial dwelling was provided with all homely comforts; he became a man of wealth. He had an only child, a daughter, whom he loved with the instinctive love of one who knew nothing of the *refinements* of affection, but who feels proud of possessing a child to whom he could leave the fruits of his toilsome and successful life.

One winter's evening, as the sleet was drifting over the bleak plains, and the wind whistling around his windows, two strangers, from different directions, sought a night's hospitality beneath the roof of the rich old farmer. One was a young adventurer, penniless and friendless, seeking his fortune in the boundless West. The other was an intelligent middle-aged gentleman of wealth from the East, travelling on business connected with an important speculation in which he was about to embark. The fire, of large logs of woods, blazed brightly on the hearth. The hardy old farmer, blessed with the vigor which the health of sixty years confers, sat by his kitchen fireside smoking his pipe, now and then exchanging a word with the strangers, neither of whom seemed disposed to sociability. The farmer's wife and his rustic daughter sat in silence, the latter paring apples and stringing the slices to hang in festoons to dry from the walls. The wife was engaged in knitting—that employment which seems to be the heaven-conferred solace and blessing for the aged and for the infirm.

An half hour of perfect silence had elapsed, during which the two strangers seemed entirely absorbed in their own thoughts, when the middle-aged gentleman suddenly roused himself from his reverie, and turning his eye to the maiden, inquired—

"Is this your only daughter, my friend?"

"Yes," replied the farmer, "she is my only child."

"Indeed," was the reply. "As you seem to be blessed with all the comforts of life, I suppose you mean to give her a very perfect education."

"Not I," the farmer rejoined, "I never had any education myself, and I do not believe it will do her any good. I mean to leave her *money*, so that she will not have to work so hard as her poor father and mother have been compelled to do. *Money* is the best friend one can have in such a world as this."

"I think you are wrong, friend, there," the gentleman replied. "I also have an only daughter and an only child. She is of about the same age with yours, but I mean to give her as perfect an education as money can give and as she has the capacity to receive. A good education is something which no one but God can take from her."

All relapsed again into their former silence. But there was something in the terseness of the expression, "*A good education is something which no one but God can take from her*," which struck, with peculiar force, the mind of the young man. He repeated the words again and again. He pondered their weighty import. They became engraved upon his memory in characters never to be effaced.

The night passed away. The morning dawned. The cold rays of a winter's sun glistened upon the wide and cheerless expanse of snow. After breakfast in the warm kitchen of the farmer, the two strangers separated, each to go his own way. They never met again. But the remark which had fallen upon the ears of the young man, had awakened thoughts which were never to be forgotten: "*A good education is something which no one but God can take from her*."

Years, with their changes, rolled on. The young man, enterprising and energetic, had found him a home, and a group of bright and happy children were clustered about his comfortable fireside. When he received his first-born son to his arms, he said: "This child is given to me to educate. A good education is something which no one but God can take from him." His wife imbibed his spirit. And as one after another was added to the number of their happy family, they both felt that their great duty in life was to educate their children. It became the all-absorbing object of their labour and their ambition. Thirteen children were given to them. They were all educated—highly educated. The sons became prominent members of the learned professions, swaying a wide influence over thousands of minds. The daughters became highly accomplished, intellectual ladies, to fill the posts of wives and mothers, to inspire their children with a love for knowledge. And what finite mind can tell where this mighty influence shall terminate? Who can tell to what uncounted thousands of roused and invigorated intellects this one sentiment will not prove to have been the guiding angel? It is thus that in this world apparent accidents achieve the mightiest miracles. A casual word, forgotten almost before it has left the lips, may form the destiny for time and eternity of multitudes which no tongue can number.—*Mrs. Whittlesey's Mag.*

#### Pastoral Reminiscences.

DEATH IN THE STATE PRISON.—Bradbury Ferguson, who shot his wife in the year 1840, at Exeter, N. H., died in prison last month, aged 52.

His murdered wife, as will be remembered by many, was a native of Portsmouth, Eliza J. Frothingham. Ferguson was a drunkard of that class who torment and abuse their wives when they have been drinking; and his brutality to his wife had been of such a character, that the *coup de grace* by which he sent her out of the world was a good deliverance for her. He was sentenced to the State Prison for life, and having passed a dozen sober and useful years in that asylum, has now closed a far better life than he would have done, had he been suffered to go at large. In his case, the operation of the law has been salutary.—*Portsmouth Chronicle*. Dec. 10, 1853.

The preceding notice awakens a series of painful reminiscences in connection with gone-by years.—This same Ferguson was, at the time indicated, a citizen of Exeter, N. H. The pastor was then located in a town adjoining. Being at Exeter, on an exchange, it was his province to attend the funeral of the aforesaid murdered Mrs. Ferguson. No ordinary words can convey a just idea of the scene there exhibited. The wife, the mother, young, fair, beloved by her acquaintances—the victim, the bleeding, lifeless victim, of a husband demonized by rum! There she lay, calm in death, with two ghastly wounds in her breast, which seemed to cry for vengeance—not less upon the vender than upon the consumer of the "distilled damnation." Several little children clustered around the bier, motherless and afflicted. The scene and associations could but be deeply solemn, and peculiarly affecting, whilst the pastor remarked, from the words, "Sin when it is finished bringeth forth death." But notwithstanding, the fiery liquid, like a stream of burning lava, continued to flow from that populous village to the surrounding neighborhoods, marking its course with wounds, and sorrow and death.

Within a few months of the above, a parishioner of the undersigned obtained a quart of New England rum at this same village. His wife was an industrious woman. On reaching his home in the evening, he commanded her to hand him the butcher knife. With this instrument he threatened to murder her. Being affrighted, she fled from the monster, who, in pursuit, pulled a stake from the fence, felled her to the ground, and continued to beat her until life was extinct!

Here was another affecting illustration of the murderous business of rumselling! But, as if the blood of two victims in the neighborhood, and about the same time, were not enough, a brother of the last named visited this same Exeter, drank to excess, returned to the vicinity of his house, wandered into the woods, sat down, (as it would seem,) partook liberally from his bottle, and died on the spot!

And, by the way, both of these men were sons of a rumseller, in this same town, adjoining Exeter, whose business was for years extensive, and whose opulence was parallel to his business. These sons, when young, became inebriates, on their father's premises, and he after having comparatively "slain his thousands," died a pauper in the alms-house of B—. A third victim, about the year 1840, was J. F., another parishioner. His weekly supply of "liquid fire," was drawn from the same deadly reservoir. He had often been a subject of conviction, and as often, through the influence of rum, "rejected the counsel of God against himself."

On a certain Wednesday afternoon, the pastor addressed him, in private, affectionately and solemnly,

upon his eternal interest. This was in the barnyard. He immediately went to the house, took down his bottle, and drank largely of its contents; then seating himself on the side of a bed, he fell backwards, and with a terrible groan, expired! Similar instances having fallen under the pastor's personal observation, might be greatly multiplied; and yet, with suicidal obstinacy, New Hampshire still continues to reject that prohibitory law, which, upon us in Maine, is conferring blessings too larged and multiplied for description.

One additional instance, of a less painful nature, suggests itself, when this already too protracted communication shall find its terminus. B. R., a respectable citizen of the same town, for more than twenty years, had been in the habit of taking daily drams. His pious wife with grief, perceived the increasing power and pernicious results of this habit; but expostulation was in vain. At length she procured a tumbler, and when he went to his accustomed closet, she followed him, and, imitating his action poured out and drank a quantity of rum. He looked at her with astonishment, but said nothing. The next day, on a repetition of the same process, he exclaimed,—“For heaven's sake, wife, what do you mean?” “Mean!” said she; “I mean to drink as much rum, and as often as you do; and if you are determined to go to a drunkard's grave, we will both go together.”

This was too much. He loved his wife; and was both alarmed and shocked. He dashed the decanter, rum and all, upon the floor. “Now,” said he, “wife, I am done! I have drank my last dram.—Pray for me.” Shortly subsequent to this, the hours of 11 o'clock A.M. and 4 o'clock P.M. witnessed the daily devotion of this husband and wife, on their knees before God, in that same closet! How truly have intoxicating drinks been described as “a thief to the purse, witch to the senses, and devil to the soul!”—*N. Y. Evangelist.*

### Moral Courage.

A rare virtue, and great as it is rare. We remember when we thought the courage of the field every-thing. The charge—the word of command, high-sounding and clear amid the battle's fury—the clash of arms—the roar of artillery—the thrill of the bugle's note, as with more than magic sound, it bids the soldier dare all for victory—the banner of your country in front, planted there to stand amid victory or defeat; oh! how young hearts beat to be actors in such a scene, calling it glorious, and holding it noble for brave spirits to mingle in, and fighting nobly, to lie down and die.

But what is the courage of the battle-field compared with the moral courage of every day life?—Stand alone; see friends scowl; hear distrust speak its foul suspicion; watch enemies taking advantage of the occasion, labouring to destroy; who would not rather encounter the shock of a hundred battle-fields, and lead a forlorn hope in each, than bear and brave these things? Why, the one is as the summer breeze on the ocean to winter's stormiest blast. Any common spirit may summe courage to play the soldier well; use quickly fits him for it. But it requires a man to speak out his thoughts as he thinks them—to do—when like that stormy blast in winter on old ocean, peace, honor, security and life are threatened to be swept away.

Yet, who looking back on the page of history or forward to the hope of the future, would hesitate which of the two to choose? The martyrs—what are they? Chronicled names in all hearts. The patriots who died for liberty, ignominiously and on the scaffold—how fares it with them? Cherished as earth's honoured sons. The good, who spoke the truth and suffered for its sake—where are they? The best and brightest—first in our thought and love. And yet, what did they? Like men they spoke the truth that was in them.— This was their courage, If they had been silent, if, trembling before tyrants or mobs, they had feared to tell what they knew, to speak what they felt, they would have lived and died as other men. But they had the moral courage to do all this, and, though they perished, man was blessed through their suffering, and truth lighted up with new glory and power.

Give us moral courage before every thing else! It is the only bravery on which humanity may count for any real blessing. Give us moral courage first and last! For while it nerves a man for duty, it roots out of his heart hate and revenge, and all bad passion, making him rise amid danger, calm amid excitement, just amid lawlessness, and pure amid corruption. It is the crowning beauty of manhood.—*C. M. Clay.*

### A Touch of the Maine Law One Hundred and Forty Years Ago.

A gentleman recently from Nantucket has put into my hand an original recognizance, of which the following is an exact copy. The paper is coarse and yellowish, the writing good, but quaint, and the ink excellent. Your readers will see by it that the “old folks” could sometimes be hard on rumsellers:—

“Barnstable, s. s.

