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CANADA TEMPERANCE ADVOCATE

DEVOTED TO

Total Abstinence, Legal Prohibition, and Social Progress.

Vol. XX.]

MONTREAL, AUGUST 1, 1854.

[No. 15.]

Annual Address of the President (E. C. Delavan,) of
of the New York State Temperance Society.

FELLOW-CITIZENS, — The Chairman of the Executive Committee will place before you the transactions of the Society since the last annual meeting. But I will here mention, that since our semi-annual meeting, the General Committee appointed by the World's Convention (of which the Hon. Neal Dow is Chairman), have had their first meeting in this city.

The Committee were appointed with power to "Devise such measures, from time to time, as may be desirable for the cause of Temperance throughout the world."

The first step taken, was to issue an Address, prepared by the Corresponding Secretary, of which 10 000 copies have been circulated. The Committee have it in contemplation, to appoint an agent or agents to visit every State in the Union, as well as the British Provinces, as soon as the proper person can be found, and the requisite funds procured. And here, I would remark, that whatever differences of opinion there may be on minor points, there appears to be but one sentiment throughout the entire temperance host, with respect to prohibition, and destruction of the vile poisonous compounds when sold as a beverage, contrary to law.

The various organizations for the accomplishment of this great object can, therefore, act in concert. Jealousies should be avoided as unbecoming, in the advocacy of so glorious a cause. Let each organization, do all it can, and rejoice if any can do more. Let the most enlarged benevolence go hand in hand with the most energetic action. Our country is extending, and rapidly extending, and were our present organizations increased tenfold, there would be ample room for them all. All, therefore, should labour in the common cause with fraternal feeling, and each provide others *only* to love and good works.

It is unnecessary, gentlemen of the Society, and fellow-citizens, to enter into a detailed history of the past labors of the State Organization. Those who commenced the reform with me, are acquainted with the details; those who commenced at a later period are looking at the future rather than the past. It may not, however, be out of place at this time, to say a few words by way of record, in relation to the leading incidents which have occurred in the progress of the great work.

Societies were first formed in favor of the moderate use of strong drink: then of abstinence from ardent spirits; then, in favor of total abstinence from all that can intoxicate; then, for deciding the question of license or no license. The failure of this effort gave the cause of *temperance* a temporary triumph, the effects of

which were so appalling as to alarm the fears and call forth the energies of a great majority of the community. And this brings us down to the present great epoch, when a demand is made for the entire prohibition of the traffic in all that can intoxicate, as a beverage, and the destruction of the articles when sold contrary to law; and this on the ground that the sale of such articles for such purposes is a sin against God, and subversive of the best interests of man.

During the progress of this long continued controversy, there have come up discussions in which the Society and individuals have become deeply involved. These side issues have often caused vast labor and expense. They were,

1st. The wine question generally.

2d. As to the kind of wine proper for the communion, whether the "fruit of the vine," as found in the cluster, the press or the vat, the unintoxicating wine of the Bible: or the intoxicating and mixed wine described therein, as—"wine the mocker;" wine that "biteth like a serpent and stingeth like an adder."

3d. Whether the moderate use of intoxicating drink caused an incipient disease of the stomach.

4th. Whether the pure, unintoxicating wine of the Bible, the wine of the cluster, the press, and the vat, although probably containing a small amount of alcohol, but so small as not to be appreciable by the senses, should be classed with fully fermented wine, "wine the mocker," "wine that biteth like a serpent and stingeth like an adder."

In the discussion of all these important questions it was the rule, after they terminated, to print the whole on both sides and circulate the documents freely. Near 7,000,000 in all were distributed on these various controversies.

We now come to the last great struggle to secure the prohibition of the sale, and destruction of the article if intended for sale contrary to law. I consider all the previous controversies as in their nature, indispensable and preliminary to this discussion. I am free to admit that I have myself arrived by slow and oppressive degrees to the conviction that it was my duty to become the open and decided advocate of the provisions of the Maine Law.

The more I examined, the more I became convinced that it contained the elements of truth, and therefore, of final triumph.

And here it may not be out of place to remark, that all the great principles upon which the cause of temperance is now established (I may say each one of them) at first had but few advocates: in each case condemnation was all but universal; condemnation too, generally, from an honest belief that they were not tenable. But

as light was brought to bear on the question at issue, the honest mind of the country responded. This process and these happy results should teach every friend of temperance, to be patient and forbearing toward those who may not at once see the way clear in taking with us this last and final step. Let no denunciation or impeachment of motives be found in our papers or in our public speeches, but let us declare the truth in love, and by such a course, I believe the victory will be the sooner won.

There can be no better evidence of the mighty progress of the cause than the fact that the people's delegates should have passed a law prohibiting the sale of intoxicating drinks as a beverage, by a majority so large in both branches of the Legislature at its last session. The veto was severely felt by all the friends of temperance throughout this State, all the States, and throughout the world; and will, I doubt not, have the effect to stimulate our zeal, so that in the end a great disappointment may result in a great good.

The reply to the Governor's objections to the bill, by a joint committee of the two Houses, has, I believe, satisfied the public mind of their fallacy; and it is presumed that the friends of prohibition will be able for the next year to frame a law free from even technical objections, which opposers can cavil at, and which shall notwithstanding contain the provisions necessary to inhibition of the sale of intoxicating liquors as a beverage, and their destruction when offered for sale contrary to law.

The State Society have, I believe, appointed the same committee to take charge of the preparation of the law to be brought into the next Legislature, who had charge of the one that was passed upon by the last; of which committee the Hon. Bradford R. Wood continues Chairman.

While regretting the failure of our efforts to procure a general prohibitory law as yet, we should not lose sight of the fact, that in our respective towns and wards we have already in effect a prohibitory law, and that our own *volition* is all that is necessary to its execution. The execution of this existing law the Governor himself recommended. By acting in conformity to that recommendation, the sale of intoxicating drinks has been already partially inhibited in many of our wards, towns, and villages, with the most happy results; and it would be well if an example so worthy of imitation were universally followed, for the thorough execution of the present law, however defective it may be, would be an excellent preparation for the execution of the one we are striving for. And I am happy to perceive that the recommendation of the Society to organize the counties, in the way of protective leagues, has been followed with encouraging results, and I cannot but express a hope that every county in the State will adopt the like organization. Such organizations are not only requisite to carry out the present law, but indispensable to secure the enforcement of the law of entire prohibition.

A noble magistrate, in England (Thomas Johnson) recently resigned his office rather than sign his name to a license authorizing the sale to his countrymen of intoxicating poisons. All good men, in all countries, will honor him for the performance of so noble and disinterested an act. Nor is it easy to see how orderly, moral, and even religious men by profession, can set their names to a license authorizing the sale of an article, the known effect of which is to corrupt the youth, enervate

the laborers, destroy the peace of families, fill the apartments of poor-houses and the cells of prison-houses, and the graves in burying grounds, without feeling that remorse of conscience which is the appointed accompaniment of the commission and abetting of sin.

Great Britain, stimulated by our example, or rather by the example of her colonies, is awaking to the consideration of this subject. It is felt that intoxicating liquors are destroying the muscle and sinew, as well as debasing the morals of her operatives. The ministry are becoming sensible that the government has no interest in opposing an inhibitory law on account of the loss of revenue arising from the sale of liquors. To say nothing of the direct and indirect loss of the millions that drunkenness occasions, if the sale of liquors were inhibited, the sale of other taxable articles would be so much increased, that in an economical view merely, government would be a gainer by the change. So that here, as elsewhere, the world over, duty and interest are united.

A foreshadowing of the probable results of a prohibitory law on the pecuniary, intellectual, and moral interests of the community will be found in the statistics furnished by Samuel Chipman, Esq.; to whom the public are more indebted than to any other man, for reliable information concerning the proportionate amount of pauperism, crime, and taxation resulting from the sale and use of intoxicating liquors in the Empire State.

Some of these statistics are given in his own words, as follows:—

"After the repeal of the law of 1845, we examined the jails of (we think) seventeen counties—ascertained the number committed to each one the year before the law, and then the number during its existence. To be as brief as possible: In Ontario jail, the year before that law, the number of prisoners was 125; the year of its operation, 53; the year *after the repeal*, 132! That jail was probably built in 1799, and was never without a tenant until 1846, during which year it was empty about three months. And let it be particularly noticed, that in the year when the number of prisoners was greatly diminished, there was a corresponding diminution in jail expenses. Mr. Murray, Clerk of the Board of Supervisors, certifies that the number of weeks' board for prisoners during prohibition was *ninety-eight*, and the year after the repeal, *five hundred and eighty-two*.

"In Monroe County, the year before prohibition, the number in jail was 953; during that year it was 666; and what the year after when the tide of intemperance had rolled back, the legal restraint having been removed? Ponder the answer. It was 947, or 287 more than the previous year. Is there any efficacy in legislating against the sale of liquors? The expenses of the poor at the poor-house were nearly *six thousand dollars* less while the law existed, than they were the previous year. The number of weeks' board for prisoners was 561 weeks less.

"Genesee County jail had never been without a tenant, except once,—a day or two, until 1846, when it was so for some weeks. In the other of the seventeen counties examined, a mass of facts of the same kind, and to the same effect was obtained, showing that the number of commitments was greatly diminished, and that some other jails were unoccupied for longer or shorter periods for the very first time. Drunkenness in the streets of the city where we are now writing

(Rochester), and especially in surrounding villages, was diminished, according to the deliberate opinion of our most observing and judicious citizens who were especially questioned on the subject, *five sixths*—we think more. Facts like these might be given to an indefinite extent, all looking in the same direction, all *proving*, if facts can prove anything, *that prohibitory legislation does greatly diminish the evils of intemperance.*"

I deem it of vast importance that we continue our efforts to enlighten the public mind, by the voice and the press to the greatest possible extent, and in attempting to do this we must remember that our movement is a moral one, and our object is not to found a political party, but to infuse the spirit of reform through all parties, and eventually to redeem the entire Republic from the crime and the curse of intemperance.

In the pursuit of such an object it will be glorious to succeed; but, should it be found that parties will not heed us, I see no other alternative but to pass them by, until we can accomplish the great object for which we are now contending.

