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# THE CANADA TEMPERANCE ADVOCATE.

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

**PLEDGE.**--We, the undersigned, do agree, that we will not use Intoxicating Liquors as a Beverage, nor Traffic in them; that we will not provide them as an article of Entertainment, nor for persons in our Employment; and that in all suitable ways we will discountenance their use throughout the community.

VOL. XVIII.]

MONTREAL, MARCH 1, 1852.

No. 6

## The Pledge.—Chapter V.

Although Mary Arlington was kindly received by her uncle and his family, the change made her feel unhappy; and she understood well that this was in consequence of her absence from James, and the prospect of seeing him but rarely, if at all, for the future. The cause of her removal, at so short a notice, from Newark, she did not understand, and she had many conjectures on the subject. But a suspicion of the real truth did not cross her mind. Her daily thought was of James, and she would lie awake at night for hours with his image in her mind. The separation of the young man and maiden, was the very way to render permanent any impressions which their hearts might have received, and this the uncle ought to have known, and would have known, if he had given the subject proper reflection.

Mary had been in New York for nearly a week, when her uncle brought her a letter. Mr. Arlington had not broken the seal, although he had debated for some hours the propriety of doing so; as the post mark was Newaik, he more than suspected the writer of it to be young Latimer. When Mary received the letter, her uncle noticed that her face suddenly lightened up. She retired with it to her chamber immediately.

The young girl had been away only a few minutes, when she came bounding back into the room where her uncle and aunt were sitting, with the open letter in her hand, and tears of irreplaceable joy upon her cheeks.

"Read that! read that!" she exclaimed, thrusting the letter towards her uncle, and then sinking down by her aunt, and hiding her weeping face in her lap. Mr. Arlington read aloud:—

"DEAR MARY:—I have done as I promised to do. On the evening of the very day you left, I went out in search of your father, and happily found him. He was exhausted from want of food, and the absence, through lack of money to obtain it, of his accustomed stimulus. I bought him a good supper, and the hot coffee warmed and sustained him better than liquor. Then, through earnest persuasion, I got him to our Monday night meeting, where he signed the pledge, and he is now, thank Heaven, in his right mind. Mr. Seymour has been very kind to him. He gave him clothes, took him into his house, and, although not really in want of another journeyman, gave him work in the shop. I told your father that I was going to write to you. He sends his love to you, and to your uncle and aunt; and hopes you will forgive him for all the wretchedness you have suffered on his account. He says he wishes that you were only here. And I am sure I do. I am certain your presence would be a great help to your father. Ask your uncle if he does not think so."

"And now good by, Mary. I will hope to see you soon."

"JAMES LATIMER."

The voice of Mr. Arlington failed several times as he read this gladdened letter; and when he had finished it, he got up and walked about the room for some moments, struggling to keep down his feelings. When he had regained his self-possession, he went to his niece and raising her up from where she was lying with her face still buried in the lap of her aunt, kissed her tenderly, and said—

"Yes, dear, James is right. You had better go back. Your presence will be everything to your father. Can you get ready to return in the afternoon's boat?"

"I am ready to go at a moment's notice," replied Mary, in a quick voice.

Then, as if conscious that there was, in her manner, a too evident wish to leave the family of her uncle and aunt, she added—

"Not that I do not feel your kindness; but ought I to be away from my father now?"

"No, Mary, not for a day. He needs all the sustaining power we can give him."

After Mr. Arlington signed the pledge, James Latimer managed to keep near him all the while. When work was done in the evening, he would devise some means of interesting him, and he found the easiest way to do so, was to read aloud temperance stories, or the doings of temperance men as recorded in the newspapers devoted to the cause. Often would the unhappy man, in whose bosom conscience was doing its reforming work, weep over the recital of incidents so like those that had occurred in his own life, that he could hardly persuade himself that he was not pointed at in the story.

James had come home from his work, in company with Mr. Arlington, on the day after he wrote to Mary, and they were sitting together and talking, when the door was suddenly thrown open, and in bounded the very one of whom they were just speaking.

"Mary!" exclaimed both Mr. Arlington and James at the same instant.

In a moment the happy girl was in her father's arms. James, with an instinctive feeling of delicacy, withdrew and left them alone.

It was soon understood in the house that Mary had come back to remain, and it was pleasant news to all. Mr. and Mrs. Seymour could not have given their own child a more cordial welcome home. And as for James Latimer, his efforts to conceal his delight were so poorly successful that his true feelings were hidden from no one.

The mother of Mary Arlington had been compelled, three years before, to go home to her friends in New-Brunswick, where she was now residing. Two young children were with her. She had borne want, neglect, ill-treatment, and all manner of privation, until health and spirits failed, and she was taken away from her brutalized and unfeeling husband, almost by force. Since that time, he often came where she was, saddening her heart with his presence. Sometimes he came only to vent upon her his drunken abuse, and sometimes to get money from her to gratify his insatiate appetite.

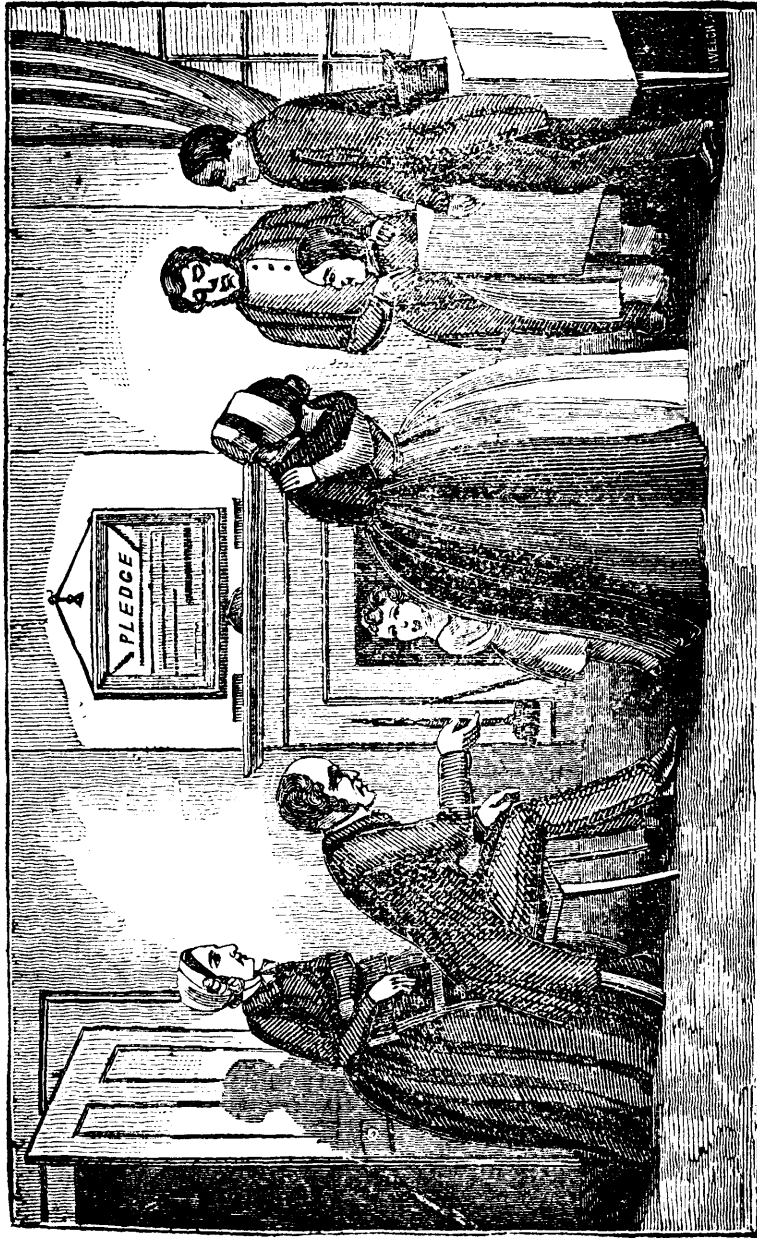
Two months from the time of his reformation, of which fact no word had reached the ears of Mrs. Arlington, for it had been purposely concealed from her, the dejected wife and mother was sitting with her youngest child, a boy five years old, on her lap, and a daughter ten years old, standing by her chair and leaning against her, when a well dressed man opened the door and stepped in. Several moments passed, and still Mrs. Arlington looked earnestly at him, but without speaking.

"Don't you know me, Mary?"

The voice swept all doubt away, and with a cry of joy the wife sprang forward and threw herself into the arms of her husband.

"Dear Mary!" said Arlington, disengaging himself from the clinging embrace of his wife, and kissing first one child and then the other. "All is well. Two months have passed since I signed the pledge, and I have been at work for Mr. Seymour ever since."

"Heavenly Father! I thank thee!" murmured the wife, with



A REUNION—THE MOTHER AND CHILDREN RESTORED TO A HAPPY TEMPERANCE HOME.

clapped hands and eyes turned tearfully upward. By this time, the children were in his arms.

"Yes, to Him be the praise, Mary; for it was His hand that dugged me out of the deep pit," replied Arlington.

"And Mary," said his wife, recovering herself, and looking with a glad smile into her husband's sober face, "is she at Mr. Seymour's?"

"Yes. And I have been living in the house ever since I signed the pledge."

"And it is two months since this happy change took place, and I did not know it! Why have you concealed it so long?"

"That neither doubt nor fear might accompany its announcement. Two months of sobriety and industry have confirmed my good resolutions, and given me internal strength. I am not temperate now, because I have taken the pledge, but because I feel intemperance to be an evil, and shun it as a sin against God."

"And God will give strength in your weakness, if you ever look to him."

"I feel that he will. But, Mary, I have come to bring you still further good news. My brother has furnished me a little house in Newark; I have fifty dollars already laid by from my earnings, to begin with, and only wait for you to join me once more, and in a happy, temperance home! Mary took possession this morning, and is now waiting to receive you. In two hours the train of cars will be along. Can you be ready to go down by them?"

"Oh yes!" returned the wife. "I will be ready."

A little while after, she asked, in a changed voice, while a shade of sadness passed over her face—

"Have you heard anything of John?"

Arlington shook his head,

"I wonder where he can be. I think of him every day, almost every hour."

"Heaven only knows. But, if there was hope for me, Mary, there is hope for him. I trust in God that he will yet be reclaimed. My next work must be to find him, and use every means to get him to take the pledge. It is the only hope for him."

In the mean time, the happy daughter, who had taken possession of their new home, was busy with many preparations for the reception of her mother, whom she had not seen for more than a year. As the time for the cars to arrive, drew near, Mr. and Mrs. Seymour came over to join in the happy welcome; and James, feeling an equal interest, and privileged, now, from his agency in the reformation of Mr. Arlington, to show what he felt, left his work, and putting on his best suit, came also.

The little parlor where they all assembled, was neatly and comfortably, though plainly furnished, with a mahogany table, half a dozen chairs, and a good carpet. There were no pictures upon the wall; but conspicuous above the mantel hung the all potent pledge, which Arlington had handsomely framed with his own hand, and hung full in view that it might be to him a daily remembrance.

Sooner by a quarter of an hour than they had been expected—for the very locomotive seemed to have been inspired by its happy burden—Arlington and his family arrived.

To describe, adequately, the joy of that family re-union, were impossible. The mother rushed, weeping, into her daughter's arms, and they stood locked in a close embrace for many minutes. Then Willy and Jane received the carcases and listened to the glad words of their happy sister. All was, for a time, sweet confusion, in which hearts overflowed without restraint; and then a deep peace succeeded. Mr. and Mrs. Seymour now uttered their heart-warm congratulations; and James was presented to the mother of Mary as the active instrument by whom this great good had been wrought. Mrs. Arlington took the young man's hands in hers, and holding them tightly, prayed, audibly, that the blessing of Heaven might rest upon his head.

How sweet a reward for a good deed! The heart of James Latimer bounded with a feeling of intense delight. All present were softened into tears.

There have been few family re-unions, fraught with such joy as this.

COMPLIMENTARY.—A fellow wrote home to his father as follows:—

"You had better come out to Sangamon Co., Illinois, for almighty mean men get office here."

## The Maine Law—The Ball is Rolling.

TEMPERANCE IN MAINE.—Efforts are making to persuade us that the Maine law is without honor in its own country. But the large and respectable Penobscot Conference says, "We gratefully acknowledge the hand of God in the present aspect of the cause of Temperance; and we urge the duty of every friend of truth and humanity, to use vigorously all legal and moral means now at command for the entire suppression of the use of, and traffic in, intoxicating drinks. The 'law' of course will accomplish nothing if not executed; and that there are men base enough to hate the law, and neglect or even resist its execution, admits of no question; but is the law therefore to be condemned, while there are other men, in constantly increasing numbers, who are persuaded of its utility and determined to carry it into effect?"