MEMORANDUM, That on the sixteenth day of February, in the sixth year of her Maj's. Reign—Anneque Domini 1707, before us, Nathaniel Freeman and Joseph Doane, two of her Maj's Just's. of the Peace for the county of Barnstable—personally came and appeared William Nickason, of Manumoy, in the county of Barnstable, Inn holder, and acknowledged himself bound by way of Recognizance unto her Maj'y. Queen Anne, in the sum of forty pounds to be levied upon his Goods and chattles, Lands and Tenements, to the use of her sd Maj'y, Queen Anne, her heirs and successors, if default be made in the condition under written.

The condition of this recognizance is such that whereas the above bounden William Nickason and Mary the wife of the sd William Nickason, are accused by Richard Alamon and Hose his squa and Sarah the squa of Sam Ponymoo, all Indians, of selling them the sd Indians, severall quarts of syder and about one pint and a half of Ruhm on or about the 28 day of January last past. Now if the above bounden William Nickason, together with his sd wife Mary, shall make their personal appearance before her Maj's. Just's. of the Peace of the next General Sessions of the Peace to be holden in the county of Barnstable on the first Tuesday in April next, and shall then and there obey and abide the order and Judgment of sd Justices relating to the premises, then the above recognizance to be void and of none effect, or else to be and remain in full force and varlue.

Resogized Coram nobis.

NATH'L FREEMEN,  
JOSEPH DOANE.”

### Liquor Prohibition in New York.

The majority of the Assembly's Select Committee on so much of the Governor's Message as relates to Intemperance and the proposed remedies therefor, have promptly reported, through their Chairman, Mr. C. C. Leigh, of our city, and their Report will be given below. Mr. Dewey and D. P. Wood, the dissenting minority of the Committee, gave notice of a Minority Report, which they will submit hereafter. The Report of the majority will be found direct, sensible and forcible, and we trust it will be promptly followed by decisive action in both Houses.

The bill therewith submitted we do not print entire, since it is substantially identical with that of last Session, which has already appeared in our columns. It differs mainly in proposing imprisonment as well as fine as a penalty for liquor-selling after the first offence. The following are the first two and most important sections of the bill as now reported :—

**AN ACT FOR THE SUPPRESSION OF INTEMPERANCE.**  
*The people of the State of New York, represented in Senate and Assembly, do enact as follows :—*

**Section 1.**—Every person who shall sell or keep for sale, or with intent to sell, either personally or by his partner, clerk, agent or servant, directly or indirectly, under pretense of giving, or any other pretense whatever, intoxicating liquor of any kind or name, except as hereinafter provided, shall, upon conviction, be adjudged guilty of a misdemeanor, and shall forfeit all liquors owned by him, and in addition shall be punished as follows :—

For the first offence, by a fine of not less than fifteen dollars, nor more than one hundred.

For the second and every subsequent offence, a fine of not less than twenty-five dollars, nor more than three hundred dollars, and by imprisonment for not less than thirty days nor more than six months.

Upon the conviction of any person authorised to sell as provided by the second section, of any such offence, he shall be punished by a fine of one hundred dollars, and shall forfeit all the liquors owned by him, and shall be forever disqualified from selling liquor within this State, and upon every subsequent conviction he shall be punished as for a third conviction.

Upon every conviction the defendant shall also be required to pay all costs, fees and expenses, including a counsel fee to the complainant, to be fixed by the Court, not less than five nor more than ten dollars.

In default of payment of any such fine, costs, fees and expenses, or any part thereof, the defendant shall be committed until the same are paid, not exceeding one day for each dollar of the amount unpaid.

**Sec. 2.** Every citizen of good moral character, who is an elector of the town or city in which he intends to sell intoxicating liquor, as hereinafter provided, and who is not a pedler nor the keeper of, or interested in any boarding or victualling-house, provision or fruit-store, or any bar-room, confectionery, inn, tavern, or other place of public entertainment, or the keeper of, or interested in any museum, theatre, or other place of public amusement, may keep for sale, and may sell pure and unadulterated intoxicating liquor and alcohol, for mechanical, chemic<sup>al</sup>, or medicinal purposes, and pure wine for sacramental use ; provided he shall, within one year previous, have filed in the office of the clerk of the town or city in which such liquor is to be

sold, a declaration, or oath or affirmation, taken before said town clerk, or clerk of the city, who is hereby authorized to take such oath or affirmation, setting forth the town or ward in which he intends to sell such liquor, and declaring that he is an elector of such town or ward, and does not use intoxicating liquor as a beverage, and is not, and during the time he shall sell such liquor will not be, a pedler nor the keeper of, nor interested in any inn, tavern, boarding-house, victualling-house, provision-store, fruit-store, bar-room, confectionery, other place of public entertainment, nor the keeper of, or interested in any theatre, museum, or other place of public amusement, and will not violate any of the provisions of this act.

Sec. 31 of last year's bill, which provides for the prosecution of the sureties under section 2 as it formerly stood, in case of a judgment for violation of their engagement not to sell for tipping purposes, is stricken out of the new bill, the requirement of sureties having been already stricken out as above—for what good reason, we cannot perceive. We fear a hole is here left open under which unprincipled men who care nothing for perjury will to some extent stealthily perpetuate the evils now resulting from licensed dram-shops. We know it is said that Alcoholic Liquors are necessary for other than drinking purposes, and that dealers therein will not give the bonds required by the old bill ; but we demur to the necessity and believe a man would be found in each city or considerable village who would be willing to give the required bond and conform to its conditions. However, we do not insist on this point ; but the right to sell under this section should be rigidly restricted to one apartment on premises specified in the oath, a copy of which should be conspicuously posted in said apartment.

But we regret to see the radical weakness of the old bill retained—that of limiting the penalty incurred by a first offence against the inhibition of liquor-selling to \$100, and practically to \$15, for that will be the effect of passing the bill in its present shape. Now there are many tipping-haunts which actually make for their owners more than \$15 per day ; and these will mainly be kept going in defiance of the law, with the calculation that some days will elapse before a complaint is made, when the seller may plead guilty, pay his \$15 and go clear, having made a handsome speculation out of his contumacy. Bonaparte's rule for suppressing mobs applies in spirit to this case—Fire grape shot first, and blank cartridges afterward. The penalty for a first offence should be not less than \$500, and then the law-breakers should be required to swear that he would break it no more, or kept in a state of innocence until he would do so. To think of stopping the Liquor-Traffic by a fine of \$15 is worse than bolting a door with a boiled carrot.

But here is the Committee's Report :—

#### REPORT

*Of the Select Committee on so much of the Governor's Message as relates to the subject of Intemperance, and the sale of Intoxicating Drinks :*

Mr. C. C. Leigh, from the majority of the Committee, would respectfully report that they concur with the Governor in his Message, that the Constitution invests the Legislature with the power, and imposes upon them the duty of adopting measures to promote Education, to restrain Vice, to punish Crime, to protect the

rights of persons and property, and to advance the welfare of this great commonwealth, composed of more than Three Millions of citizens. They concur with His Excellency in the remark that Intemperance is justly regarded as a fruitful source of misery, destitution and crime, and its effects are forced in a powerful manner upon the attention of those who are required to execute the laws, and that in legislating upon the subject care should be taken not to conflict with the well settled principles of legislation, nor with the rights of our citizens.

The Committee have felt deeply impressed with the weight of responsibility resting upon them, and, after a careful examination of the whole subject, are clearly of the opinion that the sale of Intoxicating Liquors, as a beverage, retards Education and encourages Vice; that it tramples upon the rights of persons and property to a criminal extent; and that it is the duty of this Legislature to pass a Prohibitory Law, as the only means left to remove the evils complained of.

Your Committee are of opinion that the sale of Intoxicating Drinks is the direct cause of more *Pauperism, Crime, Debauchery and frightful casualties* than all other things put together.

Your Committee are of opinion that such liquor is a poison, and should be so declared and treated, producing a species of insanity which deadens the moral powers and inflames the passions, causing the unprovoked commission of crimes on the innocent and unoffending, of an enormity unparalleled in the civilized world; crimes that even barbarians would shudder at, and humanity in its worst forms could not commit unaided by the demon that is ever present in the drunkard's cup.

Your Committee are of opinion that this poison causes a reckless disregard of property in those who use it; that it is the agent in the destruction of more property by fire, shipwrecks, railroad disasters and bankruptcies than all other agencies put together. That it impairs the health and shortens the lives of those who are seduced by the Liquor Traffic, is a fact sustained by such official records that none can deny; it thereby depriving the State of the labor of her citizens—the child of its parent—the wife of her husband—leaving sorrow stricken widows, disconsolate mothers and helpless children to an unfeeling world and those temptations that make criminals of the drunkard's sons, and prostitutes of his daughters. This bill proposes to save from thirty to fifty thousand drunkards now in our State, their wives and children, from the awful fate to which the Liquor Trade has doomed them, and to break the charm by removing the temptation from thirty to fifty thousand more of our fellow citizens who are moving on surely to fill the drunkard's ranks, many of whom are most earnest in their calls upon this Legislature to stop a traffic accursed of God and all good men.

Pass this law, and your Committee are of opinion that it will put an end to three-fourths of all the crimes against persons and property now committed. The testimony of the Wardens of our prisons uniformly affirm that at least nine-tenths of the criminals confined are brought there on account of the use of Intoxicating Drinks.

Your Committee do not propose to recommend further taxes upon the good people of this State in enlarging and multiplying their prisons, erecting gibbets and inventing new forms of torture to deter the wretched victims of alcohol from the commission of crimes, but by a simple and easy process relieve the State of heavy taxes and save

society from crime by prohibiting the sale of this poison as a beverage.

Neither is this bill submitted by your Committee a sumptuary one. It does not proscribe the drink of any. It merely prohibits the sale as a beverage of that which is wholly noxious, and in this respect conforms with the spirit of the law which forbids and punishes the sale of unwholesome food.

The objection that other rights are invaded by this law, we submit is not true, for no man has a right to inflict on the community the evils with which this traffic curses society. The sanctity of every man's dwelling is secured to him. He is there left to the indulgence of his cup, not because it is right, but because no law but the moral law, can there reach him.