In conclusion, I cannot refrain from observing that the Society is greatly indebted to its former Secretary, W. H. Burleigh, for his assistance in preparing the *Balance*, and the first number of the *Prohibitionist*. To the Rev. Dr. Manderville for his subsequent able supervision of the same paper, and the series of twelve tracts now prepared and ready for distribution; which series, I trust, through the agency of the friends of prohibition in the various counties of the State, will be placed in every family of the State before the coming election.

To the press, both political and religious, to physicians and lawyers, and the clergy generally, this Society is indebted for essential aid, and above all, to the good providence of God, who has crowned our efforts with success, in the furtherance of a cause, on the triumph of which, more than any other moral cause, probably depends the perpetuity and the glory of this Republic.

In our acknowledgments to the friends of temperance, it ought not to be forgotten that women have furnished most effective aid. No class of the community have suffered so much from the sale and use of intoxicating liquors, and no class have more constantly or more unitedly labored for its inhibition. And while we express our sympathy with them for their sufferings, and commend them for their constancy and devotion to the cause in time past, we most earnestly bespeak their influence in its favor for the time to come. In the retirement of private life, as well as in the social circle, they can plead this cause with their husbands, their sons, their brethren, and their friends, with a power that no one else can plead it. And we trust they will continue to do so, till the entire sisterhood shall be freed from the miseries inflicted by drunkenness, and the entire country delivered from the expense, the crime and curse of the sale and use of the liquors which occasion it.

After having struggled through so many difficulties and achieved so many triumphs, it does not appear presumptuous to calculate on ultimate success. Let us then take courage, and go forward with a firmer trust in Providence, and a more fixed determination never to remit our exertions till we have wiped away the reproach of sanctioning by law the traffic in a poison which inflicts so much misery on the human race; not

to intermit our exertions, until we have exhausted every justifiable effort, not only to accomplish this, but to convince every body as far as we can, that the sale of intoxicating drinks, as well as their use as a beverage in health, *is an immorality.*

The necessity of a Prohibitory Law shown in a new way.

The following passage from an unpublished work, entitled "Wild Wanderer, or the Champion of Prohibition, a narrative of events on land and on water," has been kindly furnished, at the request of many friends, by the author for the columns of our paper. It is a part of a discussion, represented as taking place in a tavern, between a judge, named Darlington and Mr. Blackwood, a temperance lecturer, and others. Our space will not permit us to insert more than the argument of Mr. Blackwood, given below; though we are conscious that much of its interest and force is lost by separation from the context, and especially by the unavoidable suppression of the characteristic and lively conversation of the *dramatis personæ* which precedes and follows. We earnestly recommend, however, the perusal of the portion which we insert. The argument of Mr. Blackwood is at once novel and conclusive. It can scarcely be read without conviction.

"There is to my mind, no seeming at all about it, please your honor; and if you will allow me to direct your attention to a few facts, which doubtless in primitive times, led to the first organization of civil societies I believe I can make the necessity of prohibitory laws appear as plain to your mind as it does to my own."

"Well sir, proceed" said the Judge, "for I like to hear your arguments."

"Well then if you please sir," said Blackwood, "I, like all others who have written or spoken on the subject, suppose that governments were originally formed for the purpose of protecting the weak from the encroachments, of the strong. Is this your opinion Judge?"

"It is sir," replied the judge.

"Well then," said Blackwood, "let us look at a family in primitive times, composed, we will suppose, of a father, mother, five sons and five daughters, in a rude state of nature without any laws, living wholly distinct and separate from all other human beings."

"But my dear sir," interrupted the Judge, "you are supposing a case that is very improbable, because the father would give laws to the family."

"Well sir, admitting that to be the case, what sort of laws would he give? Would they not be prohibitory laws?" asked Blackwood.

The Judge rubbed his forehead and after a pause said, "I suppose, sir, that he would give them laws of that character."

"It is certain Judge that he could give them no other," said Blackwood, "and it is probable that while his children were small, he could enforce his laws. But as children attain to maturity sometimes, we will presume that his children have grown to men and women, and that their parents can control them no longer, and that each son begins to think that he ought to be master, and each daughter begins to think she ought to be mistress. One of the sons, who is stronger than either of the others whips and abuses his brothers, and perhaps his sisters too, just when he pleases, regardless of their father's commands. At last the weaker brothers and

sisters unite together, and resolve that they will be imposed on no longer, and they fall on their tyrant and make him as sore as he had previously made them. This causes a parley between the parties and for self protection they agree to abuse each other no more; and this agreement constitutes a compact, and it is to all intents and purposes a prohibitory one, for it must contain a clause that they will not fight, and by this the weak are protected from the encroachments of the strong. And now sir, I would with all due deference ask you if you could accomplish this object by any other than a prohibitory law?

The Judge turned and looked round on the company for a few minutes and then with a countenance as changeable as the chameleon replied, "Well sir, I presume I could not."

"Then of course" said Blackwood "we have a prohibitory law as the foundation on which the self preservation of the members of this family rests—And now let us take another step. The individuals of this family, we will suppose are given a little property, and the stronger destroy and abuse that of the weaker until the weaker unite together and destroy that belonging to the stronger, and by this work they all see that all their property unless some arrangements are made on the subject, will all soon be destroyed; and this leads them to agree that they will not injure each other's property thereafter. And here we have another prohibitory law. Now we have the rights of persons and the rights of things in a rude measure established. But on the first violation of these laws, a difficulty arises respecting the amount of injury done and the means by which it is to be repaired. The wrong doer says it was thus and so; and the party injured says no, it was thus and so; and consequently they have to call on a third disinterested party to say how it was; and here comes in a witness. But this witness may speak falsely, and to prevent that they have to agree that the witness shall not commit perjury. But when this law is proposed, one—as the friends of rum now do with regard to temperance—objects that truth is a moral virtue and as such it is not a subject to be enforced by law. True, says another, (as the opponents of rum now say with regard to drunkenness) truth is a moral virtue, but I do not wish to enforce that by law at all. What I wish to do is to prohibit the crime of perjury, and, if by doing so, the virtue of truth is in a measure enforced; it cannot be avoided, for we cannot be protected in our rights unless witnesses are prohibited from speaking falsely. Convinced that they are right, they prohibit perjury. Now, the Maine law men, like this last speaker, desire to be protected from the crimes that flow from drunkenness; and if a law to do this, should, in a measure, enforce the virtue of temperance that should be no objection to the law. For all laws that prohibit vice or crime, must in the nature of things enforce, in a measure, their opposite virtues. But let us return to our society.

And here we see that even when perjury is prohibited, there is still something wanting. The wrong doer may say that the testimony is in his favor, and the party injured may claim it to be on his side, consequently, they have to call on a fourth party to decide, whom you may style a judge or jury as you please. But it is soon discovered that this fourth party may be bribed, and then they have to agree that their judge shall not take a bribe, and here we have a fourth prohibitory law.

Now let us suppose the case decided, and the guilty party is to be punished. But who is to do this? Here they have to appoint some person to execute the sentence, but he may do it improperly, and they have to agree that the minister of justice shall not execute the sentence improperly. And this makes a fifth prohibitory law. But the grand machinery is not yet complete, for there is no tribunal yet established to decide on the part of the ministerial officers, and hence arises the necessity of a judge or governor; and the whole family turn their eyes towards their father, and on account of his equal relationship to all and his seniority they agree that he shall be their judge and governor. But soon he begins to assume authority that they do not believe he should, and they agree that he shall not transcend the bounds of justice in the administration; and here we have a sixth prohibitory law.

Now, here, I have briefly sketched the organization of a small community, framed and bound together solely by prohibitory laws. But the picture I wish to draw is not yet complete. And we will suppose, if you please, that these five brothers each raise up a family and have it organized on the foregoing plan, and that one family being stronger than either of the others, use acts of violence towards them; and as was the case with the brothers, the weaker families unite together against the strong one. Now, these four weak families must have some bond of union, and they agree that when the strong family attacks either of them, that they shall all aid in repelling their enemy. And in this agreement, you discover, we have an implied prohibitory law; for it evidently means the other shall not neglect to aid in the expulsion of the enemy when either of the parties of the agreement is attacked. And this makes a seventh prohibitory law. But let us now suppose that one family does neglect to aid the others, who is to try and punish the delinquent family. Similar difficulties will occur here in the family of families, as those which occurred in the first family. Neither of the other families have the power under their family compact to try and punish the delinquent family. And here they have to meet and consult together and agree on certain principles for their mutual welfare. We may suppose they dissent very feebly about their natural rights—their inherent liberty and independence. But they soon see that A has a right to kill or misuse B or his property, B has the same right to act in a similar manner towards A and his property, and the "inalienable rights of life, liberty, and the pursuit of happiness" are to be enjoyed by A, in such a manner as not to infringe the right of B to similar blessings. And to secure the rights they agree to certain contracts not to use the natural liberty when they would infringe the right of other members of the community by so doing. And they make certain rules and appoint certain persons to see them executed. And all these rules, sir, have to be either expressly or impliedly prohibitory.

These temporary rules do very well for a time. But as years roll round and the families multiply, it is found inconvenient for all the people to meet and attend to public affairs, and they, therefore, appoint certain persons to attend to that business in their stead. In many cases the persons so appointed rule in a tyrannical manner, and the people instead of enjoying civil liberty, for which they surrender their

natural liberty, are reduced to absolute slavery. This, of course, in time leads them to use their right to abolish the old, and institute a new form of government for their future security. And in doing this they give up to the government a part of their natural liberty and prohibit the people from using the part thus surrendered, and retain to themselves the other part of their natural rights and prohibit the government from meddling with that. And thus the superstructure of all governments is based on prohibitory laws: for all rules or agreements made by a people to regulate their civil conduct are municipal laws, and which must all be prohibitory.

We now, if you please, sir, have a very easy transition to the government of our own happy land. Our States or Colonies were oppressed. Their natural liberty was restrained farther than civil liberty required. They assembled in a general congress and passed a prohibitory law, under the title of the Declaration of Independence, inhibiting the oppression of the British king, and to enforce that law, our forefathers nobly fought and bled. And when their enemy was expunged, and their inhibition enforced, the people made contracts, which by way of pre-eminence, are called constitutions. And all these constitutions are to all intents and purposes whatever, prohibitory laws of the noblest sort. In proof of this I cite the tenth article of the Amendments to the Constitution of the United States, which says, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people." And the State Constitution says, "That all powers not hereby delegated to the Government remain with the people." And surely they all imply a prohibition on the Government not to legislate on the right reserved to the people, until they by their vote authorize them so to do.