The thanks of a Mass Convention of the people of Connecticut have been tendered to the Governor and Legislature of Maine for the passage of the law of 1851 for the suppression of drinking houses and tippling shops. 500 copies were ordered to be printed for the use of the Legislature, only twenty voting against it.

From the *New York Reformer*, published at Watertown, we clip the following:—

DR. JEWETT AT ANTWERP.—From a business letter we extract the following, respecting Dr. Jewett's lecture at Antwerp, and the progress of the cause—the letter says:

"Dr. Jewett has been among us, and I can assure you that he has done us more good than any man who has ever preceded him. He talked nearly 3 hours, and used up all the old "rum-mies" we have in town. If a vote could be taken to-day by the people of Antwerp, on the Maine Law, it would pass by a two-third majority.

We sent off several petitions last week, for a prohibitory law, signed by a large number, and the blanks you sent us are going the rounds for "more of the same sort," and will be duly sent forward. Our Division is adding names to its list of members rapidly—the work goes on."

TEMPERANCE IN VERMONT.—The *Chronicle* says, that the Temperance Convention recently held at St. Johnsbury was remarkable for its large and able delegations from all parts of the State, for the singular harmony of opinion and feeling that characterized its proceedings, and for the size of the congregations that attended its discussions. "It was found that the principles of the Maine Law had been discussed, and men's minds were made up" in the several counties; and the result is embodied in resolutions drawn up and adopted by the Convention—substantially these; viz:—Deplorable evils still arise from the sale of intoxicating liquors as a beverage, and experience has taught the inadequacy of the present law to remove them; the time has come for the friends of Temperance to unite their energies openly for the extermination of the spirit traffic, and the securing of a law that will accomplish the object; the general principles of the Maine law, the simplicity of its provisions, the certainty and stringency of its penalties, its refusal to recognize intoxicating drinks as property, commend themselves to approbation, as the most effectual means of attaining the desired end. Various other resolutions, subsidiary to these were adopted, in regard to bringing the subject before the Legislature—raising necessary funds—securing the services of some able advocate of the cause, requesting the co-operation of rail road companies and editors of newspapers, the thorough organization of County and Town Temperance societies, and the calling of Conventions in the several counties for the purpose of perfecting a system of operation thorough and effective, in each town of the county, by the Central Committee. And to all this was added the following just and high-minded resolve, offered by the Hon. T. E. Powers; viz:

Resolved, That, in the opinion of this body, public sentiment is formed by law, more than law by public sentiment;—a good law creates a good public sentiment, and a bad law makes a bad public sentiment—hence the license law keeps up a public sentiment in favor of intoxicating drinks; all good public sentiment flows from the laws of God, and the laws of men so far as they conform to it; hence, to wait for a sentiment to sustain law which prohibits vice, before it is enacted, is folly; if the law is right, and demanded for the good of the people, create it, and public sentiment, even if deficient, will be formed by it, and ignorance and vice will quail before it.

INDIANA TEMPERANCE LAW.—A bill to regulate the sale of

spirituous liquors has been reported to the Indiana Legislature, and, it is thought, will become a law. It prohibits the granting of licenses; provides for assessing fines on those selling or giving away intoxicating liquors to minors, and to all other persons to be drank about the house or outhouse where the liquor is sold; first offence a fine of ten dollars; second, twenty dollars; third, forty dollars; fourth, eighty dollars; fifth, and all subsequent offences, one hundred dollars, the offender to stand committed until the fines are paid or replevined. It also provides that the wife and all others injured by the sale of intoxicating liquors, may maintain an action against the vender who furnishes the liquor. (This bill has been passed by the legislature, but thrown out by the senate.)

**THE HAMPSHIRE ASSOCIATION AND MAINE LAW.**—Messrs. Editors:—In accordance with the vote of the Hampshire Association, I transmit to the *Congregationalist* the following Resolution adopted by the Association, at Southampton, Feb. 3d.

Yours with respect, J. O. K.

*Resolved*, That this Association, deploring the manifold evils of intemperance in this Commonwealth, rejoice in the efforts that are made to secure the passage of a law, similar to that recently enacted in the State of Maine, prohibiting the traffic in intoxicating beverages, believing, as we do, that such a law is demanded by political economy, philanthropy and piety.

We clip the following items from the *Delaware Herald*:—

**TEMPERANCE MOVEMENT IN KENT CO., MD.**—A friend informs us, that quite a spirited temperance meeting was held last week at Still Pond, Kent Co., Md. Addresses were delivered by Rev. T. Sumption, and others: they unanimously agreed, that nothing less than the Maine Law would or could remove the evils growing out of the traffic in Rum. They then and there got up a petition, with quite a large number of signers, to be sent to the Legislature of the State for a law similar to the Maine Law. Go on friends, this spirit that is now animating the moral and temperate part of every community, must, and will succeed by the blessing of God. We hope that other parts of the Peninsula will do likewise. Send us friends, the reports of your doings, we will publish them to the world, and let them know, that we are determined to try, at least to rid this peninsula from the thralldom of Rum.

**TEMPERANCE MOVEMENTS IN PHILADELPHIA.**—We are gratified to notice that an efficient movement is on foot in Philadelphia, favorable to the adoption in the State of Pennsylvania, of the Maine Law in regard to the liquor traffic. Weekly meetings are being held in churches and other places, in different parts of the city and county. Among the speakers are Rev. Mr. Barnes, Dr. Brainard, Rev. Mr. Reed, from New Mexico, Rev. Mr. Wiley and Rev. John Chambers and others. The speakers generally confine their remarks to the statistics of the amount of money annually spent for liquor; the consequent vice, misery and crime; the making of paupers, and the filling of prisons, all of which is forcibly portrayed by such striking facts as to astonish the community. The "Maine Liquor Law" is read to the people and much applauded. The object of these meetings are to adopt such measures as may be considered necessary to induce the Legislature of the State of Pennsylvania to pass a law prohibiting the sale of intoxicating liquors.

**TEMPERANCE IN NEW JERSEY.**—The whole number of signatures to the Temperance petitions which have been presented to the Legislature of New Jersey, up to the present time amount to one hundred and forty thousand. This is nearly one third of the entire population of the State. The public has not been so stirred on the subject of "license," for many years.

**THE TEMPERANCE MOVEMENT ALIVE.**—The Philadelphia *Sun* says, that meetings are to be continued weekly in our various churches, until our Legislature enact a statute, prohibiting the sale of spirituous liquor in Pennsylvania, as a beverage. Heartily we say, God speed the good work. Banish the fearful enemy of mankind's happiness from our borders. At this moment, when places where liquor is retailed, are increasing rapidly in our midst, the strong arm of Legislative enactment is needed to effectually crush the evil, so baneful in its influence upon the rising generation. Arouse, therefore, Temperance men, buckle on your armour, and prepare to fight the battle, whose result you will feel the advantage of, when your sons shall become men, and what is better, sober, steady, useful citizens. Push on then; attend the various meetings; throw your influence into the object, and victory will not fail to perch eventually upon the Temperance banner.

**TEMPERANCE MOVEMENT IN ALBANY.**—We see it stated that in Albany, N. Y. on the 28th of January, the friends of Temperance had a grand procession, which was the most imposing spectacle ever witnessed in that city. The various societies turned out in full numbers and were escorted by an artillery company, with numerous fine bands of music. Delegates from the central and western portions of the State were numerous, and was the largest Temperance demonstration known in that section for many years. The petitions presented to the Legislature for the Maine Law, contained 140,000 signatures. This is the right spirit?

### The New Liquor-Law.

(From *Lowell Vox Populi*.)

The Committee to whom was referred the monster petition praying for the passage of a law similar to the one passed in Maine upwards of a year ago and now in force in that State, reported on Saturday. The bill is altogether too long for our columns. It differs in many respects from the Maine Law, but is none the less stringent. The opinion is very prevalent that the bill will be passed by the Legislature, but will be submitted to the people for a final acceptance. The constitutionality of this course is questionable. We believe some of our most eminent jurists have declared the Legislature have not the power to delegate their duties directly to the people. Any change of the State constitution must be referred to the people, but this is of an entirely different character, and if not conflicting with the Constitution of the United States, the Legislature alone must take the responsibility. We avail ourselves of a summary of its provisions which we find in the *Courier*.—

Sec. 1. Prohibits the manufacture or sale, directly or indirectly, by principal, clerk, servant or agent, except as provided in the act.

Sec. 2. Selectmen of any town, or the mayor and aldermen of any city, may appoint agents to sell spirits, wines, or other intoxicating liquors, to be used for medicinal, chemical, mechanical, and sacramental purposes. To serve one year unless sooner removed.

Sec. 3. Bonds of selling-agents prescribed to the amount of \$600. The names of agents to be returned to county commissioners, &c. Regulations to be prescribed.

Sec. 4. The county commissioners and the mayor and aldermen of Boston may appoint agents to manufacture, and they may sell to town agents in any quantities, or for exportation out of the State, and for mechanical and chemical purposes, in quantities of not less than thirty gallons. Term one year, unless sooner removed.

Sec. 5. Bonds of manufacturers fixed at \$6000.

Sec. 6. Record to be kept of manufacturers, and names.

Sec. 7. Penalties for selling by a person not an agent, first conviction, \$10 fine, and \$1000 bonds for one year; second conviction, \$20, &c.; third conviction the same fine, &c., imprisonment in jail or house of correction from three to six months. No relief allowed under the poor-debtor law. Applies to clerks, servants, &c.

Sec. 8. Prosecutions civil and criminal provided for. Selectmen and mayor and aldermen shall prosecute.

Sec. 9. Bonds to prosecute appeals, shall cover an obligation not to sell *ad interim*.

Sec. 10. Selectmen and mayor and aldermen shall hear charges against an agent reported for selling contrary to the regulations prescribed.

Sec. 11. County commissioners shall hear charges against agents to manufacture.

Sec. 12. First conviction for one not an agent manufacturing, fine \$100, and bonds of \$2000 for one year; second, \$200, &c., or four months' imprisonment; third, same fine, together with four months' imprisonment. Applies to clerks, servants, &c.

Sec. 13. No person engaged in violating the law shall sit on a jury on any case under the act. If a juror declines to answer, when interrogated on the point, he shall be removed from the panel. If he answer falsely, he shall be incapable of serving as a juror in the State.

Sec. 14. The prosecuting officer cannot enter a *nol. pros.* without the concurrence of the court.

Sec. 15. Search warrants to issue upon the complaint of any two voters, under oath, that they have reason to believe liquor is kept, or deposited, and intended for sale contrary to this law, in any store, shop, warehouse, steamboat, or other vessel, or in any

building or place, not used as a dwelling; and if used as a dwelling, a search warrant shall issue upon oath of one complainant that he believes liquor has been sold therein within one month, stating facts and circumstances. The liquor and implements of the traffic to be used as evidence. Not to apply to imported liquors in the original packages, but the custom-house certificate or proof marks on packages or casks not to be received as evidence. Seized liquor, not proved to be imported, to be destroyed by order of the court.

Sec. 16. Upon proof that seized liquors were purchased and kept for a purpose lawful under the act, they shall be delivered up to the owner.

Sec. 17. Bonds for fine or costs in case of appeal from an order of court to destroy seized liquor.

Sec. 18. As to seizing liquors near any public show, such as a cattle fair, muster, &c., and thirty days, imprisonment.

Sec. 19. No suit to be maintained for liquors sold in violation of the law, nor for recovery of the possession of liquors parted with in violation of the law.

Sec. 20. The act to take effect in sixty days from and after the passage. Existing laws inconsistent therewith repealed; but pending prosecutions not to be affected by it.

### Remonstrance against the Maine Law.

We deem it proper to place on record an important document not destitute of interest, which has recently made its appearance in the State of New York. It is nothing less than a Petition or Remonstrance against a prohibition of the liquor traffic, put forth by the Rumsellers of New York, who doubtless gave a good fee to some lawyer, to draw up that most specious and absurd document. Two reasons have induced us to publish the remonstrance, and give it a conspicuous place. First, we are anxious that Temperance people should know what kind of defence will be set up in Canada, as elsewhere, against the Anti-Liquor Law. It gives us a fine opportunity of preparing a defence when our day of battle comes. But secondly, without joking, as our *Advocate* is occasionally read by those in the Traffic, we present them with a model remonstrance against outlawing rum. It may be of service, when our new law is introduced, and likely to pass; but we beg the rumsellers in great cities to omit the last paragraph, No. 12. "Scenes of riot and bloodshed" are not pleasant to contemplate; but if we must fight, gentlemen, we must, that's all. A more lawful fight never was engaged in, than the fight against the "baneful domination" of rum. But now, gentle reader, go on with the rumsellers grave denouncement of the Maine Law:—

#### REMONSTRANCE.

To the Senate and Assembly of the State of New-York, in Legislature assembled:

Whereas, it has become known, from proceedings already commenced in one or both of your honorable bodies, and from other sources of public information, that it is the intention and design of certain of your members to obtain, if possible, the enactment of a law utterly prohibiting the sale as well as the manufacture, and consequently the use and enjoyment, of all those accustomed beverages of the people of the United States, and of all other civilized nations, from time immemorial, known as wines, liquors, cordials, beer, ale, porter, cider, or otherwise; and enforcing this prohibition by seizures, multiplied fines, imprisonments and other penalties; we, the citizens, inhabitants, and commercial visitors of the City and County of New-York, do hereby, against the enactment of this, or any similar law, for the following, and many other reasons, respectfully remonstrate:

1st. Because we believe it to be our natural, primary, and irrevocable right to use the fruits of the earth, whether naturally produced or artificially prepared, both for meat and for drink, at our own personal discretion and responsibility.