Your Committee admits that the State should protect all valuable and innocuous property; but her best property is in the morality and intelligence of a virtuous people. The State had a property in the minds of Fulton and Clinton. It is to such property the State owes its prosperity, and it is of more value than all the gold of California. This invaluable property—this mind and muscle—is daily, yea, hourly, rendered useless or destroyed by something styled property, which we are called upon by certain persons to protect, and which is less worthy of protection than the murderers it makes.

The objectors to a Prohibitory Law think it is a lawless act to knock in the head of a whisky or beer-barrel; but what is the value of such property when compared with the multitudes of human beings that are destroyed by the traffic in Intoxicating Drinks? Better destroy the poison, than let it destroy the noblest intellects in our land—men of genius, talent, energy, enterprise and moral worth, now laid waste by this desolating scourge.

Your Committee would call the attention of the Legislature to the healthy operation of a Prohibitory Law in those States where it has been enacted, diminishing greatly Drunkenness, Pauperism and Crime. Jails and poorhouses are to let, and the peace and good order of the community are greatly promoted.

For several years the people of this State have petitioned for a Prohibitory Law. They have recently spoken through the ballot-box, and your Committee believe they will continue thus to speak, unless a Prohibitory Law, meeting and remedying the evils complained of, is promptly passed and fairly tried.

We therefore respectfully present the following bill, and recommend its passage.

C. C. LEIGH.	L. GIBBS.
LEVI HARRIS.	B. HALL.
J. MITCHELL.	Committee.

[Here follows the bill, a summary of which is given above.]—*N. Y. Tribune.*

THE MISER.—“What an unfortunate wretch am I!” complained a miser to his neighbour. “Some one last night has taken away the treasure which I buried in the garden, and laid a cursed stone in its place.”

“And yet you have never used your treasure,” answered his neighbour. “Only bring yourself to believe that the stone is still your treasure, and you are none the poorer.”

“If I am none the poorer,” returned the miser, “is not some one else the richer? So much the richer! The thought is enough to drive me mad.”

## Philanthropic & Social Progress.

### Cure for Small-Pox and Scarlatina.

A merchant and ship owner of this city has had the following sent him from England, where it was furnished by Mr. L. Larkin, Member of the Royal College of Surgeons, and who vouches for it as a "medicine that will effect a revolution in the healing art, as regards the prevention and cure not only of small-pox, but also of measles and scarlatina, however malignant the type, in a manner more efficient and extraordinary than could ever have been hitherto anticipated, even by the most ardent philanthropist:—

"On the first appearance of fever or irritation ushering in attacks, whether occurring in families or large communities, the subjoined mode of treatment should at once be carried on:—Take one grain of powdered foxglove or digitalis, (valuable in the ratio of its greenness—the dark should be rejected,) and one of sulphate of zinc; (this article is commonly known as white vitriol.) These should be rubbed thoroughly in a mortar or other convenient vessel, with four or five drops of water; this done, a noggin (or about four ounces) more, with some syrup or sugar, should be added. Of this mixture, a tablespoonful should be given to an adult, and two teaspoonfuls to a child, every second hour, until symptoms of disease vanish.

"Thus conducted, convalescence, as if by magic, will result. The rapidity of an event so auspicious will equally delight and astonish. It may, however, be necessary further to note, that should the bowels become obstructed in the progress of the disease, an evil by no means common, then a drachm of the compound powder of jalap, (formed of two parts cream of tartar with one of jalap,) and one grain of the herb, treated as above, formed into a pastil with syrup or sugar, should be given to an adult, and half the quantity to a child. This simple medicine shuts out every other form or article whatever as totally unnecessary, if not pernicious.

"The *methodus medendi* of these medicines, capable of effecting results so gigantic, remains now only to be given, and appears to be as follows:—The herb, by its antifebrile properties, lays hold at once of the fever, the prolific source of woe, which it immediately strangles, while the zinc acts the part of a tonic, instantly restoring the equilibrium."

Mr. Larkin adds:—"No emigrant or government vessel should hereafter be allowed to put to sea without a few pence worth of these protectors; and it is further ardently hoped that, as the dearest interests of our common humanity are so vitally involved in this discovery, the press of all countries will give publicity to this announcement."

### Woman's Sphere.

And what is woman's sphere? 'To stand  
Upon the tented field,  
With demon heart and blood-stained hand,  
The battle-axe to wield?  
To fill the Presidential chair,  
Or boldly claim a seat,  
Where men of iron heart and will  
In Legislature meet.  
To cast all gentle thoughts aside,  
And with unquailing eye,  
To come before the gaping crowd,  
And lift her voice on high;  
To stand where Man's proud heart oft fails,  
Amid the rough world's din,  
And with loud voice and flashing eye,  
Contend with vice and sin?  
Ah! no; this is not woman's sphere;  
And yet there is a field,  
Where she may use her noblest powers—  
Her influence may wield.  
You would not wish the white winged dove  
To take the eagle's form.  
And soar amid the lightning's blazes,  
To battle with the storm!  
Much less, should woman, casting by  
Her loving, trusting heart,

Go forth 'mid Passion's surging waves,  
To act Man's ruder part.

Her place is where the loved ones meet,  
Care-worn, at day's decline;  
Her mission is to make that hearth  
Affection's hallowed shrine;—

To whisper words of love and love  
To spirits bowed with pain,  
To breathe in childhood's list'ning ear  
Redemption's thrilling strain;  
To bathe the sufferer's burning brow,  
Beside his couch to pray;  
To win, and drive, the wanderer back  
From sin's destructive way.

To move amid the household band,  
A being pure and bright;  
To twine around man's stubborn heart,  
A chain of golden light—  
Like Mary at her Saviour's feet,  
To sit with spirit meek,  
No'er seek to be like dauntless Paul,  
The first and last to speak.

Thus would her influence prove like dew,  
Or like the summer shower,  
Which strengthens even the stoutest oak,  
Yet would not crush a flower.  
Thus let her live, and though Fame's trump  
No'er heralds forth her name,  
'Twill stand enrolled in God's own book,  
When world's are wrapt in flame.

Morrisville.

ADAM HORTON.

### Useful Purposes Served by the Beard.

It is occasionally urged that beards are dirty appendages, such as dust gatherers. So far from being an encourager of filth, the beard, on the contrary, is an efficient protection against it. It gathers dust only to prevent its being inhaled into the lungs, or stopping up the pores of the skin. This important office it performs much in the same way that the eyelashes and the short hair in the ears and nostrils protect the organs about which they are placed. And it would be quite as sensible an operation for a man to clip his eyelashes every morning as to remove his beard and moustache. The dirt which the beard collects, can be more easily removed than if, by the absence of the beard, it were allowed to lodge itself in the pores of the skin. Because a man with a beard of one or two day's growth looks dirty, people are apt to conclude that it is the beard which caused that appearance, while it is only its shortness that does so: as soon as it has attained some length, it no longer looks dirty. There are many who in their own minds are convinced of the folly of flying in the face of nature by cutting the beard, but who lack the moral courage to follow their convictions. The beard indeed is a tender point for foolish ridicule to aim its shafts at. Every man who has passed the age of twenty knows what stereotyped, but yet cutting jests his youthful whiskers have had to encounter. Many a man who might have faced a cannon's mouth, has felt the laughter of fools too much for him. The only way to conquer this ridicule is to learn to despise it. If a man were to be turned aside by every laugh he would be a living weather-cock. Many persons are now becoming somewhat ashamed of their antiquated prejudices against a most becoming and useful ornament to the human face divine. I might quote numerous medical authorities to prove the utility of the growth of hair on the upper lip, especially of men who, in their professional avocations, are liable to exposure to all the ever varying changes of season and climate, now subject to chilling damps, freezing cold, or unwholesome night vapours, and anon to hot parching winds, or the scorching rays of a powerful vertical sun. But we should rest satisfied with the *prima facie* evidence afforded by the fact, that an all-wise Creator, for some useful and benevolent purpose, has ordained that the masculine face shall be protected and adorned by the growth of hair. Irrespective, therefore, of considerations of health and comfort, we fly in the face of God's providence, when we inconsiderately divest our features of every particle of their natural protection.



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.

## Canada Temperance Advocate.

MONTREAL, FEBRUARY 1, 1854.

### The King of Sweden—The London Times—J. S. Buckingham, Esq., and other Contemporaries.

The Providence of God is so very obviously co-operating and directing in the great work of the Temperance reformation, that at this present time we have only to record the growing triumphs of truth over error, of light over darkness. Even pestilence and famine are made subservient to the promotion of peace and order—purity and progress, inasmuch as they are, in most cases, seen to be the result of palpable violations of the laws of God, established in the world of nature. Just now, turning to Sweden, we hear of scarcity of food, even after a gracious and abundant harvest, more than sufficient to supply all the wants of the whole population. What has become of the precious fruits of the earth? and what is the remedy for this terrible scarcity of the necessaries of life? These are grave questions, but not hard to answer. John Wesley, a hundred years ago, recommended his government to prohibit the distillation of grain. Sweden discovers that her present dangers are connected with this same ancient and diabolical evil of distillation. What is to be done? The King of Sweden opened the Diet a short time ago, and in his opening speech from the Throne, refers to the affairs of the country in respect of dissipation, pretty distinctly. The paragraph in the King's speech, which first attracted our attention, was the version found in *The Thunderer*—*The Times*. We have since received another version direct from a Swedish correspondent of the *London Watchman*, and give the latter as the best, though differing only in word, not in principle:

"Agriculture, the chief branch of industry in the land, has during late years made great and encouraging progress. The augmented harvests which have thereby been produced have not, however, in the same proportion contributed to increased prosperity. In great part wasted on the fabrication of a liquor, the abuse of which threatens to undermine the noblest powers of the people, they have not prevented the necessity of importing from other countries those necessaries of life, of which our own land, with a more prudent economy, would during ordinary years have yielded a by no means inconsiderable surplus. The time has come, good lords and Swedish men, for entering on another course leading to the general good. A general feeling of patriotism has taken possession of the minds of all good citizens. From all parts of the kingdom have numerous memorialists reached me, seeking a limit to be placed against an excessive manufacture of brandy; and, as a consequence of the facility of supply, an immoderate use of this destructive drink. A proposition comprehending this weighty subject shall be laid before you, and I indulge the sure conviction that you will meet me in my fatherly intentions.