I now believe, sir, that I have said enough to establish the assumption, that prohibitory laws are the life and bond of civil society. But still I will beg leave to refer you to the definition of civil liberty, which you know our jurists say, "Is natural liberty so far restrained by human laws (and no farther) as is necessary and expedient for the general advantage of the public." And surely there is no way to restrain an intended act but by prohibiting it; and, of course, a prohibitory law must be passed to effect the object. I beg leave also to invite your attention to the definition of municipal law or a law to govern a state or nation. This, you know, is defined to be, "A rule of civil conduct prescribed by the supreme power in a State commanding what is right, and prohibiting what is wrong." Or commanding what out to be done, and prohibiting what ought not to be done. Now as one of these branches direct an express prohibition and the other an implied one, I cannot see how any objection should lie against the Maine Law, because it is of a prohibitory character. The old license laws are as clearly prohibitory laws as that is. And, indeed, there is not a law in the whole criminal code of a State in the Union, or of any state in the world that is not a prohibitory law. And, sir, they are made so for the best reason in the world and that is because man is prone to evil deeds, and laws are made to restrain him."

"Well," said the judge, who was a man of more

candor than of studious habits, and who was ready to run with the multitude into any prejudiced notions, "I must admit that your illustrations have been happy and to the point, and I will oppose the Maine Law no more because it is a prohibitory law. You have shattered and torn that argument into so many small fragments that I do not believe any person present will ever be able to put them together again."

"Why, judge," said an old deacon, "that was all the argument I had against the Maine Law, and now that's gone; I believe I shall have to go in for it."

Where's the Responsibility?

By the fact that opposors to the Maine Law usually appeal to the imagined consequences of its passage, which they think would be unavoidably deleterious, we may reasonably conclude that they find it impossible to bring an argument against it *per se*. But consequences are not the first thing to be consulted. How does it assist me in making up my decision in regard to duty, to be told that the execution of such and such a law will constantly be resisted, that men will "burn barns," besmear houses," and "girdle trees," and in other ways destroy and mutilate the property of those who love law and order?

Suppose I am told that if the law enters, the offence will certainly abound; if the law is intrinsically good, if, when obeyed, the results will surely be beneficial, and if I desire that such a law may enter, am I responsible for the offence of those who are stimulated by madness and the loss of gain when their "craft is in danger," to opposition and crime? It is said that many families of good repute in the larger cities of Maine, have introduced the custom of wine-drinking since the free traffic in liquor was prohibited in the State. The enemies of the law, whose veracity in this particular we have no good reason to doubt, assure us that vice was found on more tables on the first day of the years 1853 and 1854, than was ever known under the old license system. Well, what of it? Was it the license system which prevented the free use of wine years ago? They will not say this, for then wine could be as easily obtained as now. Was it the fact that then there were more temperance people than now? All statistics prove that this is not true. Does the Maine Law provide for the freer use of wine than the old laws which they have thrown away? Certainly not. No one claims this. We see, then, that it is not the virtue of their former regulations, nor the voice of their present law, which makes the difference, that it is claimed to be for the worse; and so this increase of evil, viewed in this light, can argue nothing either way.

We have shown in a former paper, that these lamentable "facts" which our enemies bring forward, inasmuch as they show a more deeply-rooted vice, call loudly for the removal of that which forms so strong an appetite. But letting this pass, and granting that young men now form private clubs and send to Boston for liquor, and that influential families place wine on their tables, the question comes up, Where is the responsibility? These evils do not exist under the sanction of the Maine Law. They are not only contrary to its spirit, but in direct violation of its letter. If these people were not guilty of the infraction of the law of their State, they would not be

classed among those with whom evil is on the increase.

The law, then, cannot be the immediate cause of their drinking. The law would stop their drinking entirely if they were to yield obedience to its spirit. The responsibility, then, cannot rest on those who are the supporters of the law. They have done what they could to meet and check the evil of drunkenness; and now if men elude the vigilance of executors, and by stealth succeed in branding themselves as transgressors, and some as guzzlers and drunkards, the fault is all their own. It is not the fault of a man who voted for the law, and who uses his influence to sustain it. He has cleared himself of responsibility in the matter, and now, their "blood be upon their own hands," may be said to transgressors.

Now it is certain that, on the whole, the sin of intemperance has been greatly diminished in Maine. Where one man places wine on the table, five landlords have been compelled to take it from their bars. Where one club is formed to buy liquor and get drunk, ten grog-shops are closed. Suppose that these young men who have recently commenced drinking, to vent their spite at the Maine Law should all become common drunkards. Then, under a law of prohibition, they could get no liquor. Too poor to send to Boston or France, their money and physical and mental ability all gone in attempting to resist a law which would have saved them, they will seek in vain for the low grogger, and by this very law will be forced into a reform, to which they would not voluntarily yield. Thus the law is doing good, and not evil. But suppose that evil had, on the whole, been vastly increased. Who would have done the wrong? Not the supporters of the Maine Law. They have furnished an instrument which is not only adapted to suppress vice, but which, if obeyed, will certainly accomplish its work, and banish intemperance altogether. The very opposers of this law acknowledge that the obedient would be doing right, and would receive immediate and lasting benefit.

In this way we thrust the responsibility of all the evils of drunkenness upon the opposers of the Maine Law. They cannot sustain it—they will be crushed under the mighty load.—*Maine Law Advocate.*

Daughters of Temperance.

There is a peculiar fitness in the organization of women in the above and similar institutions, for the purpose of promoting Temperance reform in community. They suffer dreadfully from the evils of intemperance, and may well be justified for resorting to every means for its eradication. Besides, woman herself is not exempt from the general tendency to habits of inebriation; many having become victims to the pernicious drinking customs of society!

The organization of D. of T., although not so extensive as is desirable, is yet doing much good. The spirit of the Order may be judged from the following extract from a late circular addressed by the G. S. S. to the members of the Order:

There never was a time when our co-operation in the cause of Temperance was more imperatively required than the present: there never was greater encouragement for us to labor in this glorious cause than now. From the East and West, from the North and South,

information comes to us of the most cheering character. Already some of the strong-holds of the enemy have surrendered, and everywhere the Temperance Hosts are pressing forward with an energy and zeal that cannot long be withstood, and that give promise of certain victory.

The signs of the times indicate that public sentiment is increasing in favour of our cause. Legislatures of States, Synods and Conferences of Ministers, and Conventions of both men and women have met, and resolved that the unholy traffic in intoxicating beverages must cease; Temperance Tracts and Papers are multiplied, and "many run to and fro, and knowledge is increased." The evils of intemperance are more clearly understood, and the necessity of their abatement more sensibly felt than at any former period.

The importance and even necessity of the co-operation of our sex, in order to secure the desired result, is admitted, and the power of woman's influence is felt and acknowledged.

We live in a remarkable age; an age of great events; an age of progress, an age of associated effort for the prosecution of mighty enterprise, both of a moral and a religious character, and our sex is destined to occupy an important position in relation to the reforms demanded by the spirit of the age and the enlightened community in which we live.

Women have labored, and are laboring for the promotion of the Bible, Sunday Schools, Missionary and Tract cause; and their labors in these departments receive, as they deserve public approval. And shall we withhold, in any degree our co-operation and influence from the cause of Temperance, which, next to Christianity, is pre-eminently the cause of "God and Humanity?" I answer, No! we cannot, we must not withdraw from this Heaven-approved enterprise, or for a moment relax our efforts in this important and appropriate field of labor. But the enquiry is often made, "What can we do?" "We are not permitted to vote!"

It is true we cannot vote, but yet we can do much for the success of this cause. By sustaining and extending our beloved Order, we perpetuate an organization that exercises a controlling influence over many who do vote.—We can, by our example and counsel, encourage our fathers, husbands, brothers and sons, who go forth to battle against this monster foe at the polls. We can, by supporting our weekly meetings, not only encourage each other in the prosecution of this great work, but also gather with us, into the fold of Temperance, the youth of our sex, who are coming forward to exercise an influence that will be manifest in its results, long after we have been called from this scene of labor and conflict.

We must, also, as an order, use our influence to secure the enactment of a Law, prohibiting the manufacture and sale of intoxicating liquors as a beverage. When a law of this character is enacted, and carried into effect in every State and Territory, *and not till then*, will the land be freed from the blighting curse of Drunkenness and its attendant evils.

Run Certificates.

We have a word or two more to say with reference to the "reputable freeholders," who suffer themselves to be brought forward as witnesses to prove, formally and legally, that rum-selling "inns or taverns are neces-

sary, and will conduce to the public good." It may be that, while there is some "excitement" with regard to this subject in various parts of our state, we shall get the ear of citizens who, up to this moment, have not given the matter that close examination which its great importance demands. If in doing this, we should be so unfortunate as to lacerate the nerves of the signers in question, they will please remember that if their certificates are true, and the whiskey shop which they have helped to establish is really conducive to the public good, they are noble patriots, suffering reproach in their country's cause, not to mention the heavenly benedictions which rest upon those who are persecuted for righteousness' sake. If, on the other hand, they are conscious that the certificate sets forth an untruth, they ought not to utter their sorrows too loudly at the well meant labors of temperance men, but rather, like the gentle dove described by the sentimental Irving, clasp their wings over the arrow that pierces them, and hide their wounds from an unfeeling world.

We hope that every candid man, every well disposed citizen, who has, without deliberation, put his name to a tavern certificate, will take the time now, and weigh a few plain facts, which can be demonstrated from the statute book of New Jersey.

1. A house of entertainment for travelers can be kept without license.

It is true that the law provides for the licensing of temperance houses, but we defy all the lawyers to show that the license is necessary. Any man has a right to entertain travelers, and take honest pay for his trouble. The keepers of restaurants and boarding houses are not legally compelled to compass sea and land, to get the endorsement of ten or twelve reputable freeholders, before they open their doors. A man may provide abundantly for man and beast, and accommodate them by the week, day, or meal, without any certificate whatever. Every article of food which ought to be eaten, and every beverage which men ought to drink, can be prepared and sold by any citizen, without certificate, license, or any court action whatever.