2d. Because the enactment of such a law, by any legislative majority, however great, would be a usurpation of despotic powers, in contravention of obvious principles and provisions, both of our federal and State constitutions, and of the natural and indefeasible right already stated.

3d. Because we regard the proposed law as the audacious, unscrupulous, and fanatical project of certain conventional associations, known as Temperance, or Total Abstinence Societies, acting in concerted combination, and actuated by a prurient, perverted, and wreckless zeal to effect, by legislative coercion, and the ultimate physical force of the law, extreme and impracticable purposes, which their moral influence has confessedly failed to accomplish; and because we believe that these societies, however useful and commendable heretofore, within their appropriate and practicable sphere, as moral agencies, for dissuasion from an odious and destructive, though not prevalent vice, already punishable by law, have justly incurred the indignation, and the political resistance and hostility of every enlightened freeman of the land, as the chief instigators and abettors of a despotic usurpation, more degrading to the moral volition and dignity of a free people, and more atrocious in its political character than any which history records.

4. Because we believe that the accustomed beverages of civilized men, interdicted and rendered unobtainable by this threatened law, are essential to the health and comfort, the social enjoyment, and the beneficial intercourse, of a large number of persons in every community, and who now use them unobjectionably and worthily, for these desirable purposes.

5th. Because man, as a superior, social, and moral being, exercising a rational intelligence and choice as to what is most beneficial and agreeable to himself, can no more be confined by restrictive legislation to the drink of the inferior animals than to their food or clothing; and requires neither medical nor legislative prescriptions for the ordinary preservation of his health, and recuperation of his strength, nor the example either of drunkards or reformed drunkards to protect his morals.

6th. Because we are convinced, both by observation and reflection, that the infatuated total abstinence from agreeable, nutritious, and renovating beverages, under conventional and unmitigated obligations, has caused, and is still causing, a greater sacrifice of health and life than even the intemperate abuse of them; the former victims, of both sexes, being far more numerous than the latter, though less publicly known.

7th. Because it is undeniable and obvious that but comparatively few persons, in any community, immoderately and immorally abuse these beverages, out of the vast majority who moderately, virtuously and beneficially use them; and because their abuse by the few is no just reason for their being interdicted to the many.

8th. Because even the abuse of them, however sincerely and deeply to be deplored, is grossly and ridiculously, though systematically, exaggerated, as a source of pauperism and crime, nearly all the evils of society being fanatically ascribed to this cause, to the exclusion of all other causes inherent in human nature and its imperfect social condition; and in impudent defiance of the notorious fact that these evils prevail, to at least an equal extent, in those countries where such beverages have been absolutely interdicted, both by civil and religious law, and total abstinence established for more than a thousand years.

9th. Because these beverages are not necessarily intoxicating, as is falsely and fanatically assumed by the conventional advocates of the proposed law, in the face of common experience and observation.

10th. Because we believe and observe that the vice of intoxication, now rapidly diminishing among all classes, under the influence of moral suasion and example, would be aggravated by clandestine indulgences, under the proposed law, as under the suffrage license law of 1845; while the laws now existing, properly enforced, would be fully adequate to suppress its grosser manifestations and consequences.

11th. Because we well know that the enforcement of the proposed law in the City of New-York, would cause a loss of many millions of dollars invested in the real estate of our many magnificent hotels and other buildings, and be incalculably destructive of the commercial interests, character and prosperity of the American Union.

12th. And, finally, because we are solemnly convinced and assured that such a despotic and unreasonable law could not be enforced in the City of New-York, except amid scenes of riot and bloodshed, in which, though its reckless advocates would be the first and chief sufferers, vast multitudes of the population would be involved, and which would be too frightful in their results for any but callous fanatics to contemplate with horror and dismay.

### "I was once a Christian—What am I now?"

Such was the heart-rending remark of a young man of distinguished breeding and polished manners, just before he breathed his last, a victim of the 'wassail and the wine.' It was said by the friends of the family, that young C—— had of late become more abandoned in his course than ever; and many were the laments uttered on his account by those who wished his welfare. Both by nature and education he was a noble youth; but evil associations had corrupted his heart, and ruin had written him for its own. While yet a boy, C—— had been the subject of religious impressions, and a heavenly hope, for a time, beamed upon his mind. At a camp-meeting in Missouri, before two've summers had passed over his head, in the midst of a powerful excitement, in which many were converted, he professed to have found the Lord in the pardon of his sins. With his conversion the thought obtained in the minds of some, which soon ripened into a hope, that young C—— would one day occupy his father's place upon the walls of Zion, and when the gospel trumpet should fall from his hands, it would rest in those of his son's. These were bright visions then, whose bright fulfilment would have been a blessing to thousands doubtless; but like the fair rising of a cloudless morning, whose day is suddenly overcast and obscured by the coming of the tempest, the spotless horizon of this fair hope was doomed to be darkened forever. The first fatal step of this young man, in the pathway to ruin, was to leave the church, and renounce these wholesome religious restraints so necessary to the well being of the soul, and which Christianity alone affords. Dissolute companionships and wicked indulgences soon followed: so that long ere he had reached the years of his majority, he had made total shipwreck of the faith, had descended from the platform of a backslider into the offensive pool of an open profligacy, and was soon immersed in irretrievable ruin. Like the 'prodigal son' of the Scriptures, he had left his father's house for associations and companionships more congenial with the spirit of his course. He now openly contemned all paternal counsel, and scoffed at every paternal reward. Under these circumstances, all hope died forever, that poor C—— would ever reform. How strong are the clutches of evil, when once they lay firm hold upon the human heart. The power of God alone can sever the bondage, and relieve the victim.

In the midst of a stormy night, not long since, when the chill and sleety blast from the North had driven the watch dog from his post, toward comfortable quarters, and caused the family circle to draw more closely round the blazing hearth, a loud and impatient knocking at the front door of the parsonage announced the approach of some important matter.—'Who is there?' said the old man, the aged pastor, who had risen from his seat at the first alarm. 'For God's sake, open the door,' replied a harsh voice from without, which was instantly recognized as the voice of the kind hearted D——, the night watch of that part of the city. 'Oh, D——, is that you?' said the old man, opening the door. 'Well, who have you there? some object of charity, I suppose as usual, whom you have rescued from the cold and the storm on this pitiless night? The blessed Lord will repay you for your kindness and mercy to the unfortunate. But who is it that you have brought with you this time?—Come, bear him in, and let him be cared for, to the amount of such attentions as we are able to bestow; for the good book says, "Blessed is he that remembereth the poor." 'I don't know who he is,' said the watchman, as they bore the drooping body of a man b-twixt them towards the fire. 'He is some poor fellow that needs attention, that's certain. We found him just beyond the market-house, lying partly in the gutter and partly on the side-walk. He was very drunk, I think, and nearly frozen; we thought we would take him to the watch-house at first; but as we turned him over where he lay, he muttered your name, and desired to be brought here.' 'Brought here,' said the old man, approaching and looking more closely into the face of the wretched inebriate: 'yes, yes,' said he 'I see, I see; take him to my chamber, and lay him upon my bed, you know the way; I will be there presently.' The watchman proceeded to do as directed, while the stricken father sunk convulsively into a chair, and for a moment covered his face with his hands. 'And has it come at last,' said he to himself; 'yes, it is even so, and it has come. Oh, may God sustain me in this hour.' The truth had flashed upon him at once—the miserable outcast was his son C—— the poor prodigal had returned—had been brought back to his father's

house, not to feast upon the 'fatted calf,' and be restored to honor and to favor, but to die in the depths of despair, and be lost forever. 'Thank you, D——,' said the old man as the watchman having deposited his burden, was returning to his duty; 'thank you, and may God reward you for your kindness to my —— to that poor man.'

Around that dying couch, ere the next day's sun had lighted up the East, stood weeping friends. But next to him—the victim of the destroyer, who was fast pushing to his final doom—the most woe-worn, bowed down, and sorrow-stricken, was the aged father. What grief is often visited upon a father's heart by the waywardness and folly of a thankless child. 'My son, my poor son,' said the trembling old man, bending over the couch, as he saw that reason was tottering upon her throne, and about to yield under the influence of the dreadful mania-potu; 'My son, do you know me?' 'No,' said the maniac, staring wildly in his face. 'I saw you once, high up on the mountain, but I didn't know you then—I don't know you now. What do you here, down among these dark places of devils and death? Don't you see them? there they are. O, how they stare upon me!' and then fixing his brilliant gaze of madness upon the face of the old man 'I see that you are a Christian, I don't know any such; for I am lost! lost! lost! O God, help me,' said he, in a hurried under tone, almost a whisper, as though he feared lest what he was about to say should be overheard, and then softly laying his cold and clammy hand upon his father's arm, and drawing him nearer to him, 'don't you remember, I was once a Christian?' And then, in a loud voice, and flinging his father from him,—'What am I? I'll tell you what I am,' said he, with great violence; 'I am a lost soul! a lost soul! Devils are already after me? ah, here they come, don't you see them; one two, three: yes, here they are. Oh! they have got hold of my heart, off! off! help! help! O God——' The fearful agony was over, and the prodigal inebriate fell back into the arms of his scarce less dying father, a stiffened corpse.

In the —— cemetery, near the south east corner, and just by the withered beech, may be seen two new made graves they mark the last resting place of the father and son. The bolt which felled the one, also rived the other—the morning which shone upon the departure of the son, also lighted the death scene of the father. The one was the fruit of the other. As the son descended to a drunkard's grave the father fell with a broken heart. 'I was once a Christian—what am I?' Reader reflect and wait not the time when it will be too late to return.

### Cause in Newfoundland.

(From the Athenaeum.)

GENTLEMEN,—I have noticed that for some time you have been silent with regard to the progress of the Order of S. of T. in Newfoundland, and suppose that it is in consequence of having no detailed information from any members of the Order here. Will you permit me to give you a short account of our success, which is such, as I am sure will be highly satisfactory to you and the readers of your Journal.

In this the metropolis of the island we have four Divisions. The first instituted in December last, contains about 200 contributing members, the funds in hand of this Division are about £250, a large sum of money to be realised in one year. The second Division musters 120 members, and was instituted in January last. The third Division established in March has 100 members, and the 6th Division established in August has about 25 contributing members. Thus, in one year have upwards of 400 men joined together in this city, for the express purpose of eradicating Intemperance from the land. The Divisions are largely attended by the Brethren, and there are many pleasant and social hours spent by them in proving 'the joys of "Temperance and Purity, Fidelity and Love." Seldom does a Division meet here without having to perform the Initiation Ceremony on one, two or four persons. It was thought by our adversaries, and also by those who "wished us success," but stood aloof, that after the novelty had worn off, we should be defeated, and obliged to give it up; but how are they disappointed. Every night do we receive "proposals for membership," and every night with very few exceptions do we admit candidates. We have found it necessary to expel a few, but they have been few indeed.

As yet we have made no decided arrangements with respect to building a Hall. It is considered preferable to wait a while till we are in a position to build one that will do us credit. There will be a Temperance Hall in this city ere long, which will be an ornament to the Town, an honour to the country and the pride of the Brethren. We are but young yet, and have now begun to work pretty well, but soon will break into a run. To sum up all with regard to the St. John's Divisions. Our success has been far beyond our expectations.

In Conception Bay the 4th and 5th Divisions are located, and are, I can assure you, giving the metropolis a hard run to keep the lead. They are both located in small Towns, and have not that antagonism, either of vice or of indifference to which we are subject here. It is hard work to commence and go through with a reform, (such as we are banded together to promulgate) in large towns and cities, but not so in smaller and less populous towns. This is owing to the greater amount and prevalence of crime and vice in the former compared to the latter. In Conception Bay, also, the wealthy and influential portion of the community, are engaged in this noble work, and the fact that they are so, stamps them good and noble minded men. The initiations in their Divisions average four every night for the last two months. They muster now about sixty each. In Harbour Grace, C.B., they have built a very fine Hall, which will be dedicated on the next night of meeting; and in Carbonar, C.B., they are rapidly progressing with another. I think that ere many months several Divisions more will be established in the outports of this island. I had almost forgotten to say that it is in contemplation to start another Division in St. John's.