"The vice of intemperance has obtained a frightful height in Sweden. It is said that the average consumption of ardent spirits there, is six gallons a head per annum for every man, woman and child in the country,—a result far worse than any that can be shown here, where (observes the *Times*), undoubtedly, the drinking of ardent spirits is carried on to an extent most injurious to the welfare and morality of the lower classes. It is a peculiarity of spirit-drinking that the money spent in it is, at the best, thrown away, and, in general, far worse than thrown away. It neither supplies the natural wants of man nor offers an adequate substitute for them. Indeed, it is far too favorable a view of the subject to treat the money spent on it as if it were cast into the

sea. Yet, even so, there is something exceedingly irritating in the reflection that a great part of a harvest, raised with infinite care and pains on an ungrateful soil and in an inhospitable climate, instead of adding to the national wealth, or bringing the rich returns that in this season of famine it could not fail to command, is poured in the shape of liquid fire down the throats of the nation that produced it, and, instead of leaving them richer and happier, tends to impoverish them by the waste of labor and capital, and degrade them by vicious and debilitating indulgence. A great portion of the harvest of Sweden and of many other countries is applied to a purpose, compared with which it would have been better that the corn had never grown, or that it had been mildewed in the ear. No way so rapid to increase the wealth of nations and the morality of society could be devised as the utter annihilation of the manufacture of ardent spirits, constituting as they do an infinite waste and an unmixed evil. To this task the King of Sweden is about to address himself, and we heartily wish his Majesty success in the attempt."

Thus speaks the *Times*, but cautions the King respecting the difficulties of his task, and would have him learn wisdom from the experience of the past; intimating most distinctly that any effort to regulate the traffic by high duties and stringent laws against smuggling, will be altogether ineffectual:

"If this, says the *Times*, namely, the imposition of heavy duties and severe penalties for smuggling—be pointed at by the King of Sweden, as the expression in the speech to place limits to the disastrous manufacture of this liquor seems to imply, we can augur nothing but failure in a thinly peopled country possessing a large and much indented coast line, in which the consumption of spirits, provoked in some degree by the severity of the climate, the tedium of the long nights of the winter, and, we fear, a bad example from the upper classes, has been converted from a habit almost into a passion. The man who shall invent a really efficient antidote to this system of voluntary and daily poisoning, will deserve a high place among the benefactors of his species. He will increase the riches of nations and the morality of individuals without the demand of any extra labor, or the sacrifice of any rational or healthful pleasure, but merely by a better distribution of those funds which the industry of a people has created, but which they fully dissipate in the consumption of those baneful compounds. Whether he be the occupant of a throne or a cottage—the King, the preacher, or the peasant—such a man is the great want of the day; and, when he appears, all right minded persons must respect him, whether he come in the shape of a crowned head or a poor priest of the Roman Catholic Church in Ireland."

The following letter appeared in the *Times* the day after the publication of the foregoing article. It is from an old friend of the temperance cause, and will be found well worthy of a perusal.

"Sir,—The whole world, civilised and barbarous, Christian and Pagan, in every nation and clime, owe you a deep debt of gratitude for your admirable appeal to the public conscience in your able article of yesterday (Wednesday) on the King of Sweden's speech to his Diet. It deserves to be printed in letters of gold, and scarcely any greater good could be conferred on mankind than by its republication in every journal and language of the earth, and its distribution by millions among all ranks and classes of the community—from the savage tribes of Africa and America, whom we have first intoxicated and then plundered, through the agency of mephitic liquors, to the more civilised Hindoos, Mahomedans, and Chinese, whom British cupidity has corrupted and degraded by forcing on them—in India and China—the use of spirituous drinks and opium for the filthy love of gain.

"The King of Sweden will stand out in history in pleasing contrast to the czars and Emperors of his own age, as aiming at a better object than mere acquisition of territory or exercise of dominion over the bodies and souls of men; but while we pay him all the honour which his humane and generous efforts to promote the welfare of his own subjects so richly deserve, we ought not to withhold from earlier, and equally zealous, labourers in the same great cause the tribute that is their due.

"Nothing is more certain than the truth you have uttered, that all attempts to prevent habits of intoxication, by increasing the duty on spirits, or attempting to regulate their sale by licenses or restrictions of any kind, have hitherto failed; and it is as certain as anything human can be, that all such attempts will continue to fail. There is but one remedy—the entire prohibition of the pub.

lic sale of the poisonous material, as carried on at present. This experiment has been tried in several of the States of North America with entire success; and an 'United Kingdom Alliance' has just been inaugurated at Manchester, under the most promising auspices for success, to prepare the public mind for the advocacy of an enactment of a similar law for England.

"If it can but enlist the powerful influence of the *Times*, in its favor, its victory over every obstacle will be certain; and a repetition of a few such articles as those which appeared in its columns of Wednesday, will rouse all the intelligence and virtuous minds in the kingdom in its favor.

"I enclose you a paper which I drew up and read at the inaugural meeting of the 'Alliance,' 'On the Justice, Policy, and Safety of a Maine Law for England,' which is about to be extensively circulated, and if you would be disposed either to print it entire, or give an analysis of its substance, in your widely-read journal, it might aid the progress of the cause you have so ably and nobly advocated.—I am, Sir, your obedient servant,

"J. S. BUCKINGHAM.

"St. John's Wood."

Other of our contemporaries have wisely referred to the position of things in Sweden. The *Watchman*, in an editorial on the subject of Swedish affairs, has the following, which in addition to its general soundness, conveys some important information, which will be new and gratifying to most of our readers:—

"Other subjects, (says our contemporary) interesting to the friends of morality and religion everywhere, must engage the attention of the Diet, and the decisions regarding them come to by the Legislature, will be anticipated with some anxiety by all acquainted with the circumstances. One of these occupies a prominent place in the speech from the Throne, the question of the fabrication and abuse of Brandy. Since 1830, when the Wesleyan Missionary prepared the first Swedish Tract on the Temperance question, great efforts have been made, with much success, to promote sound and religious Temperance principles in Sweden. The present King was among the first to relinquish the use of distilled liquors, and BERNADOTTE did honour to his name, by ordering a translation of BAIRD'S "Temperance Societies in America" to be made at his private expense, and sending a copy to every parish in the land. The facility of manufacture however—every small farmer being at liberty to make a quantity proportioned to the size of his farm—the assumed necessity of rendering diseased Potatoes and blighted grain productive by converting them into Brandy; and the lowness of price, about 1s. 6d. a Gallon, have contributed to hinder that extensive success which the best friends of the country must desire. A scanty harvest, and the operation of truth spoken in love, have now combined to rouse the country on this question, and many of the larger Distilleries have recently been surrounded by crowds of people demanding that their food shall no longer be consumed for the production of so destructive a liquid. Promises and donatives have in most cases averted serious riots, but unless vigorous measures be adopted by the Legislature, and that soon, the population will take the matter into their own hands."

The Swedish agitations are more fully explained in the editorial of another valuable paper, the *Commonwealth*, recently started in Glasgow. We give the whole of that article, as we could not condense it without disjoining the facts, or mutilating the argument:—

"It appears (says the *Commonwealth*) that in the neighborhood of Carlsbaum, in the south of Sweden, a revolt of the subjects of the great distillery kings has recently taken place. In that country, in common with other parts of continental Europe, a threatened scarcity of food has been apprehended; and, indeed, to some extent, from the high price of provisions, is actually felt by large bodies of the peasantry. They are represented as already in a state of starvation for want of food. But whilst this state of things is pressing so severely on the poor and industrial populations, the huge machinery of distillation is still licking up vast masses of corn and potatoes, and turning the whole into ardent spirits. Not contented with the ordinary cereal products from which the giant-fiend, ALCOHOL, has for so long a time been evolved, Paddy's cucumber, the potato, has in the progress of modern scientific art, been mashed into potato brandy; and thus in the north of Germany, Sweden and other continental states, distillation clutches the food of the people under all forms, and turns it into intoxicating liquor. In the neighborhood referred to,

the provocation to hungry stomachs, from this state of things, could not be easily borne. The people arose in vast numbers, marched to the distilleries, peacefully extinguished the fires, and demanded that no more 'hell-broth,' as they termed it, should be made for the present. They would not listen to the dulcet offering of the men, whose gains are swept from the ruined homes of poor drunkards. The money bribe was instantly repelled; and that there could be no more alcoholic destruction of food, in these times of threatened starvation, was made the only condition on which the principles of the Peace Society could be there maintained.

"So much for a Swedish solution of the difficulties that beset the question of free trade in distillation. The lords of the distillery turn so many quarters of grain, and so many tons of potatoes daily, into so many gallons of fire-water; and the result is so much more of the food available, under God's providence, for the hunger of the people, swept away. Even peasants can see that enhances the price of what remains; and that it does so without administering anywhere, directly, to the appetite of any hungry man. They reason, that to allow these distillers to go on manufacturing 'hell-broth,' which, of course, is not likely, in general, to be good either for soul or body, would be much the same as if in an Australian pack-ship, with five hundred emigrants on board, were to become short of provisions, and, to mend the matter, established a process of transmuting a hundredweight of her provisions daily into poison. These Swedish peasants think, that those who sail in the vessel of the state, during the present deficiency of food, cannot afford to turn into a brain destroyer, the very allowance on which Heaven intends that they should reach their next harvest-home. And they simply say to the alcoholic kings, no more palaver about the rights of property, or of trade, or of freedom or of anything else. Life is sustained by rye, oats, barley, wheat, potatoes, and so forth, but cannot be sustained by your demon-making essence. Therefore, out with the fires, and suffer the poor to live.

"It is an old spoke in the temperance wheel—this argument, founded on the fool-hardy, improvident, not to say wicked, destruction of grain. In Great Britain and Ireland, not less than four millions quarters of malt are annually consumed. Such an amount, subtracted from the common food fund of the nation, and turned into *heavy wet*, black draught, or gin—*alias* 'devil's cordial'—cannot be accomplished with any appreciable advantage to the people at large. Bung, Brothers, and Company, with their dependents, are the only faculties enriched by this annual transmutation of our cereal heaps into an anti-progress instrument of evil. Of course, we are not in a position to go, like the starving peasantry of Carlsbaum, and bid the distilleries cease. But we are in a position to see what hungry stomachs dictate, and how easily an empty paunch leads a man to the root of the evil. In their condition, a little hydropathy for the distillery fires was an obvious and simple mode of cure. May the cure be lasting! With us, however, there is a deal of preaching yet to be preached—a deal of argument yet to be dunned—a deal of enlightenment yet to be diffused, ere we shall be able to bring the police hose to bear on the vat and alembic flues. Meanwhile, however, we are glad to note the sense enkindled in the minds of Swedish patriots, who, instead of taking to strong drink, in order to drown their misery, took to drowning out the fires of the greatest misery-makers under the sun. It looks like a Swedish short cut, to what brother Jonathan would call his Maine-law."