2. The license of an ordinary "inn or tavern" confers upon the holder but one new privilege, and that is, the privilege of retailing intoxicating drinks.

The only particular in which a common "inn or tavern" differs from a temperance hotel is that the licensed keeper of the common "inn or tavern" is vested with legal authority to retail ardent spirits. All the real business of a hotel keeper can be lawfully attended to without license; the license, consequently, is obtained that to the privileges of an ordinary citizen may be added the right to sell liquor by the glass.

3. To help an applicant to obtain license is to help him to the privilege of selling liquor by the glass—nothing less, nothing more.

You need not say that you certified to certain alleged facts, because you believed a house of entertainment necessary; for the house could have been opened for the accommodation of travelers without your help.—The applicant wanted your name, because he wanted to sell liquor. Without a license there was no legal ear to any part of his business, except to this; and your signature merely aided in elevating him to the position of a grogseller. This is the only thing for which he is indebted to you, and the only thing which you can claim the credit of having done for him.

4. The certificate, without which the statute forbids the court to grant license, is a falsehood,—a point blank lie.

To send to the court a formal certificate that an "inn or tavern," in a given locality, is "necessary and will conduce to the public good," is most assuredly to certify that it will conduce to the public good to license the applicant. But the license confers no new power except the power to retail intoxicating liquors. The signers of the paper consequently certify that it is necessary and conducive to the public good to retail intoxicating beverages in the given place. Again, the term "inn or tavern," without any prefix, means a house of entertainment for travelers, the keeper of which has authority to retail intoxicating drinks. The signers certify to the necessity of the whole affair, liquor and all. But who really believes that a rumselling inn or tavern is necessary?—The rumseller himself knows that to retail liquor in any community is a curse to that community; the consumers of liquor know it; every body knows it. Let every candid man reflect upon these things, and see if all that we have said is not true. We leave the matter with the reader, without farther "note or comment," at least for the present.

In conclusion, permit us in behalf of temperance men generally, to make a humble confession. It must be admitted by all candid minds, that the friends of temperance find extreme difficulty in managing their affairs so as to meet the views of rumsellers.—They pronounce our measures injudicious, and are greatly distressed at times, lest our errors should injure the good cause. We do not know that our future operations will be any more satisfactory to them than the past have been. We shall probably stumble on, till we arrive at that crowning blunder, a Prohibitory Law. But we plead acute sensibility, and entreat them to spare our feelings. It is very distressing to see strong men weep, especially when they are grogsellers bewailing the injuries inflicted upon the cause of temperance by the mistaken zeal of its friends: and more especially when the tears flow hissing down red hot noses.—This latter phenomena, by the way, we have not yet witnessed. When we do, the readers of the *Reformer* shall have all the particulars. For the comfort of all anxious grogsellers, grog-drinkers, and the owners of taverns and distilleries, we beg leave to assure them that the temperance cause is not only alive, but that it is not probable that it will very soon apply its pedals to—

"The old oaken bucket, the iron bound bucket
The moss covered bucket that hangs in the well."

—*N. J. Reformer.*

CHANTREY.—It is related, in the "Gentleman's Magazine," of Chantrey, the celebrated sculptor, that, when a boy, he was observed by a gentleman in the neighborhood of Sheffield very attentively engaged in cutting a stick with a penknife. He asked the lad what he was doing, when, with great simplicity of manner, but with great courtesy, he replied, "I am cutting old Fox's head." Fox was the schoolmaster of the village. On this the gentleman asked to see what he had done, and pronouncing it to be an excellent likeness, gave the youth a sixpence. And this may be reckoned the first money Chantrey ever received for the production of his art.

BROKER'S CIRCULAR.

MONTREAL, 29th July.

FLOUR.—The business of the week has again been unimportant. We have sales to the extent of a few thousand barrels only, at 35s. down to 33s. 9d. for superfine, and 36s. 3d. to 36s. 6d. for extra; while for spring Wheat Flour 35s. to 35s. 6d. has been paid, and there is still demand at 34s. 3d. There have been no sales for delivery.

WHEAT.—There have been sales to a limited extent at 7s. 6d per 60 lbs. for good U. C. mixed. In U. S. mixed and L. C. red no transactions have occurred.

PROVISIONS.—We do not alter our quotations. The business done is only retail.

ASIS.—Pots have rather advanced since our last. We have a better demand, and 33s. 3d. obtainable for good shipping lots. Pearls are unchanged in value.

STOCKS.—Bank of Montreal.—Has advanced. There are buyers at 23 per cent. premium, at which it is to-day not easy to buy. Commercial Bank.—Is inquired for at 13½ per cent. premium. Bank of B. N. America.—Is also inquired for, but is not met with. City Bank.—Bank du Peuple.—In neither of these Banks have we any change to note. Montreal Mining Consols.—Have been sold since our last at 45s, at which they are to-day offered without being taken. In the other Mining Stocks and in the several Railway Stocks, we are without transactions to quote.

TUESDAY, 1st August, 1854.

There is nothing to add to the above, except that flour has been sold from 33s 6d to 33s 9d since, and a considerable sale of wheat has taken place at 7s 6d.

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, AUGUST 1, 1854.

A Time of Sickness.

Our brethren of the press, generally, have had to make apologies or explanations for delays or omissions consequent on this time of sickness. We are also under the necessity of appealing to the sympathies of our friends. We have had more or less of sufferers in our office; and the writer having had a pretty full share of toil in visiting and comforting the afflicted and dying, has felt himself considerably reduced in strength. Feeble though we are, physically, just at the present, we are strong in our enmity to brandy, and other abominations of that class. We have not touched a drop of these vile compounds, notwithstanding our exposures and ailments. Brandopathy is a system of medicine we cannot commend, and the doctors who do, have much to answer for before God and man. Read the following on

THE PREVAILING EPIDEMIC.

The attentive reader of the *Advocate* need not be reminded that on various occasions we have blown our trumpet of warning respecting the cholera, and have indicated plainly what our views are on the use of liquors. On the 15th of May last we devoted considerable space to the subject, and many might have been now living had they heeded the timely instructions. Since then, as before, Mr. E. C. Delavan has addressed a letter to one of the Albany papers on the subject of cholera, and its relation to strong drink. The buried victims cannot be benefited by what is said, but thousands yet live who ought to

listen to the words of truth so plainly uttered by a true friend of humankind. Mr. Delavan's letter is dated July 13, and here follows:—

It appears that the cholera is again threatening our cities. It is my conviction that the intoxicating cup—whether that cup contains “pure” or “impure” poison—is, in nine cases out of ten, the predisposing cause to this fatal disease. As regards the “pure,” if it was safe, I do not believe there is one gallon on sale in Albany. A large dealer honestly told me that he had not one.

After the cholera had subsided in Albany in 1832, John T. Norton, Esq., (who, during that year of death remained at his post administering to the sick and dying,) was so convinced that intoxicating drink was the cause of a vast proportion of the fatal cases, that he employed a gentleman of high character and discretion, and at his individual cost, to ascertain the exact history of each case of death of persons over 16 years of age. This history was submitted to the attending physicians, and sanctioned by them; after which the whole record was submitted to the Board of Health. They added the following certificate:—

“This document of facts we take pleasure in recommending for publication, and general circulation.”

The document, thus endorsed, was handed to the New York State Temperance Society, and published, as other well authenticated documents were. The summing up was as follows:

Whole number of deaths, over 16 years,	336
Intemperate,	140
Free and moderate drinkers,	186
Strictly temperate,	5
Members of Temperance Societies,	2
Unknown,	3
	—
	336 336

Population in 1832, 26,000
Members of Temperance Societies, about 5,000

I was acquainted with two of the persons who died, and who were recorded “strictly temperate.” One of them had recovered from a slight attack of the disease, but afterwards ate immoderately of cucumbers, was again attacked, and died in a few hours. The other had been similarly attacked, recovered, (he was a clerk in the old Delavan house,) ate from a basket of pine apples left there by a traveler, and died soon after. The case of one other of the five was singular. The report was bitterly assailed in the *Evening Journal*, by the individual who had lost his wife by the malady. He concluded she was classed with the intemperate, while the fact was otherwise. Dr. Staats, the attending physician, answered the attack, by stating that this poor woman probably lost her life by the unfeeling neglect of her intemperate husband, who, although warned by his wife, in the morning, that she required medical aid, entirely neglected her during the whole day, and when returning home at night from the grog shop, he found it was too late.

I have not a doubt of the safety of an entire and immediate change from the moderate use of intoxicating drink, “pure” or “impure.” I believe at this time, when the atmosphere appears charged with the cholera, such a change is of vast importance. It is my belief that with total abstinence from the use of intoxicating poisons as a beverage, and with proper attention to cleanliness and food, the disease would soon die out, and I found my belief on facts. In 1832, when the cholera broke out in Albany, I was engaged with E. Corning and John T. Norton, in erecting that large block of buildings on Green, Beaver, and Norton streets. About 100 men were employed; they were all about abandoning their labor, when they were persuaded to remain. They all agreed to keep at their work and abstain from strong drink. A beverage of water, molasses, vinegar and ginger, was furnished them free, and of all those 100 men engaged on the work not one died, nor was the work interrupted a day. One man not under the control of the builders, (those excellent mechanics, Fish and Hawley,) but

employed by the man who furnished the brick, would not adopt the simple beverage offered him, but resorted to the grog shops. He fell a victim. At the same time these buildings were erected, I had about fifty men employed in excavating clay in the South part of the city. They were called together and addressed on the same subject, the same offer of the simple beverage above alluded to was made to them, they complied with it; not a laborer in my employ, in that clay bank, died. But mark the contrast: on the other side of that same clay bank were other laborers, 30 of them; to keep off the cholera and stimulate them to greater exertion, the contractor furnished them, at regular intervals, with strong drink—intoxicating poisons. Ten of the thirty of these poor Irishmen fell victims, not to the cholera alone, but to the whiskey jug.