You will see in our Newfoundland papers an account of the presentation of a "Sons of Temperance" flag to Cap. Hammond of the "Gen. Washington."

I have something else to inform your readers of, but will wait till next mail, and by that time I shall see if this "has been found worthy" a place in your columns.

Meantime, I am, Gentlemen,  
Yours, &c., in I. P. & F.  
A "BROTHER."

St. John's Newfoundland, Dec. 6th, 1851.

**STATISTICS OF INTemperance.**—Accurate statistics form the ground work of wise legislation; and as effective action will soon be required in Canada to keep pace with the advancing spirit of the age in the removal of the chief cause of vice, pauperism and crime, and we want that provision shall be made to secure an accurate return of the statistics of intemperance in the Province. We want something in the shape of certified returns from our Superior and inferior Courts of the cases which come before them and are clearly traceable to intemperance;—the number of violent deaths which come under the jurisdiction of the Coroners;—the number of ordinary deaths found in the practice of our physicians from the habitual use of intoxicating drinks;—the number of patients admitted into our Hospitals and into our Lunatic Asylums in consequence of intemperance. These, and other returns of a similar kind, would doubtless afford a catalogue of misery of which we at present can form no just conception, and which would be calculated to combine the efforts of the benevolent every where to remove its cause. The Hon. M. Cameron, a zealous friend of temperance, would confer an immense boon on Canada were this branch of statistics to occupy a share of his attention in the statistical Department.—*Examiner.*

### Singular Case.

The Boston Traveller says that there is in jail in that city, a German, suffering under *delirium tremens* which has assumed an unusually novel as well as dangerous type. The terrible disease came on last Saturday night, accompanied by the ravings of the madman and the physical power of the giant; rendering it necessary to incarcerate him in one of the strongest cells. During Saturday night his ferocity subsided, and has only been manifested occasionally, and in modified form, since. During all this time he has not partaken of a particle of food, and what is still more singular, has not laid or sat down. He is quite weak, but as yet nothing but a little valerian extract has passed his lips, and that by force. His case is a melancholy instance of the influence of the glass. Six months ago he beat in a neighborhood where

nearly every family sold liquor in a small way. At this time he had barely ever touched the bottle—never to an injurious extent. By dealing in it, he was drawn into the wiles of an irresistible infatuation, and is now *what* and *where* he is. The story of his confinement in jail is an indictment for violation of the license law.—*Toronto Colonist.*

### Awful Death of two Robbers.

On the night of the 17th inst., three ruffians entered the house of Mr. Abner Davis, of Worthington township, Richland county Ohio, and demanded his money, one of the men at the same time presenting a pistol at the head of Mr. Davis, and the others prepared with bludgeons and knives in case of resistance. Mr. D., finding resistance useless, unlocked his chest, and gave them his money, \$930, after which they left, and being followed some time after by Mr. Davis and others, two of them were found frozen to death, about a mile from where they had committed the robbery, and the other some distance beyond, apparently returning to his lifeless companions almost insensible—the night being stormy and a good deal of snow having fallen. It appears they were intoxicated, and sat down on a log on the road, where they became insensible from cold and finally froze to death. All the money was found on the person of one of those frozen to death.—*Id.*

### Sprinklings for Thought, Ideal and Actual.

**PARENTS.**—Parents, do all in your power to teach your children self-government. If a child be passionate, teach him by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it, by encouraging frank good humor. If he is indolent, accustom him to exertion, and train him as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him, either by counsel or discipline. In short, give your children the habit of overcoming their besetting sins.

**AN ADVENTEROUS SOLDIER.**—On one occasion, without armour, and with his sword between his teeth, he swam the deep and rapid Danube, in front of the Austrian lines, stole past the sentinels, and, favoured by the night, penetrated to the very heart of the Imperial camp. There by an artful stratagem, and an exertion of the greatest courage and bodily strength, he gagged, bound, and bore off their General, the Great Count Buequoi, whom, recrossing the river, he presented as a prisoner to the Prince of Orange, the ally of Bohemia.—*Grant's Memoirs and Adventures of Sir John Hepburn.*

### OUT OF THE TAVERN, ETC.

[From the German]

Out of the tavern I've just stepped to-night;  
Street! you are caught in a very bad plight,  
Right hand and left hand are both out of place;  
Street, you are drunk, 'tis a very clear case.

Moon! 'tis a very queer figure you cut;  
One eye is staring while 'other is shut.  
Topsy, I see; and you're greatly to blame;  
Old as you are, 'tis a terrible shame.

Then the street lamps, what a scandalous sight!  
None of them soberly standing upright,  
Rocking and staggering; why, on my word,  
Each of the lamps is drunk as a lord.

All in confusion; now isn't it odd?  
I am the only thing sober abroad.  
Sure it were rash with this crew to remain,  
Better go into the tavern again.

—*N. Y. Evening Post.*

**GIVE ME KNOWLEDGE.**—Pleasure is a shadow; wealth is vanity; and power a pageant; but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred office, it fears no danger—spares no expense, looks in the volcano, dives into the ocean—perforates the earth—wings its flight into the skies—enriches the globe—explores sea and land—contemplates the distance—



examines the minute—comprehends the great—ascends the sublime—no place is too remote for its grasp—no heaven too exalted for its reach.—*De Witt Clinton.*

**CANADA TEMPERANCE ADVOCATE.**—This veteran pioneer in the temperance cause continues to increase in interest. The number of the 15th January is before us; and, after having carefully read its contents, we unhesitatingly declare it as our conviction, that this one number is cheap at 2s. 6d., which is the whole sum charged for a year, or for twenty-six numbers. And the man that can read such striking articles as grace the pages of this number of the *Advocate*, and still advocate the use of liquid poison, must have a harder heart, or perhaps a stronger mind, than we possess.—*Prototype.*

**THE CHOLERA.**—A gentleman of professional honor, in order to prove that he could procure brandy of a strictly Temperance landlady, at a fashionable resort on our bay, the last season, assumed the symptoms of Cholera, and with expressive sighs and groans called to her for *Brandy!* "Brandy," she exclaimed, "I have none!" "What! none for puddings and pies?" exclaimed the honorable sufferer. "None," replied the heroine, "My puddings and pies never have the *Cholera!*!"

#### MY GRAVE.

When I am dead, above my grave  
No stone shall gleam up white and high;  
But some poor slab of wood shall mark  
Where my unhonored ashes lie.

But could the griefs piled on my heart  
Be petrified above me there,  
A broad and massive pyramid  
Would tower into the morning air.

—*National Era.*

**THE INFIDEL'S PRESUMPTION.**—Dr. Van Esp, in his preface to the *New Testament*, states that Voltaire was once daring enough to versify the fifty-first psalm. Although his pride and hatred against God and his worshippers did not permit him, with David, to entreat a pure and sincere heart, he strove to translate the verse, "Create in me a clean heart, O God." But suddenly the terrors of hell seized him; the pen refused to move beneath the hand of the reprobate. He sought to flee, but could not; he fell half senseless on his couch, and afterwards confessed several times, that he could never think of this appalling occurrence without inward tremor and uneasiness.

**POPULATION OF HAMILTON.**—We understand that the census of the city, now nearly, if not quite completed, will show a population of fully 13,500. The last census, taken in 1850, made the nett population 10,312. This is an increase of 3,188, or nearly one third, in less than two years. We doubt very much whether any place of note in the Province will show an equal advance. Certainly none of the cities will approach it.—*Spectator.*

Dr. Johnson, speaking of a well-dressed lady, says, "The best evidence I can give you on this subject is, that one can never remember what she had on."

The best bank ever yet known is a bank of earth; it never refuses to discount to honest labor; and the best share is the ploughshare, on which dividends are always liberal.

J. Regan publishes the following caution in the *Eastport Sentinel*:—

#### BEWARE!

I hereby caution all persons from using their influence, in any way, shape or manner, to insinuate ardent spirits down my throat; or to induce me, by any pretence, to visit a rum shop; as I am determined, God helping me, to live henceforth a sober man; and I shall regard all such 'friends' as so many snakes in the grass, and besides crushing them under my own heel, I shall not hesitate to turn them over to the rigorous penalties of the law. Let them shun me, as I wish to shun them. J. REGAN.

**BOSTON PAUPERISM.**—It is said that one out of sixteen of the Boston population, or 9,000 in all, is a pauper.—*New York Tribune.*

And it is not only "said," but is demonstrable, that more than three-fourths of these "9,000," people are made such by rum, and yet some say, we must not have the remedy of the Maine Law, because "it c-a-n't be enforced in Boston!" Oh!—what consummate wisdom!—or profound stulticity!—*Caturact*

## Canada Temperance Advocate.

MONTREAL, MARCH 1, 1852

### "The True Witness" on Temperance.

Our Roman Catholic contemporary, in kind and flattering terms, acknowledges the receipt of the *Canada Temperance Advocate*. He properly judges that "in combating the demon of drunkenness, and in warring with the fell spirit of Rum, Catholics and Protestants would gladly forget their essential religious differences, the antagonism of their principles, and, casting aside the sword of controversy, would fain recognize no rivalry, save a rivalry in good works." Still it is maintained by our learned contemporary, that there exists so wide a difference "in the mode" of attaining the "conversion" of the drunkard, that the two great parties never can work together; they must necessarily labor apart, and that this difference and consequent separation, must last so long as Catholics are Catholic, or Protestants protest." But he asks, or supposes it may be asked, "Why should they not work together? Why should there be division betwixt them?" We quote the words of the "True Witness" in reply.

The answer to these questions is, that though Catholics and Protestants agree as to the desirableness of the object sought, they differ, as to the reasons why it is so desirable—as to the motives for which it is to be sought—and as to the means by which it is to be attained. Catholicity denounces drunkenness because it drags down to hell, and excludes for ever from heaven—Protestantism, because it entails poverty, and is ruinous to thrift, and worldly prosperity; Catholicity preaches temperance, as a Christian duty—Protestantism, as a civil virtue; Catholicity exhorts man to be sober, for God's sake—Protestantism, for his own sake; one seeks to reform mankind by spiritual means, spiritual threats, and the hope of spiritual rewards—the other by secular means, by contrasting the poverty, filth, and misery of the drunkard, with the wealth, thrift, and general comfort of the sober man. We do not mean that the Catholic Temperance Advocate never employs the arguments of his Protestant brother, or that the latter never alludes to the higher motives, upon which the former lays especial stress; but we do say, that it is undeniably true, that the inducements to temperance which are the most prominently put forward by one, are those which are least insisted upon by the other.

Now, in so far as relates to the principles of duty laid down by our contemporary, we shall not enter into controversy. With us the higher motives of religious obligation are first in order and first in importance, and all temporal considerations are only secondary but not unimportant. Yet as to the question of fact, we join issue with the *True Witness*. It is not true that "Catholicity denounces drunkenness, because it drags down to hell, and excludes for ever from heaven—Protestantism because it entails poverty, and is ruinous to thrift and worldly prosperity." He says, in Protestant Temperance journals "we rarely find any but earthly motives, and worldly inducements, put forward as inducements to reformation." This the Editor contrasts again and again in his article of two columns length, with the superior and almost altogether spiritual motives to temperance urged by Roman Catholic Advocates of that cause. Now we declare this claim of superiority to be unfounded, and could not have been made by any man who ever heard or read the speeches of Father Mathew or Father Chiniquy, or any of the public defenders of the temperance reformation. There is a little cautiousness in the phraseology of the "True Witness." He does not mean that the "Catholic Temperance Advocate never employs the arguments of his Protestant Brother, or that the latter never alludes to the higher motives." That is coming pretty near to an equality, but

it is not exactly as the case really stands. The fact, is the Roman Catholic Temperance Advocate ALWAYS employs the argument of his Protestant brother, and the Protestant seldom omits the higher motives of duty to God and the love of Christ. For the truth and justice of our remark in reference to Catholics, we refer to Mr. Chiniquy's "Manual of Temperance," approved by four Bishops. To the columns of the *Journal de Quebec*, and to the *Melanges Religieux*. We are aware that Mr. Chiniquy was always fond of the expression "Pour l'amour de Jesus," or "Pour l'amour de Dieu." "Avec la grace de Dieu," &c.; but all his "exemples" were designed to prove that sobriety was the road to respectability, and that "drunkenness entailed poverty, and was ruinous to thrift and worldly prosperity." "Now," says the "*True Witness*," "we protest against this style of advocating Temperance." Then does our contemporary "protest" against uniform Catholic usage—yes, sir, uniform for on this point we maintain there is little or no difference between the Catholic and Protestant Temperance Advocate.