So it does, and, therefore we say that Providence is teaching the dullest of us what our duty is in these times. Let none of the fruits of the earth be converted into poison. If we destroy what God gives for our good, or misappropriate his mercies, He will be avenged, and we shall feel His hand of retributive power.

### A Healthy Society.

We are always glad, about this season of the year, to receive the Report of the Bristol (England) Temperance Society. In that ancient city a Christmas festival is always held, and a very pleasing and profitable anniversary is made of it. The *Bristol Gazette* has been sent us, containing the record of the late Christmas festival and anniversary. The accounts are very encouraging, and the example of the people of Bristol worthy of imitation; as for instance, the Report stated that—

"In Bristol and its immediate vicinity about 300 public meetings have been held during the year 1853, at which upwards of 2000 signatures have been obtained. The attendance at the weekly meetings at the Tailors'-hall, have been of a very gratifying character; on Monday evenings the hall has generally been much crowded, and, on some occasions, not large enough to admit all who wished to be present. An Advocates' Society, established twelve months ago, for the purpose of more efficiently supplying the Monday evening meetings with speakers, has contributed not a little to sustain the character of the advocacy. The Speakers' Plan is about to be extended to other weekly meetings in the city. In October last, a new and commodious Temperance Hall was opened at Bedminster, a locality where such a building was much required. A reading-room is connected with the hall, and is now open daily, at a moderate charge, to defray the cost of newspapers, periodicals, &c. The Bristol Temperance Herald has completed the 17th year of its existence, and, during the year, about 39,000 *Heralds*, as well as 45,000 pages of tracts, have been put into circulation. The Bands of Hope, both in this city and throughout the kingdom, are successfully prosecuting their important operations, and extending them into Sabbath and day schools. This department of labor is one of an exceeding cheering character, and which will repay careful and constant cultivation. The *Band of Hope Review* sustains a well-merited popularity among its juvenile readers."

The Report goes on to refer to the doings of the Parliamentary Committee on the License system—to the Maine Law—and the inauguration of the United Kingdom Alliance for Prohibitory Legislation.

Mr. H. F. Cotterell, of Bath, the Chairman of the meeting, made some very sound and useful remarks relating to his own experience of teetotalism, and the benefits which he believed would accrue from the general adoption of that principle. Speaking of himself and wife, he said:—

"They had noticed amongst their neighbors how much better children thrived, and how much better mothers were able to bear the fatigues of nursing without the stimulant of intoxicating drinks, and in these and various other ways they had satisfied themselves, as far as non-medical people could do, that alcohol had no medicinal virtues. He did not say it was in consequence of his children having been brought up from their infancy upon the principle of total abstinence, but it was a fact, and a rather significant one too, that in his family there had been but one death for the last forty years, and that one occurred in a foreign land, and by the violence of savages. He wished teetotallers to take their proper position in society, not to be ashamed of their principles, but always to thoroughly carry them out. He did not see why teetotallers should be ashamed of their principles, but he could easily understand how and why it was drunkards felt ashamed of drunkenness. They had done much to enlighten the public mind upon the question of teetotalism, but, notwithstanding all they had done during the last seventeen years, much more remained to be done. There still existed a vast amount of ignorance and misconception, with regard to its objects and the good it was calculated to effect. A gathering of great and wise men took place at Birmingham the other day, Sir John Pakington, the late Home Secretary, in the chair. The subject of their deliberations was juvenile depravity, a question which was now agitating the country. A teetotaller of Birmingham, named Corbett, was present, and he had the courage in that assembly to get up and say—'Gentlemen, I think I can tell you how a great deal of the juvenile depravity of Birmingham is produced; it arises from the drinking habits of the people.' There was an immediate cry of 'order,' &c., and the chairman and several other gentlemen said they wished to confine themselves to the business of the meeting. The object of the meeting was to devise means for getting rid of juvenile depravity, and he really thought when he read the remarks of Mr Corbett that what he said had more to do with the matter than any other speech delivered on that occasion. But notwithstanding this it was gratifying to know the cause was progressing. The Church Pastoral Aid Society had lately issued a paper in which they acknowledged the evil of drunkenness, and said something must be done to diminish it. The society said there was no doubt that within certain limitations beer-houses were a boon to the public; but there was a secret connected with this. Amongst the subscribers to that society he found the name of Sir Edward Buxton, the great Spaldfields brewer, for £200, and that was the reason why beer-houses, with certain limitations, were said to be beneficial to the public. He thought it high time

people should act up to their convictions, and not knock a system down with one hand and pick it up with the other. The speaker then occasioned much laughter by reading an advertisement from the *Bath Chronicle*, in which Mr. Wm. Brett, of the White Hart brewery and Wine and Spirit Vaults, returned thanks to the clergy, and his friends in general, for the very liberal support he had received from them."

Of course he had no authority from the Clergy to make such a statement; but the advertiser would scarcely have made it, if the Clergy had not been to some extent customers for his liquor and beer. May they soon know and do better, then will they better perform the duties of the clerical life.

The Chairman introduced to the meeting, the Rev. Dr. Burns, of London. He spoke at some length, giving a brief sketch of the history of the Temperance movement in America and England since 1824. At the present time the Rev. Dr. rejoiced at the prospects of prosperity, and especially at the stand taken by the Christian Ministry in America. He said:—

"The church of Christ in America had taken the right grounds in regard to this matter, had denounced, as it deserved to be denounced, and had entirely separated itself from the drinking classes. Suppose in 1854 every Christian congregation in Bristol should become entirely divorced from strong drink, every minister preach against it and live against it, every deacon, class leader, local preacher, and Sabbath-school teacher, and every man of moral influence were to separate themselves from the drinking classes, he should have no hesitation in saying that at their next anniversary they would have the grandest demonstration Bristol had ever witnessed. People were astonished at the hold slavery had amongst the clergy in America; but the fact was slavery occupied the same position with regard to the church of Christ in America as strong drink did with regard to the church in this country; and he had heard precisely the same class of arguments used in America on behalf of slavery as were used here in defence of strong drink. Slavery there was regarded as a Bible institution, and so firmly was this opinion rooted in the minds of the people, that one philanthropist who had emancipated his slaves and removed them from the state, said he did it not because he considered slavery to be wrong, but because of the abuse of slavery. Thus it was here; strong drink was defended from the Bible, and its abuse only denounced, and in short by substituting strong drink for slavery, and vice versa, they would have the arguments used on both sides of the Atlantic in defence of the respective customs. He was sometimes appalled because of the universality of the drinking customs of this country and the evils resulting therefrom. What was the curse of Britain? Drink. What was it that hung as a mill stone about the neck of our country? Drink. What was it that pandered to passion and crime? Drink. And what was it that caused the existence of that immoral and depraved class with whom at the present moment the legislature was anxiously debating what to do? The answer again was drink, drink, and nothing but drink. The legislature were in a fix what to do with the unhappy criminal population, for they could no longer transport them, because other nations would not have the refuse of this country forced upon them; but, while debating upon this point, why not think of that wise maxim, prevention is better than cure, and ask themselves how they could best prevent crime. It was time to enquire what it was that filled our gaols and penitentiaries, and desolated the shores of distant lands. What was it? Why in 90 cases out of 100 and more than that, it was strong drink. Let them only make a sober land, and six out of every ten of their gaols would have to be let. The Rev. gentleman then referred to articles which have recently appeared in the *Times* and *Watchman*, as an evidence of the progress of the cause, and the necessity of measures being taken to check the still prevalent crime of drunkenness. But what were they doing in regard to the temperance movement? He was pleased to find from the report that they were doing something in Bristol, but were they content with what they had done? Had they done enough? He feared not; and he hoped the good friends around him on the platform would not spoil them by making them self-reliant. The success of the cause must depend upon their own individual exertions, and above all, on their own unmistakable teetotal life. He believed that if teetotallers were faithful to their principles, that fact alone would be more conducive to the success of their cause than all the tea

total speeches that could be made. He was often grieved to find that notwithstanding such works as *Bacchus*, *Anti-Bacchus*, and Dr. Carpenter's valuable production, teetotalers often allowed themselves to be persuaded by some foolish doctor to pour strong drink down their throats. He would advise all to study well this part of the question, and not to be frightened by the significant shaking of the head of their medical man, which often times had nothing in it. Besides had they not a certificate signed by 2000 of the first medical men in the country, and who had pledged their reputation upon it, that total abstinence would not only be conducive to morality, but also to physical health—that it was in fact good both for body and mind."

Dr. Burns referred to the principle of legislation against the traffic. He said:—

"Some people and some teetotalers too imagined it was wrong to call for Government interference in the matter, and thought they should rely solely upon moral suasion. He valued that as much as any one, and could not afford to give it up, for it had done much good, but although they had been using it for these last 20 years, they had shut up few distilleries, and caused few religious people even to abandon the traffic; and his own opinion was that they should bring the power of legislation to bear upon that traffic, every part of which was branded with infamy and misery. Some considered that this being a free country a man could do as he liked with his own; but that was stretching British liberty a little too far. The law did not recognize that liberty, but only allowed a man to do as he liked, provided he did not cause injury or annoyance to his neighbor, and what was more injurious or dangerous to society than strong drink. If the law had a right to step in and prevent a man from having a nuisance at his door, had it not also a right to prevent the traffic in that worst of all nuisances, strong drink? After dwelling upon and illustrating this point at some length the speaker referred to the United Kingdom Alliance which had recently been inaugurated at Manchester. It was not meant to supersede the total abstinence movement, but endeavoured to forward the same object by the same means, superadding, however, the necessity of legislative interference."