I give you, Mr. Editor, those facts, with the hope that they may operate as a warning. Let the laboring man, especially, avoid the grog-shop; for he may rely upon it, that the pestilence lurks there, watching to catch him. Let no one be beguiled for a moment, by the idea that he is safe, because he thinks he gets pure liquor. He can have no certainty of getting it, while he may be sure, in ninety-nine cases in the hundred, that he does not get it; and if he does get it pure, he may be sure that he gets intoxicating poison, never useful, always injurious as a beverage in health.

The Canadian League.

The Address to the electors on the subject of choosing a Maine Law Legislature was received by us, too late for our last issue, and the elections are so nearly concluded that the necessity for publishing that document, just now, is obviated. It was worthy of universal circulation and adoption, and we trust it has not been without its beneficial effects. We should be glad to know, on good authority, from each constituency how the matter stands, so that we may judge of our prospects for a Maine Law from the elected Parliament. We are sorry to find our old true and tried friend the Hon. M. Cameron out of Parliament at present. Without reference to politics and ministers, we yet hope some respectable constituency will open for Mr. Cameron, and that he will continue to exercise his various talents for the good of the country.

Gough Division.

The following are the list of Officers of Gough Division, No. 3, Sons of Temperance, for the current quarter:—

John Innis, W. P.	Thos. Gardin, Chap.
John R. Healy, W. A.	Wm. Hall, Cond.
Thos. B. Dixon, R. S.	Thos. Hughes, A. Con.J.
Wm. Wilkinson, A.R.S.	Wm. Brown, I. S.
Alex. Dunbar, F. S.	Jno. Hamilton, O. S.
Joseph Magill, T.	

The United Kingdom Alliance.

We hail with great satisfaction the appearance on our table of the first two numbers of a new weekly periodical from England, entitled the *Alliance*, and which is henceforward to be the organ of the League, or the exponent and defendant of its principles and aims. The paper is a need of the times, and will create its own means of support; and as to the principle of prohibiting the common sale of alcohol as a beverage, we have no doubt either of its soundness or its success. From the "Address to our readers" in the first number of the *Alliance*, we make the following extract:—

"The *Alliance Journal* is projected with the single view of promoting the common welfare of our country and our kind. It is no commercial speculation, and cannot possibly pay more than its bare expenses, even with the largest patronage which the public may accord to it. The necessity for its existence springs out of the exigencies of an important but special movement—a movement which finds no adequate exposition and representative in the political and religious press of this country. The organs of sect and party are in general compelled to consult policy rather than principle, sectional interests rather than general welfare; and even where such influences are not absolute in the limitations which they place upon editorial action and utterances, the very nature and constitution of varying parties, composed of elements that cannot mingle and combine in unity of action, nullifies the good at which we aim through them. To secure, therefore, an earnest, effective, and harmonious ALLIANCE OF HUMANITY, we must, in the first place, consent to furl our party banners, to postpone our lesser differences on matters which are either of minor significance or of doubtful determination; and, in the second, we must lay down a broader basis for common action, in the universal interests, the moral duties, and the spiritual wants of man. Without ignoring the value of intellectual opinions, we must be content, as fallible beings, to acknowledge that these are less important, because less certain in their guarantees, than those universal aspirations and social interests which bind the races of man together. Truth is great, for it is the light of life. Hope is great, for it is the purifier and strengthener. But Charity is greater than these, for it openeth the heart to all divine influences and all human claims, and, like the untiring love of the watching mother, giveth patience and persistence in the work and labor of life. "Charity never faileth." Above and beyond the sphere of vexed-controversy, there is a true human life; and to all who believe that our personality is more sacred than party, that Man is greater than his mere thought, that governments are but means for his protection, his progress,—in fine, to all who practically and without hypocrisy confess the common Brotherhood of Man,—we hopefully address ourselves. On these—at once the standard-bearers of Truth and Progress, and the Conservators of the past gains of Humanity—we alone depend for succour and success in the enterprise upon which we have now entered."

We give also the first editorial which, although brief, is explicit, and commendable. It will be seen what our co-adjutors in England mean, and most heartily do we wish them success.

"The licensed traffic in intoxicating Drinks is big with mischief to our British Commonwealth. It reduces people by millions into the lowest vice, and literally steepens them in wretchedness. It stands in the way of every patriotic measure, mocks at every philanthropic effort for their instruction, their elevation, and their happiness. Even now, after twenty years of combat with the evil, few comprehend the full extent of its power and its ruin. Let us cite an instance.

In a city that we know—the seat of a bishopric, and the centre of much educational and religious influence—the Census reports, that on the Sunday morning, out of a population of 316,000, the number of 105,000 entered the various places of divine worship. But what of the devil's worship? It has been ascertained, that on the Sunday afternoons, during the few hours to which the law restricts the working of the traffic on that day, 216,000 visits are paid to the taverns, the beer shops, and the gin-temples!

What a state of things does this reveal! What rottenness it bespeaks of the very basis of society! The result of such temptations is of course a fearful harvest of crime; and hence the disgraceful anomaly of a Christian city, in the middle of the nineteenth century after Christ, with above a thousand criminals gnawing at its heart!

We mean, then, to do battle with this giant evil. We mean, not merely to check and restrain, but to destroy. We

desire to put our prayers and our laws into harmony. "Lead us not into temptation," is what we ask of God our Father; to withdraw license from temptation, and to prohibit temptation, is what the people must implore of government. In a Prohibitory Liquor-law is the legislative aspect of Christianity."

The late P. O'Connor.

It is with feelings of sadness we write the heading of this article. Mr. O'Connor was well known to us as an enterprising and successful merchant, a tender father and kind husband, an ornament to the village in which he resided, and a leading and efficient member of the Division of the Sons of Temperance situated at Lacolle; but his work seems to have been done, and his heavenly Father has taken him to himself. In the resolutions that follow, the members of his Division have but expressed what all the acquaintance of the deceased concur in.

Since writing the above we have heard of the death of Mr. O'Connor, which took place early on the morning of the 26th inst. Truly, "God moves in a mysterious way his wonders to perform." "But it is the Lord; let him do what seemeth good in his sight."

At a Special Meeting of Lacolle Division, No. 17, Sons of Temperance, July 21st, the following preamble and resolutions were unanimously passed:—

Whereas,—It has pleased an all-wise Providence, in the dispensation of his Sovereign Mercy, to remove from this circle our well beloved brother, Patrick O'Connor, therefore—

Resolved,—That we tender to the surviving family of our deceased brother, and especially to his widow, our heartfelt sympathy, in this, the hour of their affliction, we can offer no deeper respect, than in sympathy, to mingle our tears with theirs.

Resolved,—That this Division deeply feel the loss of brother O'Connor, he was an ornament to our Society, a good and prominent citizen in community, and his example should stimulate us to renewed exertions in the progress of Love, Purity and Fidelity.

Resolved,—That as a mark of respect for the memory of our deceased brother, the charter frame of this Division be trimmed in mourning for sixty days.

Resolved,—That the R. S. forward a copy of these resolutions, duly signed and attested, to the widow of brother O'Connor.

Resolved,—That these resolutions be published in the *Canada Temperance Advocate*.

R. FOSTER, W. P.
T. BACHART, R. S.

Wives and Daughters of England.

Thousands of the fair sex of England have had an opportunity of speaking to the Queen on the temperance question. Their Address was forwarded to the *Times* by Horatius Montague, Esq., and we have great pleasure in republishing both the introductory letter and the address. The women of Canada may take courage while they read what follows:—

TO THE EDITOR OF THE TIMES.

Sir,—Will you permit me to ask the favor of you to insert in your journal, the enclosed copy of the address presented to Her Majesty last Friday, the 9th, by Lord Harrowby at the Levee.

The address is supported by the signatures of from 40,000 to 50,000 of the wives and daughters of the laboring classes, &c., collected, not by an association, but only here and there,

by a few ladies and clergy of church and dissent; and with the hope that the address might prove ancillary to other moral and religious machinery being employed for the rescue of the families of our lowest and poorest classes, who are everywhere the greatest sufferers from the ruinous attractions of the gin and beer shop.

In conclusion, I submit the above result of the energetic sympathy for the poor on the part of the ladies, satisfactorily showing, that had the signatures of the class, who have now addressed Her Majesty been collected by an organized society throughout the kingdoms instead of scores the names would have amounted to hundreds of thousands.

"Address to Her Most Gracious Majesty Queen Victoria.

"We, your Majesty's faithful and loyal subjects, the wives and daughters of the labouring classes, and of small tradesmen, and domestic women servants from various parts of the United Kingdom, desire hereby humbly to appeal to your Majesty on a subject on which we could venture only on the ground of its all-pervading bearings on our moral and social condition. We believe the benefit of our large and numerous class was intended when the present beer laws were made. But now, after many years' experience, we find to our disappointment and sorrow, they work only for our injury and ruin in every imaginable way, by reason of the very great facilities they offer, and the too strong temptations they hold out to our husbands and sons to carry the wages they hardly and honestly earn for the support of their families to the gin and beer shops; and that, without one adequate corresponding advantage; but rather in how many instances without number leading them step by step into crime and wretchedness (which our own sex does not escape;) entailing shame, poverty, and disgrace upon us,—upon themselves punishment and imprisonment, and sometimes an ignominious violent death; and consequently, increasing largely taxation upon the sober, and expense of the most objectionable sort upon the whole nation, that of punishing crime, where much might so easily be prevented. We hear of the ample share of domestic happiness which, by the Divine blessing, your Majesty possesses; we see it in some families around us; but to how many of us is domestic happiness known only by name. Whatever may be our own individual case, we speak in sympathy for those elsewhere whose unhappy condition we know, as though it were that of each one of us. We acknowledge with thankfulness that God has put it into the hearts of many of all ranks and professions—of church and of dissent—to consider the cause of the poor in this as well as in other things, and to endeavor to procure some amendment in the beer and excise laws; but hitherto all has been in vain. Yet we would most respectfully represent to your Majesty, that now for nearly two years, the State of Maine, in North America, has prohibited by law altogether and entirely the public sale of spirituous liquors; and yet more, that your Majesty's Government has sanctioned the passing of a similar law to restrain drunkenness, and preserve sobriety, health, and peace, in New Brunswick; and even more than this, that your Majesty's Parliament has made laws which interfere with many private rights and mere worldly property and vested interests; and some we observe, to prevent the classes above us ruining themselves in public gambling houses. We earnestly pray, therefore, that something at least may be done for us, for similar protection against the yet greater ruin of the gin and beer house. And now, as our great hope and resource, we appeal to your Most Gracious Majesty; we strongly entreat your Majesty's womanly sympathy in your high and exalted position as a happy wife and joyful mother; we ask for your Majesty's constitutional interposition on our behalf, and that your Majesty may be pleased in this session of Parliament, explicitly and urgently to recommend your Majesty's united Lords and Commons to lose no time in affording us the relief we cry for—to revise the beer and Excise laws; and as one ready and practical measure, to enact that the license to be drunk on the premises be taken away from all the rural beer-houses; that city gin shops and beer-