We desire not to prolong our remarks concerning the position of the *True Witness*, but it appears to us that his assumption respecting the spirituality of the Roman Catholic Temperance Advocate, is based upon his favorite dogma of the exclusive spirituality of the Romish Church, and latterly we have feared that the talented editor would speedily ignore every thing and every body that was not Romish. Now this question of spirituality in reference to temperance, looks very pure and pious, but we presume to inform the editor that he is at war with the highest spiritual authority that can exist in heaven above or earth beneath. The *True Witness* says "we hate this system of rewarding all good little boys and good little girls with sugar plums and sweetmeats." But God says "honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." The *True Witness* says "If in this world they would serve God, not only must they expect no profit in so doing, but must make up their minds to endure pain, &c." But the Scripture saith "Happy is the man that findeth wisdom, and the man that getteth understanding," "Length of days is in her right hand, and in her left hand riches and honour." The *True Witness* says "the reward of the just consists not in the things of this world." "Broad cloth, comfortable houses in fashionable streets, and high wages; these are not the things which God offers to us; they are the rewards with which in this life, Satan is allowed to remunerate his faithful servitors." But the word of God declares "evil pursueth sinners; but to the righteous good shall be repayed." "A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just." The *True Witness* says "they may fall to the lot of the humble and upright," but the Catholic "will never seek them," i.e. the good things of this life. Indeed if the *True Witness* be a true and faithful teacher of or in his Church—the Catholic is instructed to pray for poverty and crosses, rather than sufficiency and prosperity. He is taught to despise the world and look to heaven alone for all his good. Now whether we are a good Catholic or a good Protestant, we will not venture to declare, but we are willing to make confession of our views if not of our sins, and we confess that we have no faith in the soundness of that religion including temperance, which does not, as a general rule, bestow upon its votaries a fair share of the blessings of this life, including food, raiment and general comfort, and where, as a general rule, we see poverty, rags, bad dwellings and misery, we are quite certain there is something essentially rotten in theory, or corrupt in practice.

There remains much objectionable matter in the article of the *True Witness*, which has called forth these remarks. We have space for no more. We thank our contemporary for his kindly notice of our humble labors in the Temperance cause. They are not such as he wholly approves, but let him be a total abstainer and work out his problem, and we shall steadily adhere to whatever we are convinced is Scripturally right.

### Streams from Temperance Springs.

It is pleasing to see both sexes engaged co-operatively in the overthrow of intemperance. Recently the London Division of the Sons of Temperance, No. 218, presented an address to the Rising Star Union, No. 38, Daughters of Temperance. The Address of the Sons is very neat and appropriate. From the reply of the Daughters we make the following extract:—

Next to the approbation of God, and the inward consciousness of doing our duty, there is nothing can sustain the mind, in the midst of any difficult enterprise, so well as the approval of the sober, the benevolent, the virtuous and the humane.

We know the position we have taken may expose us to the ridicule of some, and, perchance, the contempt of others; but we are sure that the reflecting, the wise, and the virtuous portion of the community, will not regard us as having stepped out of our proper sphere, when we seek to employ our feeble influence for the overthrow of intemperance, and the establishment of peace and sobriety. Much has been said upon the evils of intemperance, and much still remains unsaid.

The friends of temperance have been accused of exaggeration, when speaking on this subject; but alas! exaggeration is scarcely possible, the evils are so flagrant. It has broken millions of kind hearts, shed rivers of blood, and dragged out of crushed, down-trodden humanity, the bitterest, deepest sighs. It is a demon of misery, destroying all that is fair and lovely on earth, while smiling a fiendish, malignant grin at the ruin that follows in its wake. And if these things be true, who can deny that it is woman's duty to exert herself, to the utmost, to keep her home free from the curse of such a destroyer?

Let these daughters and all others engaged in the temperance reform be encouraged.—They are now receiving the sympathy and aid of the great—the wise—the good. Mr. Richard Cobden, M.P., addressed a letter to the Manchester Teetotalers, which was read at a public meeting. From it we take an interesting paragraph:—

"Let me, however, take this opportunity of expressing my earnest sympathy for the cause you are advocating. The giant evil of the day is intemperance. If the young men can emancipate themselves from that vice, they will have guaranteed for the next generation not only a sober nation, but an educated and prosperous people; for the sure and certain way of keeping the mass of the population in ignorance and poverty is to perpetuate amongst them habits of drunkenness. There is no greater delusion in the world than to suppose that the use of alcoholic beverages, in even the most moderate quantities, is of service to those who have to live by their labor. I have generally found, as a rule, in my experience of men, that they who do the most, drink the least of anything stronger than water. And especially have I observed, that if any man has attracted the eyes of the world, whilst engaged in some great task, calling for almost superhuman powers of mind and body, he has generally been found on enquiry, to be a practical illustration of the advantages of temperance. I know not whether you are aware that the teetotalers may claim the illustrious Kossuth as one of their fraternity. When seated beside him at the Winchester banquet, and observing that he abstained from wine, I was led to make an inquiry, and found that he was a water drinker, and he told me that at some of the most arduous periods of his agitated life, when harassed and exhausted by incessant toil and anxiety, he had sometimes passed whole days without tasting anything but water. If this fact be not already known, it ought, for the honor and credit of teetotalism, to be made public."

With such men as Richard Cobden in the British Parliament,

we may yet hope to see the day when the principle of the Maine law shall be adopted in Great Britain. A successful league for such an object, would be a greater achievement than was accomplished by the famous Anti-Corn Law League, and the benefits would be greater. Reasons for the adoption of the Maine law have been published by the New York State Temperance Society, and they will be found applicable to other States and Countries, altered only according to circumstances. The N. Y. S. T. S. says:—

“Adopt the Maine law; and the greater part of your 25,000 miserably drunkards are at once reformed men.

Adopt the Maine law; and that vast band of young men, moderate indulgers and hard drinkers, now between the outer and inner circle of the horrid whirlpool, are arrested and saved.

Adopt the Maine law; and those dark and frightful scenes of obscenity, profanity, riot, contention and murder, now witnessed, even in licensed dens throughout the State, will be known no more.

Adopt the Maine law; and half of your pauper establishments will be to let!—your Jails and Penitentiaries will be almost tenantless; your Insane Asylums will be without half their occupants, and full three fourths of all your taxes, now paid by the sweat of your brow, will be remitted to you and your children.

Adopt the Maine law; and your noble seamen will enter your ports safely and go unscathed by the land sharks, who now lurk in their dens to strip them of their all:—your Sabbaths, delivered from their most awful desecration, will become quiet and blessed; your railroads and steamboats will be cursed with no rum casualties and more than half your desolating fires will be known no more.

Adopt the Maine law; and twenty millions of dollars, now worse than wasted in your State, drawn out year by year, from the pockets of your citizens by those who cry, “By this craft we have our wealth, Great is Diana,” but who give nothing of value in return, may now be expended upon your farms, your dwellings, in the improvement of your towns and cities, on the education of your children, and the temples of your God; and your State, before another generation shall occupy your places, will be surpassed by none other on the globe as a blessed abode for man. Will you not look at these things, and say, ‘It shall be done?’”

Are we not to urge these reasons for Canada? Is there not a secret fear in the hearts of many sound temperance friends that we shall not succeed? We can only say: It is our duty to try. There may be many difficulties to encounter, but let us “be just and fear not.” Dr. Jewett, with that quotation as a motto, addresses the following letter to the *New England Diadem*:—

“Mr. Editor:—“A plague of all cowards, say I.” “A coward is worse than a cup of sack with lime in it.” So said the fat knight, and so say I. There are those among the citizens of Rhode Island, who halt and hesitate, when asked to give their influence in favor of a law similar to that of Maine, and apparently through fear of some horrible tragedies, which they imagine are to result from its enforcement. They seem to suppose that those now engaged in the traffic in poison will, if compelled by the authority of the State to desist from their murderous business, “cry havoc, and let slip the dogs of war.” Now from what facts or premises do they draw such fearful conclusions? It certainly cannot be from the workings of the Maine Law in Maine. Not half, I think I may say not one fourth the amount of injury has been done to the property of those who have been active in the enforcement of the law now existing in Maine, as has resulted from the enforcement of former and milder laws. The reason for this is obvious. Former laws embarrassed and maddened the rumseller, by fines and costs, while it left him in full possession of his stock of liquors, his magazine of mischief, which he would immediately employ, to inflame the wrath of his most wretched customers, and send them out to commit outrages upon the property of those who had been active in the enforcement of law. Now the Maine Law lays its hand directly on the liquors, the proscribed article, and by taking them at once and entirely away, renders the man as powerless for mischief, as a rattlesnake with his fangs drawn. That some of the

rumsellers who may be driven out of the trade, would be glad to see mischief done to the persons or property of those who have waged successful war against their ruinous business, I have no doubt; but they will not venture on the experiment themselves; and when their liquors are poured down the gutter by authority of law, they cannot work up the poor victims of their former traffic to the proper point of recklessness, to become the fit and willing executors of rum wrath.—Rhode Island has an excellent State Prison, and if rumsellers are disposed to apply for admission, by committing outrages on the property of their fellow citizens, no doubt there will be a sufficient number of cells vacated by the operation of the Maine Law in Rhode Island to accommodate them.”

It is sometimes both grievous and amusing to hear how the rumseller will vindicate himself against the accusation of making drunkards, and attempt to wash himself from the aspersions of the teetotaler. We might have said *just* aspersions, for we do not remember to have heard or read an exaggeration, as to the business itself, although we are ready to admit that individuals, like some slaveholders, have had the business entailed upon them. One common subterfuge of the retailer of rum, has been heard, we dare say, a thousand times. It is this, ‘I don't sell to drunkards.’ “*The Battle Axe*,” (a fierce title for a temperance publication) thus disposes of the supposed defence:—

“How noble! how sublime the sacrifice! To refuse to take three cents from the poor drunkard, and his wretched wife and starving children because he has not got three cents to be taken. But if he had, how does the case stand? Who will he sell to, gentlemen? To temperance men? Well, so says Mr. Littlefield, and others of his vocation. Then, is it nothing in addition to the injury by poison, and the taking of money without a fair equivalent, to induce a man to commit wilful and deliberate perjury? To violate a pledge as sacred as man can frame? These recreant temperance men, if we can believe the rumsellers, are their *best* customers, their next best are the unpledged moderate drinkers of every shade and degree, from the beardless novitiate down to the seedy sot. To these they sell without one compunctious visiting of conscience. So, gentlemen, you will create and foster an appetite till it becomes insatiate, and then turn over your victim to its torments, and refuse to appease it even for three cents, and boast of your cruel humanity. But what would you think of a man who should enter a room of statuary, and passing by the uncouth forms of bronze and plaster, should, with bludgeon in hand, set to demolishing the splendid creations of art in marble? You would call him a fool, a madman, a vandal, but what do ye? Pass by the worn out *drunkard*, and set yourselves to demolish God's noblest work—the hale, active, intelligent young men who frequent your dens, and then boast of it. Gentlemen, we are compelled to consider you mad, and we insist upon disarming you of your rum bludgeons by a Maine Law. You might, by an unlucky ‘smasher,’ kill your own son; it has been done a thousand times.”

So the “*Battle Axe*” goes for the Maine Law—a first rate battle axe truly,—and we are happy to perceive a growing disposition on the part of our Canadian contemporaries to advocate the introduction of that Maine Law for Canada. We feel that there is much more to do, than merely writing or speaking about it, we must shortly work for it, and work in harmony. The *Canada Christian Advocate* continues occasionally to urge the subject on its readers, and we are glad of an opportunity again to quote from its well-conducted columns. The C. C. A. says:—

“We have no excuse to offer our readers for our frequent allusions to this law, and the Temperance cause generally, because we feel that the triumphs of this cause are pregnant with good to the happiness and prosperity of our country—because we feel that this cause meets the smiles and approbation of the great Law Giver—and because we feel that temperance is the handmaid of Christianity, and that intemperance is opposed to religion. Can a man whose idol is *Rum*, who drinks of the *Fiery Cup* till reason is dethroned, who spends of the substance God has given for the wants of his family, and of humanity, can such a man be a Christian? The idea is absurd, and is not and cannot be entertained by any

bane and reasonable creature. We are the advocates of everything that tends to ameliorate the sufferings of oppressed humanity—the advocates of that religion which purifies the soul, sanctifies it, and renders it fit for the duties its Author imposes upon the receiver. The Monster Intemperance holds in bondage the bodies and souls of thousands of our race.—Hell is peopled with its victims, and when we see on every hand this same demon enter the happy home, and snatch its brightest ornament to make one of the number in that black catalogue sacrificed on that unholy shrine of Bacchus,—when we witness the reeling, staggering drunkard enter his once happy home, curse his God, his wife and little ones, we feel that it is our duty to urge upon the people the consideration of this subject, and so long as is necessary, we will hold up to our readers the doings of the fiend intemperance. We ask our readers to look over the number of victims which we have to record this week, and then ask themselves,—Can they witness the intrusion thus made in our domestic circles without crying out, “How long, O Lord! how long!” The unhappy person loses his reason—staggers to his home, tumbles into a furrow, and is frozen to death. Read them, and then ask yourselves, if you can look silently on while this monster invades our shores, and lashes to his car, whomsoever he will, to crush them, and sink them, body and soul, into the blackness of darkness forever.”