The speaker urged on all ministers and on all Christians to aid the movement. He gave an instance of the awful effects of strong drink upon a female, a member of his own church, and said that notwithstanding he had constantly preached teetotalism, and practised it for the last 18 years, drunkenness was the bane of his congregation, and what must it be, therefore, amongst others who were taught differently neither by precept or example. He concluded by giving a graphic sketch of the history of a reformed drunkard who, from being a nuisance to the town in which he resided, and in the depth of poverty, had risen to be a useful man, a freeholder in three counties, and in comparatively easy circumstances. The rev. gentleman having resumed his seat amidst much applause, the meeting was addressed by the County Agent, and, after voting thanks to active and benevolent friends, the proceedings terminated.

Our Bristol teetotalers are exemplary in their zeal, but they have yet a great work before them. The police records of the city show the necessity of persevering zeal. First, is a policeman *drunk on duty*, and then we read the following piece of intelligence:—

"James Simpson was charged with having assaulted his wife with a red hot poker. The parties keep a beer-house in the Croft; last night they had a quarrel, and the wife said she would not remain in the house with her husband. She ran into the street, but her husband followed with a red hot poker and struck her across her forehead and over the neck. Committed for one month to hard labor."

And so "James" must be supported for a month by the State which authorized the said "James" to sell beer, which beer excited the said "James" to strike his wife with a red hot poker. Oh! consistent legislation! Oh! loving human nature! Red Hot Poker Legislation! Quite a curiosity in modern civilization. Make haste with the Maine Law!

### The Post Master General of Canada.

The Hon. M. Cameron has had some considerable experience in public life, and knows well enough how impossible it is to please everybody. He has had a fair share of popularity, and as a tax therefor he has had a share of abuse and misrepresentation. Since he came to his present station and dignity, we believe it is pretty generally admitted that he has devoted himself earnestly to the duties of his department, and has given satisfaction to the public. Before he came into office, Mr. Morris had authorised two or more Agricultural or Educational papers to pass through our Post Office free, and Mr. Cameron has added another or two, our *Advocate* for instance, to the same privilege, at the same time making considerable changes for the benefit of the press generally, as well as for the people. Whereupon several great big mastiffs have set upon the Post Master General with great ferocity, and mean to eat him up without salt, unless he put every paper on a footing of equality. What's to be done? What do these gents mean by equality? Has there been equality in the past, when a small periodical one-fourth the size paid as much postage as the *Herald*? Not to care about that now, why is all this snapping and snarling about Temperance papers going free? There is, we fear, positive enmity to the Temperance cause, as well as in most cases bitter animosity toward Mr. Cameron as the Neal Dow of Canada. Attacks made upon him lately from certain quarters, have not only been distasteful to refined minds, but disgusting and disgraceful;—so little, mean, and narrow-minded, that we have hardly been able to believe our own eyes. Such things can do no good to the country, and they can do but little harm to Mr. Cameron. In this matter of Post Office regulations, we are persuaded that all has been done, that can consistently be done at present for the adjustment of the claims of the press. The *Hamilton Spectator* may groan a little longer under its weight of imaginary oppression, but we shall exert our powerful influence for its relief when the proper time comes. Be patient. As to the *Toronto Colonist* we must treat our readers to a specimen of its logical acuteness and refined moral sensitiveness. That journal says:—

"If among Temperance papers would be included prints advocating that humbug nostrum, the 'Maine Law,' we should say that to let them pass through the Post Office free, while papers advocating rational principles were forced to pay postage, would be intolerable, and not a thing to be permitted. We protest against the commission of so gross an outrage on decency and public right."

Hold your breath, dear reader; don't retaliate; the *Colonist* is in earnest; you now know his definition of a "gross outrage on decency," and who can hereafter doubt the fate of the "Maine Law." It is a "humbug nostrum" which must melt away before the "rational principles" which now promote the welfare of rum-sellers, ruin and destroy editors and readers, and send thousands of souls yearly to perdition. Very "rational" is that "principle" which manufactures drunkards by law, wholesale and retail. Verily these big Editors are wise in their generation, or rather wise in their own conceit.

A word with the *Herald* of this city. He endorses the judgment of the *Spectator* and *Colonist*, and then makes a gratuitous attack on Mr. Cameron in reference to his "in-

capacity of comprehending the bearings of any subject." The *Herald* is large in size, but this style of attempting to abase a public man on the grounds alleged is essentially despicable, and betrays shameful littleness of mind. If Mr. Cameron defines a "literary paper" as the *Herald* wishes, we hope he will take care to include this *Herald*, otherwise an earthquake will take place.

For ourselves we are anxious that all papers fit to be circulated should go free; but if, for a season there is to be a difference, then we think the country will concur with us in the opinion that papers whose chief profit is from advertising should yet pay a trifle for transmission through the Post Office. And as to the *Advocate*, we are persuaded that if the question were put to the people, "shall it go free?" there would be a general response favorable thereto, because of the high moral stand it has always taken, and because of its positive usefulness to the country.

### Daughters of Temperance.

A report of the Grand Soiree of our Sisters of Montreal was unavoidably omitted from our last. We subjoin the following enthusiastic account, which we take from the *Sun* of January 6:—

"This most delightful affair came off on Wednesday evening last, at the place and time announced. We were fortunate enough to economise some three hours for the purpose of attending, and we are heartily glad that we did. We admit that as the Soiree was held on behalf of a ladies' association, the cakery and knick-knackery might be expected to show some superiority over the style usually exhibited at the reunions managed by the masculine gender, and that it was so we grant in the most unqualified manner. The room was converted into a rural bower, and gave the idea of an evening *Jete champetre* somewhere far out in the solitudes of the forest. Tastefully and beautifully the lights were hung among the green boughs, and gorgeous flowers seemed to diffuse their odours. Wherever a vacant place appeared on the walls, shields and banners were placed inscribed with the names whom it delighted the fair hostesses to honor. GOUGH, NEAL DOW, and the illustrious brotherhood were duly remembered. A promenade through the room was ample value for the price of admission. But to omit noticing the beautiful, smiling and greatly delighted Daughters, would be to deprive the scene of its enchantment. We have seldom, if ever, seen so many fine, healthy and happy women (chiefly young) assembled in any one place, and it did us good to see the lads (pardon us, the gentlemen) so thoroughly at home and so well disposed to be agreeable. Indeed no one could help being pleasant, everything was so nice, so comfortable, had such an air of coziness and elegant domesticity, that he would have been worse than a bear who could have continued there half an hour in a state of moodiness.

The Tea was served exceedingly well, and everything was of the best and in great profusion.

After this duty Wm. Easton, Esq., took the *fauteuil*, and in the name of the Daughters invited several of the leading Temperance men present, to the Platform. The Rev. George Douglas introduced the exercises with a brief prayer, after which, a strong choir of excellent voices discoursed some sweet music. The Chairman then gave an account of the order of the Daughters of Temperance, and a brief history and statistics of Eastern Star Union. Then there was music again, an eloquent address by the Rev. Wm. Scott, and a short one by Mr. Becket. After another musical performance, another friend addressed the audience, and so with delightful alternations, the evening wore away and stole on towards mid-night, almost before you could say Jack Robinson.

At a late hour a splendid collation was dispensed to the guests, to which we have no doubt they did ample justice, but we came away just then.

Mr. Pearson presided at a *S. shine*, and his beautiful playing greatly enhanced the enjoyment of the evening.

On the whole, this was the best Temperance celebration we had ever attended in Montreal, and we are glad it was, for everybody expected it would."

### The Cause Advancing.

Noble minded men are taking up the question in real earnest. The money must be had wherewith to operate on the country, for the country's good. Send forth the lecturers—circulate the *Advocates*—and may a thousand Whittemores be found to help forward the great undertaking. In our last we published a letter addressed to the Secretary of the League, G. P. Ure, Esq. We now have great pleasure in giving a wide circulation to the annexed letter of Mr. Whittemore's, together with Mr. Ure's introductory remarks. He says:—

"It is with the most unfeigned pleasure that I commit the following communication to the safe keeping of the public. My esteemed friend in the East would not allow me to publish his name in connection with his generous offer, as some one might have misconstrued his motives; but now that a second offer has been made, and by a gentleman too so well known and so highly esteemed as Mr. Whittemore is, I have no doubt the list will very speedily be completed:—

Toronto, 6th January, 1854.

G. P. URE, Esq., Secretary, Prohibitory Liquor Law League.

Dear Sir,—I notice with great satisfaction the proposal made by an ardent friend of the Temperance Cause to be one of five to give £100, or one of ten to give £50, or one of twenty to give £25 in order to raise £500 to carry out one of the objects of the League, viz., the employment of Temperance Lecturers.

I am personally acquainted with the gentleman who has made the proposal, and what he says, he will do; and I only regret that he will not allow his name to be made public, for I feel convinced that it would be of much service to the project.

I have, as you well know, taken an active interest in the Temperance question, and I trust the time is not far distant when this Province may boast of having a law similar to the Maine Liquor Law—what a blessing it will be to families and communities.

Feeling the importance of agitating the question, and knowing it cannot be done without the aid of funds, and desirous of seconding the exertions of the valued friend who has made the liberal offer above alluded to, I authorize you to state that I will be one of ten to give £50, or one of twenty to give £25, to raise the £500.

This proposal to be binding on my part for four months.

Your obedient servant,

E. F. WHITTEMORE.

### Annales de la Temperance.

We are truly gratified to find that our French Canadian Temperance brethren have resolved to publish a monthly periodical for the dissemination of their views and principles. We beg to acknowledge the receipt of the first number, and have been much pleased with its varied contents relating to Temperance principles and progress. The publisher, Mr. P. Gendron, will, we hope, be sustained in this enterprise. The Office is 18, Rue St. Gabriel, Montreal.

### Original Correspondence.

#### Temperance Festival in Newhope.

The Temperance cause is rapidly progressing in the beautiful and thriving village of Newhope. The Newhope Division, No. 328, has sixty-seven members, and is increasing. They held their first festival on Friday evening, January 13, 1854. Tea was served up at six in the new Division Room recently erected. A large number of ladies and gentlemen were present; the tables were spread with a large portion of the good things of this life. The managers and waiters deserve credit for the manner in which

everything was arranged. After we were satisfied with material things, we repaired to the New Connection Chapel, where we feasted delightfully on mental and spiritual food.

George Clemens, Esq., P.W.P., filled the Chair in a very creditable manner. He led on the attack in an elegant and gallant style. The Rev. Messrs. Rolf, Parsons, and Scott, and Mr. Ross occupied the platform. The clerical gentlemen made eloquent and earnest addresses. Telling facts, solemn appeals, and thrilling incidents gave interest and variety to their matter.