houses in towns and cities may be most stringently regulated, and that further legislation shall take place in regard to the regulation of beer and public-houses on the Lord's day, desiring to keep that day holy unto Him, that we and our families may enjoy His blessing; that no wages be paid at any time at the public-houses. We would here take the liberty of calling your Majesty's attention to the advantageous effects, towards increasing the sobriety and happiness of many of your Majesty's subjects which have been derived from the payment of wages in the middle, rather than at the end of the week, and from the establishment of coffee-houses and refreshment rooms, and reading rooms, under proper regulations adapted to their wants and wishes. And we, your Majesty's suffering but faithful and loyal subjects, will ever pray for the continuance and increase of your Majesty's social happiness in your family, and prosperity on your throne."

Thoughts for the Thoughtful.

From a speech made by the Rev. Henry Ward Beecher, at a meeting of the American Temperance Union, we make the following extract. We have headed it as above, for although the report is not an elaborated argument, it nevertheless supplies common sense thoughts for common sense people, that is for the thoughtful. Mr. Ward said "he took it for granted that there was no principle which would meet with more general acceptance than this; that it was the duty of the community to take care of the evils known and recognized in it. He took it for granted that the use of intoxicating liquors generally was an admitted evil. Men might not think it was an evil for them individually, but generally it was an admitted fact. It was like the milk-sickness. He had often met with men who told him it was in the next town, but when he got to the next town they told him that they had not got it there and never had it, but he would find it some twenty-five miles farther on, in the next county. So if you went to the first grade of liquor drinkers, they would tell you: unquestionably there was great evil occasioned by the use of intoxicating liquors—you would find it in the lower grades. But you might go down and down to Pandemonium, and you would never find the evil acknowledged. You never ought to ask a thief if there was any guilt in theft. An honest man was a better judge. So the sober and moral portion of the community were the better judges of the evil if they were not interested in the manufacture or sale of the liquor—that made a great difference to a man's conscience. It was agreed on all hands that there never had been in any community a greater evil than the scourge of intemperance. It included all other crimes. It epitomised hell on earth. A community did not do its duty unless it took measures not merely to attack every considerable evil but to cut it up by the roots. It was not shaking the ax at the trees that cleared up the land. We must dig out the stumps and every root till the plow should go through it smoothly. All agitation should have a cutting edge. We had tried it with a light edge and we did not succeed. At last we thought we had got something that would succeed and our enemies thought so too. The law, they said would be inoperative. Let us have an opportunity to try it. If they thought it wouldn't do anything, why did they cry? If they thought it would do something so did we. He was perfectly willing to try moral means on all that neither drank, nor sold, nor made;

that is, he would use moral means wherever there was a moral sense. He might just as well get up a show for the amusement of a blind man, or a concert in a deaf and dumb asylum, as to preach to men who had no conscience, not even a spot where conscience used to grow. We proposed a law which aimed to strike at the root of this evil. It said it was a crime to sell intoxicating liquors, with some unimportant exceptions. It aimed to make liquor-selling just like any other crime, so that if a man should be caught selling liquor it would put a stigma upon him, just as it did now if he were caught riding away on his neighbor's horse. In this country, whether a man had been in jail or not, made a great difference to his standing in the community. It had not been proposed to introduce any new principle. You would think by the outcry that they were introducing some great novelty. It was no such thing. We proposed to take principles that had been long established—good old Anglo-Saxon principles—principles which were known in England before our fathers came over. We proposed to take good, substantial, recognized, early—approved and often—proved principles and apply them to this crime, just as we did to any other crime. We merely proposed to put one more crime into the calendar. Where did this law come from? He did not mean to ask where the first pattern came from. That was given on the mount down east. Is this a law that was got up by the clergy? Did presbyteries and synods and conferences tinker up this law? Did it originate with lawyers? No! nothing at all of this! If ever there was a law which started among the people and grew among them and worked its way up into notice from among them, if ever there was a law that was democratic absolutely, this was that law. He counted this to be of great consequence, because it indicated the purpose and permanence of the law. It came not down to the masses from the thinking few, but it came up from the masses, working its way through them all. Although we should find lawyers and civilians not a few who heartily approved it, yet you would find that it was especially approved by the people—more than any other law which had been proposed in this country. He took it that there was nothing in this world which would stand unchanged except what was right—right according to what God called right. Now, in respect to a law like this, if he supposed that there was any way of taking advantage of men under it, he would not advocate it for a moment, for injustice must finally fall. The second reason in favor of it was, that it was a law called for and adapted to the exigencies of the community. He was not sorry that we met with delays. They liked to be thrown back to the people. It was a good place. They liked to swim in the popular sea. But they would come back to Albany. And if they were set back again and again, they would beat a track between Albany and the people. Passing this bill was like crossing the Allegany—when you got to the top of one hill you found another. From some words that the New York *Tribune* had dropped, it had been suspected that it was in favor of the law. (Applause and laughter.) Sometimes he had thought that the *Times* was, and sometimes not. It reminded him of the German who had lost a spotted cow, and ran about inquiring if any body had seen a stray cow, "sometimes

white and sometimes plack." He touched two or three other points—touched them as he always does—and was frequently interrupted by tremendous bursts of applause.

The Temperance Movement as a Benevolent Institution.

The Temperance Association, as the Glasgow *Commonwealth* remarks in the issue of July 15th, regarded as a benevolent institution, rests on the same grounds with all other benevolent associations. It aims at the accomplishment of a definite purpose—the suppression of intemperance—and as the best means of attaining its objects, proposes that all abstain from intoxicating liquors. Almost all other benevolent institutions may attain their objects by money alone. Infirmaries, houses of refuge, societies for the gratuitous distribution of food and clothing, &c., &c., demand nothing more than money, and require nothing more. But the Temperance Association demands money only as a means of securing the primary object—example. Its demand for money is accidental and temporary. Its demand for example is essential and permanent. Money is necessary only to its growth; the moment it has reached maturity it will exist for ever without further expense. But though it thus differs from other benevolent associations in asking more than money, it is, nevertheless, in the strictest sense of the word, a benevolent association, and all objections to it must be objections either to the object, or to the means employed to attain the object. The object is the suppression of intemperance. The means is abstinence from intoxicating liquors. He who demurs to the object must show either that the suppression of intemperance is not an excellent object, or that although good enough, it is too insignificant to be worthy of the sacrifice demanded to secure it. He who objects to the means must show either that abstinence from intoxicating liquors is not an efficient mode of eradicating intemperance, or that it is not so certain as some other mode, or that it is impracticable, or finally, that it is wrong to abstain from strong drinks.

In conducting the argument on the Temperance Association considered as a benevolent institution, it ought to be distinctly understood that the nature of the liquors has nothing whatever to do with the question; ought they or ought they not to be abandoned? The nature of the drinks is the turning point of the argument in another part of the subject, but as far as the benevolent section of that subject is concerned, those drinks may be either good, bad, or indifferent. If the connection between sugar and slavery were such that abstinence from sugar would convert millions of slaves into millions of freemen, then every one would be called on to decide which of these alternatives he preferred—a little sugar to himself and fetters to millions, or a little self-denial to himself and freedom to millions. Were he to urge that sugar was a wholesome thing—that there was nothing unscriptural in taking a moderate quantity of sugar—he would be told that that was away from the point in dispute, the question being not whether sugar was good and scriptural, but whether it would not be becoming in Christian men to exercise self-denial in order to give freedom to the slave. So the connection between strong drink and intemperance being such that the abstinence of all from the one would secure the suppression of

the other; every one who is desirous of the eradication of intemperance is requested to observe personal abstinence. In doing so he is acting not for himself but for the whole community. He, however, who refuses so to conduct himself, on the ground that the liquors he is asked to abandon are good of themselves, shifts the argument from the position it occupied as affecting the welfare of a whole community to a new position, where it is to be decided by the welfare of a particular individual. And, as was previously remarked, the consideration of the nature of the liquors forms the prominent topic of a distinct branch of the subject.

The knowledge belonging to the Temperance Association, considered as a benevolent institution, comprises all the facts showing the growth, nature, and extent of intemperance, together with those showing its connection with irreligion, crime, disease, accidents, &c., &c., with all the reasonings founded on these, and involving a consideration of all the means that have been propounded in various ages and countries for the suppression of intemperance. In real merit the Temperance Association, considered as a benevolent institution, ranks second to none in the country.

Notices of Books, &c. &c.

The National Magazine for August.—Mr. Pickup, the agent for this very valuable monthly, has laid before us the August number very promptly. The typography is of the highest order, which would be no commendation if the matter were not good and useful. But it is all that, and meets with applause everywhere. The present issue, beside the continuance of several historic sketches, contains other rich and racy articles, together with about fifty beautiful embellishments. Every family may safely take and read the *National*. Enquire of E. Pickup, General Newspaper and Registry Office, St. Francois Xavier Street, Montreal.

The Cat and Canary.

A lady had a pretty canary-bird which was so tame that she allowed it to leave its cage and fly at large in her apartment. She had likewise a fine large cat, which she had trained to treat her bird with gentleness; so that they were very good friends.