It will be gratifying to our friends to know that the most strenuous efforts are being made by several of the States of the Union to obtain the passage of enactments similar in principle to those so nobly carried out by the State of Maine. We instance particularly New York and Massachusetts. In another place we have given the Rumseller's remonstrance from New York City. That document has been analyzed, and ground to powder by several of the able editorial corps of New York. The *Courier and Enquirer* pleads the cause of the Remonstrants, but “*The Tribune*,” ever true to the Temperance cause, has cut to pieces the absurd subterfuges and glaring assumptions of that most remarkable production. Our great regret is, that we are not able, for want of space, to republish several very able articles which have recently appeared in “*The Tribune*.” We must, however, insert the last received, and which appears in the *Weekly Tribune*, of Feb. 21st. We earnestly invite attention to the following, which, by our New York contemporary, is entitled “*The Core of the Rum Question*.” More forcible truths have seldom been put into so compact a form. Particularly let the Christian reader ponder on the solemn duties and responsibilities which are forced upon him by his oft-repeated prayer—“Thy kingdom come.” Oh, how can we in Canada expect the permanent revival of the work of God, while we are oppressed and hindered by the demoralizing and bewitching power of Rum. But now read the article from “*The Tribune*”:—

We hear much talk of the Maine Law as interfering with men's natural rights, subjecting them to inquisitorial searches, reducing the profits of landlords, breaking up the business of distillers, &c., but no man has ever yet asserted, so far as we have seen or heard, that Crime, Misery, Pauperism, Vagrancy and other fearfully increasing Social evils of our time, would be increased by the passage of the act demanded of our Legislature by the prayers of over 200,000 petitioners. On the contrary, if the Rumsellers themselves were examined successively and compelled to make answer on oath,—‘Do you not believe that our Jails, Prisons, and Poor-Houses would be largely depopulated by the passage of the Maine Law?’—we believe a majority of them would be constrained to answer, ‘We do!’

Of what avail, then, are vague abstractions in the presence of such fearful facts as the Rum Traffic involves? Men in thousands are burning up their bodies and burning out their souls with the liquid madness, which fills their homes with unspeakable wretchedness and dooms their children to shame, destitution and vice; yet we stand pattering over foggy generalities as if it were a question concerning the rings of Saturn or the mountains in the moon.

We protest against this cold-blooded way of viewing the matter. The question on which our legislators are called to pass in

considering the Maine Law concerns the happiness of families, the prevalence of Vice or Virtue, the safety of human life. Of the last hundred murders in our State, it is perfectly within bounds to say that ninety would never have been perpetrated but for Intoxicating Liquors. Of the sixteen hundred criminals in our State Prisons, fully seven eighths are either the children of drunkards, or themselves maddened by liquor when they were first impelled to crime. Of the eighteen thousand persons in one year arrested on charges of crime and misdemeanor, less than fifty were Total Abstinents, while a large majority were excessive drinkers. Of the denizens of our Alms-House, nine-tenths have either been tipplers or were seduced to want by the tipping of others. Our gaming-houses and haunts of infamy float their victims to perdition on a river of strong drink, without which they could scarcely and but meagerly exist. Yet, in full view of these appalling facts, journalists coolly chop logic about the perils of excessive legislation, the proneness of law makers to intermeddle with what is none of their business, &c. They might as well call on our firemen to listen to a graceful and silvery-toned speech in the midst of a vast and spreading conflagration.

Patriot! you profess to love your Country, and are ready to pour out your blood in her defence. But ‘He that ruleth his spirit is greater than he that taketh a city;’ and a people who have thoroughly conquered their own vicious appetites need fear no foreign enemy. The general adoption of the Maine Law by our States would add more to the strength, wealth, vigor, industry and prosperity of our Union than a new Bunker Hill or half a dozen Buena Vistas. Help us, for your Country's sake, to carry the Maine Law!

Christian! when you pray ‘Thy kingdom come,’ do you really mean any thing? How is the kingdom of God to come except through the banishment and overthrow of social and moral evils? Can it ever really come into a world filled with grogshops and their concomitants, unless these shall be cleared out to make way for it? How can you be indifferent or sluggish in view of the contest now in progress?

Moralists of all creeds, Reformers of all shades, Philanthropists of every name or nature, we claim your assistance, we ask your earnest and active co-operation. The triumph of this cause requires effort and sacrifice, but it is richly worth them. Help us to carry the Maine Law!

### Court of Queen's Bench, Sherbrooke.

#### PRESENTMENT OF THE GRAND JURY.

Not long ago, we called attention to the subject of selling grog on the lines of Railroad now in construction. We had our eye upon the St. Lawrence and Atlantic Railroad when we wrote that article, and now we mention it again, to bring up the testimony of the Grand Jury of the District of St. Francis, given before the court recently held. There are indeed several topics suggested in the presentment, which will not be new to our readers, if they have paid ordinary attention to the matter contained in the *Advocate*.

“The Grand Jury fully agree with the Court, that, notwithstanding the great increase of population upon the line of the Railway, the increase of crime is not very great; but they must deplore the granting of so many licenses to sell spirits in houses, shops and shanties, to which, and the very great number of places where spirits are sold with a license, they must ascribe most of the crimes committed in the country; and, in connection with this subject, they cannot refrain from expressing their surprise that Mr. Daniel Thompson should be retained in the commission of the peace, after he was convicted of selling spirits without a license; and they crave his removal from the office of a Justice of the Peace. They also think that all licenses for the sale of spirits should be under the same conditions as are now required from the keepers of Taverns; and they call on the Government to direct the proper officers to take immediate steps for the suppression of all places where spirits are sold without a license.

The Grand Jury also present as a great hardship the obligation, by the late act for the suppression of intemperance, imposed on the keepers of Temperance hotels, of getting their licenses, which were to endure till May next, registered by the Revenue Inspector, before the 30th day of November last, otherwise their licenses

would be forfeited; while no notice was given to them of the requirement, and the act was not distributed till after that part of it had come into force."

The suggestions respecting licenses coming from the Grand Jury, are very good of their kind, but they do not come up to the right standard, that of complete protection against the ravages of rum. As to the registering of Temperance licenses, and no notice being given to the keepers of Temperance houses, we denounced it as a shame and disgrace. Mr. Duclos of Montreal was fined \$50 because of the non-registering of his license, and every sort of obstacle is repeatedly thrown in the way of Temperance houses. The Grand Jury speak of the "late act for the suppression of intemperance," but if they will be pleased to look at that celebrated Chapter 100, 14 and 15 of Victoria, they will find it to be designated, "An act to make better provision for granting licenses to keepers of taverns, and dealers in spirituous liquors in Lower Canada," "and for the more effectual repression of intemperance; which last clause is only a sham and delusion. As to the law in general, and the manner of keeping it, we dare say, that there is not a liquor shop or a grog tavern in Canada, where the law is not violated every day. Rumsellers are not the men to pay much attention to law.

### The Maine Law.

The people and press of Canada seem to have got "the steam up," on this all-important subject. We little anticipated, when we first introduced this subject into our columns, that it would so soon become the all-absorbing topic in temperance circles. We have not the vanity to think that it was because it appeared in the pages of the *Canada Temperance Advocate*, for we believe we were the first to take the ground—or, that it was from what we said on the subject, that it has met with such universal acceptance. We take more pleasure in thinking that it has arisen from the soundness of the principle upon which that law is based; as this thought not only encourages us to persevere, but inspires us with the hope that the day is not distant when it will form the groundwork for the united action of all temperance men, and thus so leaven the public mind as to move the Legislature to the adoption of the principle, namely, the outlaw of the article as a beverage. We observe that the political papers, with but few exceptions, and which may be said to "shadow forth" the views of the anti-tetotal sentiment in the Province, manifest their uneasiness in view of the adoption of the Maine Law. One of them the other day, thought it made an important discovery, and simply announced that the Supreme Court of the United States would set aside the Maine Law as unconstitutional. We are happy to find that the Supreme Court of the United States have just done the reverse. We cut the following from the *New York Reformer*, a very ably conducted temperance paper published at Watertown:

CONSTITUTIONALITY OF THE MAINE LAW.—*Opinions of the Judges of the Supreme Court of the United States.*—That there are those who entertain serious doubts upon the question of the constitutionality of the above-named law, or of the similar one proposed for our own State, is our excuse for offering to our readers the following somewhat lengthy examination of the subject, in doing which, we repeat the opinions which we have once before given in part, expressed by the several judges of the Supreme Court of the United States, on cases arising out of the Massachusetts act, known as the fifteen gallon law.

It is argued by those believing such a law to be unconstitutional, that the law of the United States imposing a tariff of duties on foreign liquors, implied and guaranteed the right to sell the same, a right which attaches to and accompanies the liquor, through all its subsequent purchasers to the deluded victims who consume it.— Instead of presenting reasons and views of our own against this

position, we shall at once avail ourselves of the decision of the Supreme Court of the United States, and the views expressed by the nine Judges of that august tribunal, the highest in the land.

The Massachusetts Excise Law was, by those engaged in the liquor traffic, denounced as unconstitutional, for one of the reasons, and the principal one, now urged against the Maine Law, to wit, that *paying duties* under a law of Congress, gave a right to sell the commodity, notwithstanding a state law prohibiting the sale.— A case arising under that law was litigated and appealed from one to another of the constituted tribunals, till it came to the highest and last, the Supreme Court of the United States.

The editor then gives extracts of the opinions of the Judges, but our limits forbid us following this example. We cannot omit, however, the conclusion of the editor:—

"More than this the friends of temperance could not desire. It settles forever the constitutional power of a State to prohibit the traffic in intoxicating drinks."

### Temperance Jottings.—III.

We have heard of "*rappings*," *mysterious rappings*, and numbers have attributed them to *supernatural* influence, and have even talked of the spirits of Peter and Paul thus communicating through certain favored mediums. It is all a farce; it is too contemptible to deserve much notice; it is absurd and unreasonable in the extreme; it will not bear investigation; it is productive of no kind of benefit. *Rappings from spirits!* The manly, happy, well-employed spirit of *Paul* engaged in rapping! Pshaw! it *cannot be!*

"But still *there are rappings*," says the temperance advocate. From whom, kind sir? For what purpose? What lessons are suggested? There is no mystery, no trickery here, responds our advocate. There are knocks and appeals which none can mistake!

There are rappings from the *drunkard's grave*, that speak volumes in the form of *warning*. Beware, ye tipplers, lest ye fall into the path of the destroyer, and are led, step by step, to an untimely, miserable, and dishonorable end.

There are rappings, loud and frequent, from *degraded and wretched inebriates* in almost every community, save the State of Maine, the asylum for the effectual restoration of drunkards. Piteable objects! who can meet with you without shuddering? How debased is your condition! Who can feel proud in your company? You indeed speak, but it is in tones, and with an air, that should deter all from the slightest approach to your pernicious and destructive example.

There are rappings from the *drunkard's home*. His wife and children, whom he swore to protect and provide for, make an appeal to our sympathy and active benevolent effort. And shall they plead in vain? We can move heaven and earth for the slave, the fugitive, the exile; but why not as much earnestness for the many wretched homes of the drunkard? We are our brother's keepers, and we ought to extend our oversight to all the families of injured humanity.

There are rappings from the *connexions and neighborhood* of the poor inebriate. They are frequent, rapid, and forcible. How shall we decipher them? What is the interpretation? In plain English, what are the *calls* themselves? What do they *import*? To whom are they addressed? Our own well-being is connected with the order, peace, and happiness of every part of the community;— and while our pity is excited by a view of the drunkard's grave, the living drunkard and his home, we should not turn a deaf ear to his connexions, and the neighborhood haunted by his pestiferous example. They cry, "Come over and help us." "Introduce among us the blessings others enjoy. Extend your benign influence even to us!" And shall the appeal be in vain? Forbid it, every friend of humanity.