Everything was conducted in an orderly manner; with one exception. We have some gentlemen of good standing in society who suppose that a meeting of this kind can be got up without any expense. Persons who did not take Tea, we charged 7½d, at the Chapel, for hearing the lectures. Two or three of these gentlemen, for the sake of one York shilling, disgraced themselves so far as to push themselves into the Chapel without paying; for fear of disturbing the Lectures, they were let go; but they deserve exposure, and ought to know better.

A. S. of T.

### Unvarnished Facts from Port Colborne.

I embrace this moment to inform you and the public, through your columns, that this day has witnessed the death of another drunkard. A man by the name of John Highland, on the evening of 31st December, had been drinking at some of our whiskey pools—which one I am not able to identify—and perhaps more than one, for there are four or five, beside the licensed ones; and somewhere about ten o'clock started to go home, (his home being about a mile from this place,) and in going across the lock, plunged into it. There being some ice in the lock, he did not, it appears, sink immediately. Some persons, however, were near the lock, and heard a noise, of either his falling or his calling, I cannot say which; but at all events, persons were very soon at the lock, and he was then on the point of going down, and horrible to say, while in the act of sinking, called upon God to damn the souls of those who wished to save him from drowning. This is, if my memory serves me right, the sixteenth or seventeenth case which has occurred in this place since the Canal has been in operation, (the above is near the number of adults,) all of which have been more or less intoxicated. It is, therefore, highly necessary that we have the Maine Law, and that soon.

S. B.

### Temperance in Newfoundland.

As I believe that this now actively working principle is viewed by you with some interest, which is not confined to your own locality merely, it may not come amiss to you to know how we fare in this isolated country. Our resources are not so favorable as yours, and we have a very up-hill struggle to advance; we have great opposing elements to encounter. I can easily perceive in them the cause of a protracted contest for our principles. One of our greatest losses now is the proverbial drunkenness of the people, and although this may seem somewhat paradoxical, it is nevertheless true.

Drunkness has now reached such an extent here as to call forth remarks from the highest authorities in the is-

land; thus bringing the fact prominently before the public, and principally before those who would never have been at the trouble of thinking of Temperance as a general benefit, and who probably think it beneath their notice to read the strictures of Temperance prints. Coming to them from the Government and the Bench, however, they are obliged to hear it, and thus may some thought be produced upon the subject. From our esteemed Governor's remarks, the supporters of Temperance have great courage; his Excellency having clearly indicated that his sympathies are with us, we have been stirred up to greater vigour and energy; and latterly the trumpet notes have been sounded loudly, strongly and incessantly, and there can be no doubt that good *must* result. We are working vigorously to arrive at the aim of our struggle,—the eradication of the rum traffic from amongst us. Appeals have, or are being distributed, throughout the island, and petitions to the Legislature drafted, printed, and sent amongst the people for signature; and a Lecturer has been employed to go North and use his endeavors to propagate Temperance principles amongst those who, perhaps, never heard of them but as a something which they never thoroughly understood, nor took the trouble to inquire about. Thus has the very drunkenness of the people been used as a lever wherewith to uproot itself. The greatest opposition will be met with in this city, but if we can get petitions well and numerously signed from the outposts, St. John must eventually give way. To this we endeavor to arrive, and all things considered, I think we never were in a better or more prosperous condition. I sincerely hope it may prove so.

W.

Before receiving the above, we had in type the following article:—

We are glad to see by the *St. John's Courier*, that the Sons of Temperance are actively engaging in the work of promoting the total abstinence cause, and that of prohibitory legislation. In the *Courier* of the 21st Dec. we find a report of a meeting of the Sons, held for the purpose of waging war against the reign of Alcohol, by and through prohibitory legislation. We give at full length the appeal to the country, and recommend to our own people and to our own Legislature the serious considerations of the facts and arguments set forth. Success to the cause in Newfoundland! We observe also in the *Courier* of the 24th Dec. an account of other meetings, particularly a good one at Harbor Grace. We have room only for the "Appeal," as follows:—

### AN APPEAL TO THE PEOPLE OF NEWFOUNDLAND. FELLOW CITIZENS AND COUNTRYMEN:

The time has arrived when something more decisive must be done to save Newfoundland from the effects of Intemperance. It is admitted by every sect and party in the Island, that from this unhappy source proceeds by far the largest amount of the ills that afflict society, which conclusion is abundantly supported by daily occurrences and undeniable statistics.

The Customs returns for 1852 show that 182,000 gallons of Intoxicating Drinks were imported at an estimated prime cost of nearly £21,000 sterling, which at the lowest calculation would cost the consumers £60,000, to which must be added a large amount of smuggled Spirits, besides a considerable quantity of Home Manufacture, all of which are not only needful for the common purposes of life, health, comfort, and happiness, but are notoriously destructive of all these blessings. Add to all this the vast amount of time lost by the drinking customs of the working classes, diminishing by a large amount the labour that would

otherwise be performed and which they can ill afford to lose; and you have a clear loss of not less than *One Hundred Thousand Pounds* a year, a sum doubly lost as can easily be proven.

To effect a wholesome change in the habits of society, associations have been formed in various parts of the globe to extend the principles of Total Abstinence. And wherever these have been established and maintained in their integrity, crime has greatly diminished, and the circumstances of the people have been much improved. It has been so in this Island and throughout the world.

But the efforts of these societies to accomplish the proposed ends, have been met by increased activity on the part of their opponents, whose exertions it is lamentable to say have been in many instances but too successful.

New means have therefore been devised by the friends of Temperance—convinced that the traffic in Ardent Spirits can be properly regarded in no other light than as an offence against society, for which when fairly examined no justification can be pleaded; they have therefore sought for the enactment of prohibitory Laws—forbidding altogether under severe penalties, the importation, manufacture or sale of Intoxicating Drinks;—this it is manifest strikes at the root of the evil, and in every place where these salutary Laws have been passed, the habits of the people have been changed, and the best effects have been the result. Why then should not a similar Law be passed here? And if demanded by the country it must be—the voice of the Legislature is but the voice of the people.

We therefore appeal to the Ministers of the Holy Gospel of every sect and creed, to use their sacred and powerful influence to stay the torrent of Intemperance. We know their influence amongst their respective flocks, and we call upon them to use it to put a stop to this scourge of humanity! that soul destroying sin which impedes and counteracts their best efforts in turning man's thoughts to their eternal welfare. We beseech them to urge the claims of Temperance, both by precept and example, assuredly they will reap their just reward.

We appeal to the Members of the Legislative Council and Assembly, as the constituted guardians of our Rights, our Liberty, and our Property, to enact such Laws as will stay the progress of this gigantic evil, from which emanates crime and poverty, filling our Jails with criminals, and our Alms-houses with paupers, thereby entailing heavy expenses, draining our treasury, and swallowing up the money that otherwise could be expended in opening up the resources of our country.

We appeal to Magistrates, and all in Authority, under whose notice the evil effects of Intemperance are daily brought, to use the influence which their important position very properly gives them, to aid the Temperance reformation, the consummation of which will undoubtedly relieve them of the most onerous and unpleasant part of their official duties.

We appeal to the Merchants of this Island to abandon the Importation and Sale of this accursed poison, which is sapping the energies and enterprise of our people, making paupers and criminals of those who otherwise would be industrious and honest; by so doing they will add to their own comfort and respectability, and to that of the whole people.

We appeal to School Masters and Teachers generally, as the moral trainers of the youth of the Island, to instil into the minds of all under their charge the blessings of Temperance.

We appeal to Husbands and Fathers to shun the *unholy cup* themselves, and teach their children to do so likewise—then, and then only, can they expect a blessing on themselves and their families. Fathers, consider what your feelings be if on your death bed you thought you were leaving your name and your property to be inherited by drunken children, made so perhaps by your example.

We appeal to you, Wives and Mothers, to use your influence in bringing up your children in habits of sobriety. You are a class of persons who have much in your power, and you are the greatest sufferers from this awful curse; if any of you are bound to a drunken husband, you know the consequence, how he treats you as a slave, tramples upon your rights, and makes you weary of existence.

We appeal to Young Men and Young Women, the future fathers and mothers of a new generation, to rally round the banner of Temperance, and with heart and hand unite to spread its ample folds, until it covers the whole human family.

Finally—We appeal to all, young and old, of every sect and party, for a general expression of opinion to be laid before the Legislature at the approaching session.

A form of Petition has been prepared, and will accompany this address to the various settlements. Let every father and mother, every husband and wife, every brother and sister, let all, both

male and female, who are capable of appreciating the benefits of social life, or feeling the evils attendant on intemperance—Petition—etc combined and sustained effort, and the work is done.

Signed on behalf of the Order of the Sons of Temperance of Newfoundland,

JAMES J. ROGERSON  
R. J. PINSENT, J. P.  
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### A Bible Argument for Total Abstinence, being also a Plea for the Maine Law.

BY THE REV. DAVID DOBIE, OF PLATTSBURGH.

(Concluded.)

'Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.'—1 Cor. vi., 9, 10.

*Intoxicating liquor destroys the soul*, is an argument not to be overlooked. Condescend to use it. If you say strong drink defeats a man's enterprise, say also it defeats the great end for which he was created. If you say it ruins his reputation in the eyes of his fellow-men, say also it cuts him off from the fellowship and favor of his God. If you say it enslaves his appetite, say also it enslaves and degrades his undying spirit, and fits him for the companionship of fiends. If you choose out acceptable words to convince men of its fatal effect on all the prospects of this life, be solicitous also to show the higher truth, that it brings a fearful eclipse over all man's hopes for the life which is to come. If your bosom kindles with honest indignation at its ravages on all that is fair and earthly, then give full play also to the nobler emotions of pity, when you behold it quenching the last ray on the downward path of the soul, and leading its miserable victims far beyond the reach of mercy for ever.