One morning the bird was hopping about the room picking crumbs from the carpet as usual, when the cat which was asleep on the rug, suddenly sprang up, and seizing the bird in her mouth, jumped with it upon the table. The lady was alarmed for the life of her favorite bird, and starting from her seat was about to visit her displeasure upon poor pussy, when she discovered the occasion of the cat's unusual behaviour. The door had been left open and a strange cat had just crept into the room, intent to make the little bird her prey, had not the friendly puss so seasonably rescued her. The lady immediately turned out the intruder, when her own cat leaped off the table and released her affrighted little captive without doing it the slightest injury.

It was the nature of this friendly puss to destroy every bird within her reach; but in respect to the canary, she had learned self-control. And cannot a child overcome his natural tendency to selfishness, anger, or any other fault? It can be done, little friends. Will you try? The Saviour is ready to help you to do this. It will make you lovely in the sight of all, and be well pleasing to Him who loved you and gave himself for you.—*Child's Paper*.

The Roaring Lion.

A Plea for Legal Prohibition of Alcoholic Traffic.

BY REV. G. B. BUCHER.

"Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith"—1 Pet. v. 8, 9.

In the arrangements of Divine Providence, the means employed are always adapted to the ends designed. In opposition to Him whose understanding is infinite, man either seeks the end without the means, or else, uses means inadequate to the attainment of the ends intended. In no way has this pernicious error been more pertinaciously exhibited than in the course pursued by the opponents of the temperance reformation. They insist that the moderate use of inebriating beverages is not only innocent but salutary in its operations, and that moral suasion alone, without the aid of human or Divine legislation, possesses power to prevent excess. The advocates of abstinence allege, that moderation leads to excess, and hence exclaim, "have no fellowship with, what in their opinion, is the unfruitful works of darkness, but rather reprove them". To illustrate the matter in dispute, it is proposed to employ the apostolic metaphor prefixed as a motto to the present essay.—"Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfast in the faith"—the faith that "abstains from all appearance of evil;" which prescribes "the cup of the Lord," but prohibits "the cup of devils." To this faith, the modern Bacchanals are as much opposed as were the ancient Bacchanalia. The Corinthian and Ephesian churches were forcibly admonished of the impolicy and impiety exhibited in participating with the drunken heathens. They were cautioned against a presumptuous confidence in self control, they were taught the importance of dependancy on God who suffered them not to be tempted above what they were able to bear, but as a faithful guardian, made "a way for their escape." Now if these things "are written for our admonition on whom the ends of the world are come," let us hearken to the inspired apostle, "let him that thinketh he standeth take heed lest he fall." Let those who trust so much to moral suasion listen to the persuasives of Paul. "I would not," says he "that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils."

Peter, in accordance with Paul, represents the devil as the adversary of the Christian faith, and with like zeal, opposes all compromise with the enemy. In truth, the mad rites of the Bacchantes, and the frantic revels of the intemperate are, by inspired authority alike proscribed. They are both infernal machinations. He who awaited the incontinent luster amid the orgies of the ancients now awaits the unwary advocate of inebriating beverage in the tempting tempter licensed by modern legislation. To instil a friendliness of feeling for these beverages together with the laws and usages by which they are sustained, diabolical ingenuity endeavors with unremitting energy, to familiarize the minds of many to the toleration of the monster evil, and a laxity of discipline ruinous in all its beatings. By these means, many, otherwise moral and religious, are reduced from that steadfast faith by which alone the foe may be successfully resisted. To prevent the accomplishment of this insidious scheme, the apostle raises his warning voice—"Be sober, be vigilant!"

Be sober, *Nyquara*; be abstemious; drink no wine that will intoxicate nor any other inebriating beverage—he vigilant, watchfully guard against the insidious wiles of your adversary the devil, be observant of every thing that "looks like sin, leads to it and borders upon it." Satan, as a "roaring lion," is ever "walking about," seeking, "in every place, whom he may devour." This fearful carnage is not confined to a single class, or to peculiar characters, but is extended to all classes, and to all characters. It is not restricted to a kingdom, or even to an empire, but with relentless ferocity, the monster preys upon the raven of the world. He is not indeed equally successful in all cases. Among the various vices that minister to his depraved appetite, there are some that contribute much more than others to his gratification.

See him in the forests of America, torturing the captive, sporting with his agonies, prolonging his miseries; mark him amid the myriads of Asia, cranching the car-crushed votary of Juggernaut, consuming the wretched widow on the funeral pyre, snatching the helpless infant among the monsters of the Ganges; observe him on the shores of Africa, skulking in the cover, rushing into the blazing villages at midnight, chasing, capturing, carrying off the hapless negro; behold him in Europe and her colonies, walking about in the haunts of intemperance, seeking, at the altars of Bacchus, the immolated millions whom he may devour; carefully survey the whole field of rapine, and say where do you discover the greatest devastation? Ignorance, idleness, and enthrallment, internal incantations, ruin thousands, but intemperance, more infernally infernal, the chartered spoiler, the licensed pet of state, diurnally devours tens of thousands.

In the haunts of intemperance the devil revels as a ravenous lion. Were our country infested by wild and ferocious beasts, patriotism, philanthropy, self-preservation, would alike dictate the most vigorous efforts for their extermination. Circumstances precisely similar in the case supposed, are actually in existence. Creatures, strong, fierce, and sanguinary as lions, led by the adversary, seek our destruction. Instead of using the means provided by divine benevolence, in order to our deliverance, multitudes, maddened by the drinking customs of society, rush into the jaws of death. In the indulgence of a vitiated appetite, numbers sportively approach the lion's precincts. Regardless of his proximity, they drink the waters of oblivion. Overpowered by its somniferous influence, they wander as in a land of enchantment, yielding by imperceptible gradations to its potency, they become in the end utterly disqualified for sober, vigilant, and steadfast resistance. Thus, a predilection for alcoholic spirits, moderate at first, but increasing by degrees, places the unwary victim directly in the path of destruction.

No longer deceived by the specious plea of moderation, temperance, with benignant aspect, seeks by total abstinence to accomplish our deliverance. Under divine direction, she has rescued many from the clutches of the lion. By the zealous exertions of her followers, and the increasing influence of the institutions founded and fostered by her beneficence, precautionary measures have in many instances been successfully applied. Impelled by successful opposition, the ravager appears more cautious in his move-

ments, and on some occasions assumes the appearance of timidity. But though more circumspect, he is also more fierce. He thirsts for blood as ardently as ever, he is far from being satiated with slaughter. Enraged by opposition, urged by intensity of appetite, he still prowls in the vicinity, still preys on the community. The prey in many instances may have been snatched from his terrible claws—the beaten paths that lead to his lair, may be carefully avoided by wary travellers; but woe to the habitual or occasional wanderer from the high way of abstinence, “for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”

He may sometimes leap in vain; the intended victim, seasonably warned, may make his escape. But though disappointed he is not discouraged; lion-like, with slow, measured tread, he paces the distance, and, concealed in his covert, awaits opportunity for a more powerful spring.—Too frequently he surprizes benighted wretches who have unwittingly deviated from the right way of sobriety. How terrible the situation of these miserable wanderers who, though often warned, have despised reproof, and are at last “suddenly destroyed, and that without remedy.” Thus capture after capture is effected. One successful spring induces another—the taste of blood but whets the captor’s appetite for more. Lashing his tail, licking his ensanguined jaws, fiercely shaking his bristling mane, flaming fury from his fiery eyeballs, a ravenous lion roaring on his prey, is a terrific but faithful figure of the fell destroyer. To his inebriated captive he is more. Trembling, terror-struck, the distracted drunkard is dragged to the devouring demon’s dismal den; and there, even in the dying agonies of the devil’s death-gripe, tormented by tremendous thirst, the tempted toper drinks, dreadful draught! dire *distilled damnation!*

O that such occurrences were rare! Alas! “the dark places of the earth are full of the habitations of cruelty.” The public bar and the private cupboard, the elegant hotel and the wretched drunkery, the mansions of repute and the houses of infamy, are equally available for the monster’s gratification. Here he lies in wait, not because he lacks boldness to assail openly, but because the prey, alarmed by his appearance, might effect a timely retreat. Here, as in a covert, he marks the propensities, circumstances, and approximations of his victims. Watching every unguarded moment, every imprudent advance, with feline precision, he determines the exact instant; and then, fixing his glistening eyes, poisoning his powerful frame, makes the fatal bound. Under cover of the night, silently and stealthily he *walketh about, seeking* those who “love darkness rather than light,” the nocturnal reveller, the midnight debauchee, and that sleeping sentinel, the moderate drinker. The ravager is no respecter of persons. All are alike adapted to his carnivorous propensities. The toper at the bar, and the tippler in his sumptuous palace, the fragile fair one as she sips the sparkling wine, and her lordly master while wallowing with swine.

An infuriated lion rends the caul of the heart, and drinks the blood of his captive, he tears the quivering flesh to pieces, and greedily devours them; still, unsatiated, he breaks the bones in order to extract the marrow. Even so, intemperance, fiend incarnate, though fully feasted, is never

employed. With insatiate gluttony, he revels in destruction. On every part of man’s corporeal frame he feeds, the bones, the muscles, the veins, the arteries, the heart, the lungs, the brain, are all made tributary to his exhaustless appetite, the senses, seeing, hearing, feeling, smelling, tasting, in their turns, contribute to his gratifications; the fearful looks, the writhing forms of his victims, inflame his fierce desires; their cries of pain, their groans of anguish, but enhance the pleasures of the banquet. Inferior natures, though unpossessed of reason, by instinctive caution effect a timely flight; but the superior nature of man, debased by alcoholic bondage, deceived by subtle wiles, is easily ensnared. Suspicious of the specious covert, the timid horse, with senses all alive to danger, snuffs, stares, stops, and despite whip or spur, refuses to proceed; but his senseless rider, mistaking the enemy for a friend, laughs at fear, delays till reason reels, and falling, from the swift retreating brute, becomes an easy prey. “All that a man hath,” says Satan, “will he give for his life.” But alas! the dying drunkard has nought to give. Time, talent, opportunity, affluence, reputation, domestic endearment, with other luscious morsels, are already in the monster’s maw. With life’s purple current flow his interest on earth and all possibility of sympathy from heaven. All, all is lost. Internal voracity gulps the whole. That form so fearfully and wonderfully made, that mind akin to angels in its soaring thoughts, and that soul immortal worth more than worlds.