There are rappings from our *Temperance organizations*. Why these declensions from your allegiance? Why so much apathy among avowed friends? Why not more hearty co-operation in the great and glorious enterprise? Why is it left with a few to do what devolves equally upon the many? Why not more hearty, active co-operation in our ranks? Why not all attend our meetings, and cheerfully respond to every appeal for earnest and persevering labor? "Stop, stop your knockings," some reply; "we have enough." But one more is added—"Consider what we say, and let the future testify that we have not spoken in vain."

There are rappings from the *Temperance Press*. It ought to be vigorously sustained. It is the medium of great good. It speaks in a manner, and at times, that must beneficially affect every family circle, and every community. Temperance men! why so reluctant to contribute a few pence annually? You that have saved much already by the principle we advocate, and have reaped many advantages, individually and socially considered, why not contribute a mite to aid us in our exertions? Are not many of you destitute of the *Canada Temperance Advocate*, or some similar publication? Can you reconcile this with your consciences? These are fearful, condemning rappings!—may they continually haunt every non-subscriber to the *Advocate*!

There are rappings from the *rising generation*. "Care for us. Save us from the fell destroyer. Let the present and rising generation, and those that shall follow, be imbued with right principles and habits, with reference to the temperance question." Young, interesting, hopeful spirits, ye shall not knock in vain. As parents, we will abstain from strong drinks, and identify ourselves with some temperance organization, if not for our own sake yet for yours.—You shall never have to attribute to our example the slightest stumbling-block to your welfare. As brothers and sisters, we will care for you, and keep far from us and you the fell destroyer. As members of the social circle we will care for you, and foster in you those principles and practices that will elevate, dignify, and bless you, and those with whom you are connected. As ministers of the Gospel, and members of christian churches, we will respond to your appeals, and do everything in our power, by precept, example, and effort, to enrich your minds, mould your character, direct your energies, and promote your highest interests for time and eternity.

Perhaps, were we to listen, we might hear more of such rappings; but we will go our way for this time, and aim to profit by what is now before us. What say you, kind reader? What say my many friends, by whom the voice of the writer has been often heard, in localities never to be forgotten?

J. T. B.

Whitby, Feb. 7, 1852.

### Anniversaries, Festivals, &c., Canada.

The *Guelph Advertiser* says: The Anniversary Festival of the Guelph Total Abstinence Society took place in the New Temperance Hall, Guelph.

The members of the Society met about noon, and were joined by a number of friends from Fergus, together with a part of the Guelph and other Divisions of the Sons of Temperance, Unions of Daughters, and Cadets.

The proceedings of the day commenced by the presentation of a Bible, and a set of blank business books, from the Guelph Division of Sons of Temperance to the Fountain Union of Daughters. The Rev. J. J. Braine delivered the presentation speech, and was replied to by Mrs. Hall, on behalf of the "Daughters."

A procession was shortly afterwards formed, and proceeded to the Congregational Church, where an appropriate Sermon was preached by the Rev. J. G. McGregor. Afterwards the procession returned to the Temperance Hall, when a considerable number of persons sat down to an excellent repast.

This being concluded, the Chair was taken by the President of the Temperance Society. Several speeches were delivered, and

the evening was spent in an agreeable and interesting manner—the Temperance Choir and Band adding much interest to the occasion.

The *Canada Christian Advocate* says: The Burlington Division, S. of T., recently celebrated their Anniversary by a Soiree in the City Hall, Hamilton. The attendance was very large and respectable. Mr. Jos. Faulkner, W. P. of the Division occupied the Chair, the duties of which were ably fulfilled. The Choir, under the management of Mr. E. J. Ring, sung some very beautiful pieces which were highly applauded by the numerous company. Refreshments were served in abundance, and as to quality and variety, we think could hardly be surpassed. Addresses were delivered by Rev. Mr. Goldsmith, R. Spence, Esq., Warden of the United Counties, and others. Everything passed off to the satisfaction of all present, and the Burlington Division may well be proud of the success of their first Soiree. The proceeds we understand amounted to upwards of \$100, which will be divided between the Daughters and Cadets of Temperance of this City.

From the *Napance Bee* we learn that an interesting meeting for the promotion of the temperance cause, was recently held in that village. Appropriate resolutions were passed, and excellent speeches delivered. An Union of Temperance Societies was resolved on, a measure which we highly approve, and trust it will be adopted throughout the country.

From the *Middlesex Prototype* we gather the information that a most interesting meeting was held in the Wesleyan Chapel London, on the last Friday in January. "The Church was literally crowded with a highly respectable, intelligent, cheerful and devoted band of Sons and Daughters, and friends of the Temperance cause." We are glad to see London so thoroughly awake to the advantage of public meetings. We trust they will all go strong for the Maine Law.

Although the Terra Nova Division of the Sons is working not in Canada, but in Newfoundland, we are happy to quote the following from the *St. John's Courier* of January 24th.

On Thursday evening, the Terra Nova Division, No. 2, of the above Society, held a Soiree to celebrate the anniversary of its institution, at the Central School Room. It was intended chiefly for the members of this Division, and confined, we believe, to the Order generally, but notwithstanding the unfavorable state of the weather, above one hundred and fifty honored the gathering with their company. There was, as usual on these interesting occasions, a goodly number of the fair sex present, manifesting by their smiles of approbation and courteous bearing, the deep interest they feel in the movement. Very many powerful and affecting addresses were delivered, to which it was not possible to listen without a conviction that it is the duty of all who have witnessed the baneful effects of strong drink, upon body and soul for time and eternity, to assist in the good cause. During the evening there was some excellent singing by some of our valuable amateurs, and at intervals the company were enlightened by the exertions of the Band of the Royal Newfoundland Companies, who were kindly in attendance on the occasion.

From the *Western Planet* of February 10, we take the following item of news:

On Friday last, agreeable to notice, Division No. 126 of the Sons of Temperance, celebrated their first anniversary by a procession, address, and tea party. The procession marched along King, Adelaide, and Jail streets, to the Court house, headed by the Chatham Brass Band. The members wore their several badges, and were respectable both in number and appearance. We learn the addresses were highly applauded.

In the procession, we noticed a number of our budding youths, Cadets of Temperance—hopes of future generations. Yes, in this branch of the temperance army lies its chief power to do good. Early habit becomes a second nature. "Train up a child in the way he should go, and he will never depart from it." One great moral curse of the day is drunkenness. It is a beastly, detestable vice, and often a punished one.

Sometime ago we received a copy of a *Pieton* paper, containing a very long account of a Temperance convention, held in the

town of Picton, C. W. The last resolution requests the publication of the whole proceedings in the columns of our semimonthly. We regret very much that we have not space for them in our regular issue. At the present time especially we desire to do our utmost to keep our readers informed of all that is doing, but the grave questions we have now to discuss, and the weighty matters that are constantly pressing themselves on our attention, prevent us from republishing proceedings in full of such meetings. However, to meet the present request, as well as for the purpose of bringing up our arrears of communications, we send a supplement with the present number.

This convention was one of importance, resulting in the Union of various temperance societies, for the purpose of suppressing the Traffic by all lawful means. We rejoice in this united co-operation of the friends of Temperance, but our deep conviction now is that all such combinations can only effect a *partial* and *temporary* benefit, while the law grants to any parties the power of retailing liquors as beverages. The whole energy of Canada must be brought out in a *direct way* against the traffic itself, and we must reach, "as rapidly as possible, the point of entire legal proscriptions." Go on, brethren, but rest not with any thing short of the Maine Law.

TEMPERANCE SOIREE AT MAITLAND.—On Tuesday evening Feb. 10th, one of those pleasant social re-unions, a Temperance Soiree, under the patronage of the Sons of Temperance, came off at Maitland. The company present was very large and respectable, and among the rest, occupying the front seats, was a galaxy of ladies, whose rosy cheeks, and happy looks and sparkling eyes, did great credit to the locality. The refreshments were of the best quality and provided in great abundance, and the committee of management merit the best thanks of the brethren. Before and after tea the Rev. Messrs. Smart, Cooper, and Rolstone, and Messrs. W. Landon, Pardee, and Garvy, and the Cadets addressed the audience in a manner which showed the deep interest they felt in the cause. The meeting broke up a few minutes to eleven o'clock after a vote of thanks to the chairman, Mr. J. McMullen of Brockville, and all appeared highly pleased with the evening's entertainment. We hope other Divisions will follow the example of that of Maitland. Soirees, when well conducted, serve the Temperance cause very much.

### Dr. Jewett.

We announced a short time since, that Dr. Jewett intended paying our city a visit, and, true to his word, he did come, and has done much to prepare the minds of temperance men for a definite course of action, with the view of rooting out the terrible evils of intemperance. We deem it unnecessary again to speak of the manner in which the Doctor handles this subject, or to repeat our previous eulogiums of the power of the lecturer to convince his audience, except it be to confirm, by our experience, all that we have seen or said in his favour. He gave us five lectures, a synopsis of which we intend to publish from time to time, which were listened to with profound attention, and made a deep impression.

We were sorry that his other engagements prevented him spending longer time with us, and the public seem to share with us in the same regrets, if we may judge from the increasing interest which his lectures awakened. The subject of Dr. Jewett's first lecture in this city was, "The System with which, as temperance men, we War;" we do not pretend to give a report of the lectures, but simply an outline. He commenced with—

Mr President, and Ladies and Gentlemen,—When an individual or body of men, propose to engage in a warfare upon existing institutions, customs, or arrangements of society, he or they ought to be able, when called upon, to give good and substantial reasons

for such warfare. Now, it is undeniably true that this association aims very directly at the annihilation of a system which can plead the authority of antiquity, the sanction of the law and government, and the countenance and support of many men of wealth and influence, of education, and distinction.

Now, in behalf of this Association, I propose, first, to define the system with which we are in conflict, and then to give our reasons for engaging in the conflict. We would define the system briefly thus,—The conversion of nutritious grains, and other fruits of the earth, capable of giving sustenance to man, into alcoholic and intoxicating liquors by fermentation, and sometimes by the added process of distillation—the distribution of those liquors by ordinary traffic and transportation from place to place—and, the consumption of them as articles of luxury, and for the purpose of artificial stimulation. These constitute a *system* perfectly distinct from all useful and necessary business, having *parts*, employing instrumentalities, and producing positive and very marked results upon individuals and society at large.

Now, as the honoured exponent of the principles of this Association, I unhesitatingly declare that system to be *useless, expensive, injurious to the morals and religious interests of mankind, unjust, cruel, mean and contemptible*, in many of its features and influences; and, finally, at war with all the substantial interests of society and man. Mr Chairman, I propose to enlarge somewhat on the separate features of this dreadful system; and, first,

#### IT IS USELESS.

It is not needed to supply either a natural demand of the race or any demand growing out of the healthy and natural development of man's physical, intellectual, social or moral nature. A distinguished English poet gave us in one of his satires, an enumeration of what he considered the natural wants of man in three words,—“meat, fire, and clothes;” and to the anticipated enquiry, “*what else?*” he answers, changing the order of the words, “meat, clothes, and fire.” Though making but small pretensions to philosophy, I must say, I do not think his enumeration embraces all that may be considered natural wants—education is as needful as sustenance, clothing, and external warmth. But among these natural wants, certainly there is no demand for alcoholic stimulants. I am aware that the soundness of the view has been called in question, but as no arguments have been presented to me, which seem worthy of attention, I shall not stop to debate the matter here. Other wants are created by the successive and continuous development of our powers, faculties, and propensities or passions. Now at what stage in the progress of natural and healthful development, does the appetite for stimulants spring up in the human constitution? Is it at the age of four, six, ten, and twenty? There is but one answer, which can truthfully be given to the question. Never is such an appetite the product of healthy development. How then does it happen that such an appetite comes to exist so extensively? Through the introduction to the stomach of alcoholic liquors, as a medicinal agent, or in conformity to the demand of baneful customs. *Young persons never drink their first glass to please themselves.* They are induced to do so by others; but, unfortunately, after having for a few times drank to please others, they learn to drink to please themselves. In other words, they drink at the bidding of an unnatural appetite; and, sir, whenever that period arrives in the history of a human being, you may regard the work of destruction as pretty fairly begun.

The uselessness of the system will clearly appear, if we look at the condition of those individuals, families, and communities, who do not use intoxicating liquors, and compare them with those

who do employ them as drinks. Compare them in point of health, ability to endure fatigue, and duration of life, and the balance is greatly in favor of the total abstainers.