The force of what I now insist on is obvious enough. Yet it is not clear that it is always felt as it ought to be, by all who engage in this great enterprise. Suppose a case. A Christian minister goes to the heathen. They are totally ignorant of the Gospel—but he pays no attention to this fact. He teaches them science. He shows them, with great ardor, how to surround themselves with all the elegancies of life. Temporal comfort seems to be the burden of his endeavors—but not a word about the salvation of the soul. Eternity is overlooked. Not a word of the good news that Jesus has died for sinners,—that whosoever believeth on him should not perish, but have everlasting life. The heathen, among whom this Christian minister is laboring, might be sheep, so far as his efforts are concerned. He labors for their temporal good, it is true, but he neglects their eternal welfare. He feeds the body, and leaves the soul to perish. What a minister of the Gospel! So in the case before us. If all our reasonings against intoxicating liquor are based simply on its temporal evils,—if we never rise higher, in other words, than the region of political economy,—if, as friends of this cause, we summon to our aid authority no more august than that of constables, and jailers, and judges of County Courts,—if we always sum up the evils of this poison as consisting only in ruined health, and fame, and fortune,—if we so conduct our argument as never to make mention of the loss of the soul, never to appeal to its woes, which endure through eternity, do we not weaken our own hands? Do we

not rob our cause of its true worth and sublimity? Do we not ignore our own faith? When intoxicating liquor is freely admitted to our families, poverty comes with it;—children are reared to infamy; wives are overwhelmed with sorrow; domestic joys are blasted; taxation increases, because crime is increased; and thousands are prematurely carried to the grave, unhonored and unwept. Is this all? This is not all! It is not one-hundredth part of the mischief. For, clothe this mortal body in rags; feed it on coarse bread; confine it within the cheerless walls of a poor-house; bury it in a mean coffin; and let no marble tell where it is sepulchred; yea, crucify it on a tree, and let the vultures devour it; or, what is more dreadful still, tie it to a stake and burn it, and scatter its ashes on the wintry winds,—and what is all this? We protest with uplifted hand, and call on heaven and earth to witness—it is all as nothing, and less than nothing, compared with the loss of the soul. The body is but clay. The soul is the man. When you have made the soul a wreck; when, by this maddening poison, you have turned away its affections from holiness and from God; when you have made the man a drunkard, and he dies in that character, you have done something more than create poverty and taxes, you have done something more than ruin domestic peace;—you have destroyed both the house and the inhabitant; you have killed the soul; you have forever ruined what the Son of God became incarnate to save.

NO DRUNKARD SHALL INHERIT THE KINGDOM OF GOD. This is the offence of intoxicating liquor. This is the *magnum scandalum* of the rum traffic, which Government have so long licensed. This is the one great and awful result of the system, which all manufacturers, sellers, and users of this article wish to uphold and make perpetual. Intoxicating liquor destroys the immortal soul!

Look at this result, we say; look at the fruit of your labors, ye blind, ye cruel men! You make much ado to bring it to pass. You brave the pangs of a guilty conscience. You set at naught the tears of widows and orphans. You forget your responsibility to God, and the dread visions of the night, admonishing you to forsake a business more ruinous than civil war, more deadly than the plague. You hide from your eyes the loathsome object—the *dead drunkard*, carried to his dishonored and hopeless grave. You close your ears to the remonstrances of the community, partially aroused to the iniquity of your doings. You affect to find nothing in Scripture against your traffic. Lift then, we say, lift the veil of eternity and contemplate the result of your business! You profess to be at ease in regard to it. You make yourselves merry even with our views and efforts. You comfort yourselves with the thought that we can never succeed in putting down your trade. Very well then, you may afford to comply with our request. Lift the veil of eternity and look at the fruit of your labors in the liquor traffic:—a dread assembly of lost souls! sinking, by the just sentence of God, to a life of eternal woe! And you the chief agents in their ruin! Where is now the mirth of the wine cup? Where the bravery of the long debauch, when you lent yourselves as servants to their drunkenness? Where are their hopes of reform, their vows of repentance, their visions of deliverance from the accursed bondage of that fatal poison you sold them so diligently? Gone! All Gone! A deep and terrible despair, the beginning of the second death, has settled upon them, and hope of mercy is clean quenched in their desolate hearts. Here is the result of your labors! And you cannot deny it. There is a bond of connection between your trade and this eternal loss of the soul, which is as certain and unfailing as the connection between cause and effect. Your good wishes, your objections, your remonstrances that every man is a free agent, will not disprove it. That you have a license will not shelter you from the guilt which it involves. Think of it; the drunkard is lost; his soul made miserable for eternity through *your* agency. This is enough to make every

vender, both wholesale and retail, forsake his business the same hour he hears it. It is enough to make every drinker abandon his cups, as he would the cup of death. It is enough to brand any and every license of intoxicating liquor, as in effect, a note of sale, of souls, to the devil. Let every board of Excise ponder this fact; let every Minister of the Gospel, and every Christian ponder it, and they will not fail to see their duty in reference to the great reformation, now so triumphantly going forward towards the legal prohibition of the traffic, and so intimately connected with the prosperity of the State and the glory of God in the salvation of the souls of men.

III. The bearing which the solemn declaration in my text should have on the views and conduct of every friend of man, and of every believer in the word of God, must be in itself so obvious as hardly to need any formal statement.

1. We cannot but wish from our hearts the Temperance reform *God speed*. It has been already a marvelous blessing to our world, though its influence is only beginning to be felt. Indeed it is an instance, such as the history of the world contains not besides, of the rapidity wherewith a moral reformation may be carried to a most successful issue, against some of the most formidable obstacles. How many thousands has it saved! How many thousands it has crowned with the blessings of restored health, reputation, and domestic joys! How many thousands it has kept back from the delirium, and the despair, and the death, of the drunkard! And yet, what strong passions and habits it has encountered! What vast combinations of avarice and lust it has had to resist! Has not the kingdom of darkness been wholly arrayed against it! And yet the cause has advanced, and is advancing steadily to a certain triumph. The blessing of God be upon it.

2. Christians, especially, should feel themselves under the most solemn obligations to stand by this cause faithfully and under all reverses. It is the cause of true religion. It grows out of the Gospel. It fulfils the law of benevolence. It has respect to the soul of man. It is based on the divine principle of saving the lost. It stands forth before the world on the ground that "it is good neither to eat flesh, nor to drink wine, nor anything whereby" the soul is destroyed. So far, it is in harmony with the spirit of Him who bore the sins of the world upon the cross. Let Christians then stand by it in all emergencies and at all hazards. Between them and the cause of intemperance there can be no fellowship. Can they be partakers in a system which destroys the souls of men? Can they license men, or uphold those in office who will license men, to sell this most deadly poison, by which immortal souls are made fit only for the doom and the fellowship of the damned? God forbid!

3. There is no authority that can license the sale and use of intoxicating liquor; just as there is no authority that can license murder or suicide, because it works irresistibly to this one terrible result—the loss of the soul. Who can deliberately sign a license when he knows that such will be the result? The law of God, the Gospel of mercy, the destinies of the judgment day forbid it. License is given we know, but it is yet to be proved what a holy God will do with those who give, and those who take it. A good moral character is required of such as obtain it. What a requirement! What is the design of it? To keep bad men out of the traffic: to regulate this business, and prevent evil. Very good. Now what is this requirement, in fact, granting that to be its design? Simply, to throw over the trade—the apology of respectability, which, from the known and infallible consequences of it, amounts only to an attempt to apologize for the murder of the bodies and souls of men. For all precautions, all bonds, all certificates of good moral character, all protestations and pretences of the licensing and the licensed, apart,—we ask in the name of truth,



whether intoxicating liquor does not lead to drunkenness, and drunkenness to damnation? What terrible result is certain as death. Omnipotent love and infinite compassion do not interpose to prevent it. Licensee strong drink and the loss of souls will follow. We say, therefore, in view of this fact, there is no authority that can license the sale and use of such liquor. They who usurp authority will answer for it at the Judgment. He, who has such a license, is voluntarily implicated in the eternal destruction of every drunkard to whom he sells this poison.

4. The only justifiable course for us to pursue, is, to enact and enforce the Maine Law, the law which prohibits the sale of intoxicating liquor, as a crime. Thus, we shall free ourselves from the guilt of the drunkard's ruin. Thus, also, we shall remove the causes of drunkenness, and use the authority of the state to repress crime, poverty, taxes, and the transgression of the law of God. When this law is passed, and its effects fairly felt, men will rejoice and bless its author as one of the noblest benefactors of his race. No movement in the history of the age, excepting that of the Gospel itself, is so full of hope, or so essential to the real interests of all classes and conditions of men. Nor was there ever any measure so truly characteristic of the temper of the times. We have arrived at a stage where a thousand eyes are fastened intently on every social evil—where a thousand hearts and hands are ready to do whatever seems likely to promote the moral welfare of the world, and where a thousand minds are sharpened by all experience to discover and apply just the remedy which social evil demands. Now, we see, that so long as the authority of law upholds license, so long will drunkenness grow out of it, to the utter condemnation and loss of the soul. But let the law forbid the sale of liquor, and in due lapse of time ignominy will attach to the whole business; the facilities of intemperance will be removed, and the world at length waked out of its long sleep, to see the blessed influences of total abstinence from all that intoxicates. The law will be established, and the curse prevented. Once give us freedom from the curse of intemperance; once give us a taste of true deliverance from all its sorrows, and all its burdens, and we shall never invite them to return upon us. Let the Maine Law be put in force for ten years, and men will hardly believe it possible that the present wretched and murderous system of license was ever in existence.

Reader! what a blessed consummation is that at which this law aims. Only let it be achieved, and the loss of the immortal soul through drunkenness will cease. Are you not in duty bound, for Christ's sake, to do all you can, that a consummation so devoutly to be wished, may be actually attained?

#### WHOLESALE PRICES CURRENT.

(For the Week ending Wednesday, January 24, 1854.)

**FLOUR.**—Previous to the receipt of Niagara's news on Monday flour was sold at 34s 6d. to 35s. on the spot and at 34s. to 34s. 6d. for June delivery. Immediately after the news there were sales at 35s. 6d. but owing to the decided advance in England, the views of holders have still farther advanced, and the market is unsettled.

**WHEAT** and other grain nothing doing, supplies being trifling on the markets. The prices before the Niagara news were, Oats 2s. 6d.; Peas 5s.; Barley 4s.; Wheat, nominal, at 7s. 6d. All per minimot.

**ASHES.**—Scarce and advanced. No lots offering. 31s 6d paid for pots. Pearls nothing doing.

**PROVISIONS.**—Fair lots of hogs averaging over 2 cwt have been sold at 29s. 4d. per 100 lbs.

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**BANK STOCK SALES.** Montreal at 29. Commercial 15. City 8 1/2, all prem.—**RAILWAYS,** remain much as quoted last week. Little doing.—**MIXING CONSOLS,** sales at 72s 6d. to 73s.

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