In view of such awful catastrophes, catastrophes of so frequent occurrence, it is much to be lamented, that man should oppose the means adapted to his deliverance; but most of all to be deplored, that the presence of the adversary should be not only tolerated, but justified; not only advocated as a necessary evil, but applauded, sanctioned, by the highest of earthly authorities, as a good essential to the public welfare. In the halls of justice, in the senate chamber, and even in the church, he obtains a license to devour. Nay the sheep are seized within the fold, while under the shepherd’s charge. Unlike the good shepherd, who gave his life for the sheep, the hireling of the State or the Church leaveth the sheep to the ravager, and, through fear of his roaring, fleeth from the conflict. Some, indeed, there are, would that there were more, who, in humble imitation of the chief shepherd, labor to preserve the flocks with which they are entrusted. Judges, senators, physicians, ministers of Christ, influenced by genuine benevolence, have endeavored, not without effect, to defeat him that comes to kill and destroy. Yet, notwithstanding all which has been done by wise and faithful guardians of the public weal, many, instigated by antiquated notions, discountenance their efforts, or swayed by unworthy and interested motives, object to legislative interference.

Sin, in its diversified developments, needs not the aid of powerful narcotics to produce a deadly slumber. The adversary as a subtle serpent, exerts a wondrous fascination on the senses; in the semblance of an angel of light, with matchless effrontery, calls evil good and good evil: puts darkness for light and light for darkness, bitter for sweet and sweet for bitter; as a monstrous lion in his lair, hidden with consummate craftiness, awaits the moment of onslaught, and then by the suddenness, the fierceness, the silent resistless terrors of his appearance, destroys the power

of flight. Numbers lured by his wiles, lulled by his deceptive guise, or stupified by his proximity, have slept the sleep of death and long since awoke in all the horror of remediless wretchedness, who will not, cannot urge the oft-repeated plea of inebriety. With what inhuman zeal then do persons professedly temperate and religious promote the object of the foe, with what remorseless cruelty oppose the application of legal prohibitions. Every sinful stain not rendered indelible by inebriating beverage may be thoroughly erased. But drunkards shall not inherit the kingdom of God, their salvation cannot be accomplished, even by the Gospel, while "swallowed up of wine," while "out of the way through strong drink." Nor are those, whose principles and practices have been the means of misleading them, irresponsible. Of both, inspired authority declares, "they have erred through wine;" and the holy writer adds: "the priest and the prophet have erred through strong drink," and that thereby, "they err in vision, they stumble in judgment." To those who thus mislead the people, the word of the Almighty is significantly applicable. "Wilt thou hunt the prey for the lion? or fill the appetite of the young lions?" In a word, those who advocate the law of license cast Daniel in the Lion's den; and those that advocate legal prohibition would shut the lion's mouths. Truly, "over them" that would make the license system, like the laws of the Medes and Persians, unalterable, "the lions have the mastery," and if they repent not, will "brake all their bones in pieces, or ever they come at the bottom of the den."

Musing at midnight on the awful evils of the spirit traffic, wearied with intense application, sleep was imperceptibly induced. In the ideal forms that then succeeded there was a singular connection with the previous train of thought. Innocent phantasms of varied character, but of similar intention rapidly appeared. Stills, puncheons, decanters, tumblers, toddy-sticks, mingled with reddened eyes, carbuncled noses, bloated faces, diseased stomachs, and distempered brains, whirled round the mazes of a spectre dance in spirited accompaniment with divers dissonant sounds, cries, curses, shouts, uproarious laughter, making horrid and unearthly din. These were followed by a multitude of hideous apparitions, scaly serpents, fiery dragons, grisly bears, fierce bulls, ferocious tigers, gaping, grinning, hissing, growling, roaring, bellowing in front of numerous taverns, hotels and inns, that unaccountably arose amid a mighty cloud of smoke, and steam, and other noxious exhalations. Pre-eminent among the monstrous apparitions was one of form and aspect uncommonly terrific. With threatening mien and voice of thunder, the monarch of the monsters, "THE ROARING LION," in royal state, stood self-proclaimed. The inn of which he appeared in charge was spacious and splendid as a palace. Between them there seemed to be a most mysterious affinity, a most amazing interchangeability. In fact the warden and his ward, the lion and the inn commingled. The shaggy mane was blended with the fluted pillars that formed the colonnade; the distended jaws became amalgamated with the folding doors that led to the interior of the edifice; two globular gas burners were metamorphosed into fierce and fiery eye-balls; the huge eyebrows, frowning fury on all opponents, assumed a lettered character, and in large legible inscriptions announced that

the Roaring Lion was licensed to devour men, women and children.

Near this dismal den of death, floods of tears, sighs of woe, heart-rending groans, mingled with cries of intense agony, expressed the hopeless anguish of innumerable drunkards, or the mournful apprehensions and piercing lamentations of their wretched families. In striking contrast with this scene of sorrow, numerous lionesses and their whelps, gaudily attired in human vesture, sang with exquisite satisfaction, "who shall come down against us! who shall enter our habitation!" In the height of their hilarity, there shone a light from heaven above the brightness of the sun, and a voice louder than the thunder's roar, even the voice of "the Lord of Hosts," exclaimed, "Behold I am against thee, * * * and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard."

It is objected, this is but a dream. Be it so. "The dwelling of the lions" and the doom pronounced against it are part of an inspired vision, but it is as applicable to spirit traders as to the princes of Nineveh. The able expositor, Matthew Henry, commenting on this passage, says, "Many make it an excuse for their rapine, and injustice, that they have wives and children to provide for, whereas what is so got will never do them any good: they that fear the Lord, and get what they have honestly, shall not want a competency for themselves and theirs, verily they shall be fed, when the young lions, though dens and holes were filled with prey and raven for them, shall lack and suffer hunger." This part of the inspired vision is peculiarly illustrative of the spirit traffic. Like all prophetic dreams it relates to a time appointed, and that time, in the case before us, is symbolized by a state of drunken infatuations. "While they are drunken as drunkards," says the prophet, "they shall be devoured." The dwelling of Nineveh has past away but similar ones are still observable. "Where, indeed, is the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?" Is it not the distillery, the brewery, the vintner's warehouse, the tavern haunt? In their death-dealing precincts, "the lion did tear," can it be denied? "enough for his whelps," children who subsist by the sale of the drunkard's drink, and strangled for his lionesses, wives of alcoholic traffickers, arrayed in the spoils of families, impoverished by drunkenness, and fattened on the slaughtered dupes of drink. Here, indeed, the adversary has his stores of spoil. Here he has filled his holes with prey and his dens with raven.

Verily the distillery, as the feeding place of the young lions, is the pit of destruction. In this abyss, the harvest of the field is perished; in it, "the corn is wasted," worse than wasted, converted by distillation into a mighty lake of fire. In its "unfathomable depths," the old lion, the omnivorous Apollyon, walked, and the lion's whelp, he who distilled the lake of fire,—the prompter and the prompted, the master and his man, the sire and his son, "and none," even rulers are not a terror,—"made them afraid." The distiller is the turnkey of the evil one. "To him was given the key;" he was intrusted with the still. "He opened the bottomless pit;" he set the still in operation. "And there

... a smoke out of the pit, as the smoke of a great furnace; a fearful cloud of error and depravity, the foul effluvia of those, who, for the sake of filthy lucre, labor in the very fire; and "the sun and the air," the ordinances of heaven and earth, "were darkened," perverted, misapplied, "by reason of the smoke of the pit." Then the adversary, seeking whom he might devour, went forth, "to deceive the nations." With him "there came out of the smoke locusts, a nation strong and without number." They were given power, as the serpents of the earth have power; power to distort and to infuse a subtle poison. They were, "like horses prepared unto battle," champing the bit, treading at the curb, pawing the earth; alike regardless of the peril or iniquity of the conflict, they mock at fear and are not affrighted; their faces are as the faces of men; they have human features but are without human feelings; the aspect of wisdom, but being from beneath it, is merely cunning craftiness, whereby they lie in wait to deceive; "have hair as the hair of women," appear in modest apparel, with seeming shamefacedness and sobriety, but in reality are haughty, walk with stretched forth necks, walking and mincing as they go. With the countenance of men and the seeming tenderness of women, they have the teeth, the strength, fierceness, and voracity "of lions." "They eat the bread of wickedness, drink the wine of violence, and also lie in wait for a prey."

(To be continued.)

Seed-Time and Harvest.

Cheer thee! faint and weary one,
Wearied with the sowing,
On the rugged paths of life,
Tears from eyes o'erflowing,
Deem not one is shot in vain,
Duh not Heaven's gen'le rain
Set earth's blossoms blowing?

Sow in faith, or tears, or seed,
O'er thy pathway flinging;
Then await the rich reward
From these germs upspringing.
Over each God's angel sows,
To the carnation flowers he tends,
Dew and sunshine bringing.

Sow in hope, no dark despair
Mingled with thy sowing;
Sad may be the seed time here,
Joy awaits the sowing.
He who wept for human wee
Brimms thy tear-drops as they flow
Worthy of the keeping.

But, o'er a l' things, sow in love—
Kind and heart o'erflowing;
Soon, oh! faint and weary one,
Thou shalt reap from sowing.
And, behold each seed-time reaps,
"First the blade, and then the ear,"
In God's harvest growing.

DIED

Williamson Gen'ary—12th inst., Margaret Nichol, wife of James Cunningham, Esq., J.P., aged 61 years.

In the endurance of a protracted and painful period of suffering, she found her sweetest solace and support in reading those glorious promises which our Saviour has bestowed on his faithful followers; and, when the cloud of agonizing sorrows was lifted shortly before her departure, she said, "though I will not ordinarily, the peace of Heaven that sustained her in the valley of death, did her firm assurance that 'to be absent from the body,' was to be 'present with the Lord.'"

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The undersigned being about to retire from the situation which he has held for the last twelve years, as Sexton of the Methodist Church, Great St. James Street, with the view of devoting himself wholly to business, will use his best exertions in every department to give satisfaction, and he confidently solicits the patronage of the Public.

E. PICKUP.

Montreal, June 1st, 1854.

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WILLIAM LLOYD.

Great St. James Street, Montreal.

February 15.

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