In the State of Massachusetts—of which I am a citizen—we have two counties, in which the effects of the two opposite systems have been exhibited for a number of years. Barnstable County, through the action of its County Commissioners,—who have the power of granting or refusing licenses with us, put an end to the legalized traffic in strong drink; and the law against the unlicensed traffic has been as sternly enforced in that county as in any portion of the country. What now is the result?—

Why, Sir, the last news I had from that quarter, the jail of Barnstable County contained *one man*. A few years since, a judge of the county courts visited that county to hold a session for the trial of criminal cases, and found himself, to be sure, in a very curious dilemma. His Honor was ready for the discharge of his duty; the lawyers were ready; and the juries were ready; what now could delay proceedings? Sir, there was not a criminal to come before them! The judge, therefore, took occasion to address the assembled citizens of the county; paid the county a deserved and handsome compliment for its freedom from crime, its increasing intelligence and morality, and expressed his ardent hope for their continued progress in excellence. He then addressed the jury for a few moments in a most happy manner, and closed by expressing his hope for their pleasant and safe return to the bosom of their families; and then, sir, he dismissed the jury. Thus closed the criminal court for that county *without a criminal*.

Now, Sir, in another county, Hampden, the license system was continued until 1850, when the people, having become heartily sick of it, went to the polls and elected a Board of Commissioners who would not grant licenses. For ten years, however, Hampden granted license to grog sellers, while Barnstable refused so to do. What were the results? Instead of its jail being empty, like that of Barnstable, it had to be enlarged twice within the brief space of five years, at a very heavy expense to the county; and a considerable portion of the money was, of course, drawn from the pockets of Temperance men, who, though they had nothing to do with the sale or use of strong drink, had nevertheless to pay the bills of that infamous system. The Doctor then went on to show that it was an expensive system; and stated that from the most reliable statistics he could obtain, he was driven to the conclusion that not less than one-eighth part of all the labor performed by man had in many parts of the world been wasted on the support of this worse than useless system. He referred to the famine in Ireland, and to the fact, that while England and America were sending bread to the starving poor, heartless wretches in some parts of that island were working up into intoxicating liquors hundreds of bushels of grain daily.

He admirably sustained the position he had assumed in the discourse, by a great variety of facts and illustrations.

In addition to the other features of the system which he had sketched in the commencement of the series, he brought out in a forcible manner the fact that the system had secured to itself a degree of impunity by the very extent and variety of its mischievous results; and the additional fact that it is a system that with all our talk about regulation, was never regulated, and from its nature never can be, for it is itself an irregularity.

We, in the foregoing, only sketch a few of the points of a discourse which occupied in its delivery an hour and a half, and was listened to with the most marked attention.

### Temperance Visitor and Tract Distributor in Montreal.

The Montreal Temperance Society having, in accordance with the recommendation adopted at their recent Anniversary Meeting engaged the services of a Temperance Visitor and Tract Distributor, are happy to present the following as an abstract of his first week's labor, as reported by himself:—

Feb. 9.—St. Antoine and Mountain Streets, and vicinity, delivered in nearly as many different houses, 120 tracts. Was told in one genteel house not to call again.

Feb. 10.—St. Antoine and Craig Streets,—distributed 244 tracts.

At a manufactory they tramped the tracts in the dirt, calling me all sorts of vile names. It was an old man who shewed the example to the others; I was glad to get away without further abuse. I thought the old man had a deal to answer for; instead of giving them good advice, he was leading those apprentices astray by his bad example.

Feb. 11.—Beaver Hall, Bleury Street, &c., 240 tracts distributed, generally well received.

At a house in ——— street, the Mrs. told me if her husband was in he would beat me. I said I was very glad he was out.

Feb. 12.—St. Lawrence Suburbs: 195 tracts distributed, generally well received.

Feb. 13.—St. Lawrence Suburbs: 200 tracts distributed, well received.

A blacksmith invited me into his shop to talk with his men, but none would sign the pledge.

Feb. 14.—At St. Charles Barronmce and Main Streets, 140 tracts left.

I have not seen any appearance of drunkenness in any of the places visited this week.

THOS. THOMPSON.

### Important Meeting in Galt.

We thank Mr R. McLean for his attention in sending us an account of the above meeting, though it came too late for the present number of the *Advocate*. He says:—A meeting was held in the Free Church in this place, on Thursday evening last, Feb. 12th, to consider the propriety of petitioning Parliament to enact a law similar to the Maine liquor law. The meeting was a public one, and the largest evening meeting ever held in Galt. No amendments were offered, and the resolutions passed by sweeping majorities.—From an experience of thirteen years' working in the temperance movement, I am persuaded that nothing will ever banish the curse of drunkenness from the land but a total interdiction of the manufacture and sale of all kinds of intoxicating drinks,—the accomplishment of which is certain, and that, too, at no very distant day. Let us only keep in view the glorious results that are sure to flow from the prohibition of the accursed traffic in these body-killing and soul-destroying drinks, and our hands shall be strengthened and our hearts encouraged in the labor of love and mercy in which we are engaged. Let us act in the concluding words of Rev. Mr Bayne's speech:—"The flag has been unfurled—let it not be lowered till success has crowned the battle; the sword has been drawn—let it not be returned to the scabbard until it can be sheathed amidst shouts of victory."

Galt has shown a noble example; let it be followed all over the country, and what is to hinder the enactment of a law similar to that of the Maine liquor law?

At the meeting of Montreal District Tent held on Friday evening, Feb. 13th, in the Rechabite Hall, Great St. James street, the following officers were duly installed by the installing officer:—J. S. Hall, D. P. C. R.; W. R. Tabb, D. C. R.; Joseph Currihan D. D. R.; Henry Jackson, D. R. S.; Wm. Hodgson, D. F. S.; James Gill, D. Treas.; James Foote, D. L. Any communications addressed to the Tent's box, 51, P. O., will be duly attended to.



### Dr Jewett at Quebec.

• We have just heard from the friends at Quebec, of the triumphant success of the Dr at the above place. His meetings were large and enthusiastic. Full particulars in our next.

### To Correspondents.

We acknowledge receipt from "A Son in Canada West," of an article entitled "A Response." We thank our unknown friend for the information which it contains, and may yet have to avail ourselves of it, but he must not be offended if we should think it proper to suppress his "Response" at present.

ELORA.—Our correspondent at this place, with respect to our notice of his communication in our number of Jan. 15th, says:—

"I would inform you that the remarks you made in the second number of the *Advocate* on my letter, are not at all satisfactory, as there is no party named—leaving it open for either of the other lecturers to suspect that I meant him; and we have had several good men lecture for us, which I should be very sorry to have think that I meant them, for they advocated the cause honorably and successfully. But the ——— has done a vast amount of injury, and I should like the public to know, since the matter has come before them, that I meant him. Yours truly, DANIEL KRIBS."

On reflection, our correspondent must see that we could take no other notice of his communication. He left us entirely ignorant of the cause of complaint against the lecturer in question—who, by the way, is well spoken of in other quarters. We have no doubt whatever of the reasonableness of that cause of complaint; but our correspondent must see that, as public journalists, we could not be justified in naming any of our public lecturers, and condemning their conduct in any particular place, without full knowledge. With respect to those who have "honorably and successfully advocated the cause," no imputation can lie upon them. If any one lecturer fails to interest an audience, or is deficient either in wisdom or discretion, his shadow, as it were, goes before him, and the public can very soon lay their hand on the man who is not to be trusted, if he has but once betrayed that trust. We hope the above will prove satisfactory, and that our correspondent will give us the information we seek.

We take much pleasure in giving place in our columns to the following extract of a letter from a brother in Alabama:—

Chunnynugge, Macon Co., Ala., Feb. 6, 1852.

Sir:—The good cause, in Alabama, is still onward, notwithstanding the indifference of many professed friends, and the opposition of a few and avowed enemies. The late session of the Grand Division, held at Montgomery, was well attended by delegates from nearly every part of the State, and will, doubtless, result in much good to the Order. Our State has been divided into two districts, and two efficient lecturers sent out to promulgate our glorious principles, and "warn their fellow-man of error's paths." We expect great results from their labors. The subordinate Divisions are anxious to sustain them, and will, no doubt, do it nobly. We have hung our banner on the outer wall, and though clouds and gloom may arise and thus dim our prospects and damp our ardor, we expect, ere long, to achieve a glorious victory over the hosts of Alcohol. Some of our most distinguished men are boldly advocating the leading features of the glorious Maine law, and the breezes of popular favor are rapidly turning in favor of the enactment of a similar one by our legislature.

At this time, there is not so much visible excitement on the subject of temperance with us as there has been at some former periods, but the principles of our organization are taking deep hold upon

the hearts and minds of the people, and, consequently, the impression made partakes of a more permanent and lasting character.

Trusting that the good people of the Provinces may, ere long, be rid of the ravages of the dire monster, I subscribe myself,

Yours, in the bonds of the Temperance Brotherhood,

RICHARD H. POWELL, G. W. P.

A GREAT MAN FALLEN.—*Death of Hon. E. Dillahunty.*—We are pained to learn that the Hon. Edmund Dillahunty is no more! He died at his residence, in Columbia, yesterday morning, Feb. 3, at 5 o'clock. Judge Dillahunty was one of the noblemen of earth. He was a Son of Temperance in whom "there was no guile!" We have lost a great, a good man, in our Israel. One of our prominent leaders is stricken from the earth. We mourn the absence of our brother, who has "fallen asleep in the slumbers of the grave." We loved him much—as everybody did. We pray that his departure from earth may make us all more active and zealous. We cannot, in the few brief moments allotted to us, say more at present. Our feelings are too much overcome for the task. But he was a *christian*, which is the highest style of man.—*Tennessee Organ.*

### BIRTHS.

Montreal—14th ult, Mrs George MacDougall, of a son. 24th ult, the wife of Mr William Oowler, Printer, of a son.  
Branford—9th ult, Mrs (Rev) T Lightbody, of a daughter.  
St Laurent—17th ult, Mrs Andrew Boa, of a son.

### MARRIAGES.

Montreal—17th ult, by Rev John McLeod, Mr Charles F McCallum, to Anna Maria, youngest daughter of H K Cushing, Esq. 19th ult, by the same, Allan Turner, Esq, of Brockville, to Mary, second daughter of the late Cophas Mills, Esq.  
Bram—9th ult, by Rev David Connell, Mr D Harvey, of Granby, to Miss Bethana Dudy.  
Ducham, C/E—33d 15, by Rev W Scott, Mr Webber Cross, to Miss Lucy Harriman.

### DEATHS.

Montreal—16th ult, Margaret Clough, aged 20 years. 23rd ult, Mr William Mills, aged 42 years, a native of the County Armagh, Ireland.  
Edinburgh, Scotland—Dec 1, Margaret, aged 21 years, and on the 6th, Jessie, daughters of Mr James Alexander, formerly of Montreal.

MONTREAL MARKET PRICES.—Friday, Feb. 27, 1852.—

Wheat per minot, 4s 0d a 4s 3d; Oats, 1s 8 1/2 a 1s 9 1/2; Barley, 2s 9d a 3s 1 1/2; Peas, 3s 3d a 3s 6d; Buckwheat, 2s 0d a 2s 2d; Rye, 2s 1 1/2 a 3s 0d; Flaxseed, 4s 6d a 4s 9d; Potatoes, per bushel, 2s 0 1/2 a 2s 6d; Beans, American, 0s 0d a 0s 0d; Beans, Canada, 0s 0d a 0s 0d; Honey, 5d a 6d; Beef, per lb, 3d a 6d; Mutton, per qr, 3s a 8s 0d; Lamb, 1s 6d a 3s 0 1/2; Veal, per qr, 2s 6d a 10s 0d; Pork per lb, 4d a 5d; Butter, Fresh, 1s a 1s 3d; Butter, Salt, 8d a 9d; Cheese, 6d a 7 1/2d; Lard, 6d a 7d; Maple Sugar, 4 1/2d a 5d; Eggs, fresh per dozen, 1s 0d a 1s 3d; Turkeys, old per couple 6s a 10s 0d; Turkeys young 5s 6d a 7s 6d; Geese, 5s 0d a 5s 6d; Ducks, 0s 0d a 0s 0d; Fowls, 1s 6d a 5s 4d; Chickens, 2s 0d a 2s 6d; Woodcock, per brace 0s 0d a 0s 0d; Pigeons, wild per doz 0s 0d a 0s 0d; Pigeons, tame, per couple, 0 1/2 a 0 1/2; Hares, 0s 0d a 0s 0d; Oranges, per box, 00s a 00s 0d; Apples, per brl. 00s 0d a 00s 0d; Peaches, per basket, 0s 0d a 0s 0d; Onions, 0s 0d a 0s 0d; Flour, per quintal, 10s 0d a 10s 3 1/2; Oatmeal, 8s 6d a 9s 0d; Beef, per 100 lbs, 17s 6d a 3s 0d; Fresh Pork, per 100 lbs, 25s 0d a 30s 9d; Halibut, per lb 4d a 6d; Onions, per bush 2s 0d a 2s 6d; N. B. Fresh Codfish, per lb. 2 1/2d a 3d.

## Temperance House

BY J. SIMMONS

Trent Village, Canada West.

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