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## TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE &amp; 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, AUGUST 16, 1852.

No. 17

## Moral Suasion.

With a little more than half our "usual editorial courtesy," we inserted in our last, a communication from a temperance man, who fancies himself an opponent of what is commonly called the Maine Law. By the signature assumed, it is to be conjectured that this worthy friend is afraid of legal interference, and will yet be content to work and toil at the oar of "moral suasion." We are very sorry to have to say it, but it is a fact, that most of these modern moral suasionists, have never worked very hard for the temperance cause, and our present experience teaches us to predict, that they will never do a great deal of work even in the way of moral suasion. Now we do not give up moral suasion as an effective agency for the suppression of intemperance, but we do insist upon it, that alone it cannot effect the permanent good we desire to see. Will our correspondent allow us in a very gentle manner, to say that there is nothing very original or powerful in his letter, a whole ship load of such could not at this period do much harm; but for the comfort of "moral suasion," we ought to add that he is no weaker than the rest of the fraternity who have adopted similar views. Having positive error at the bottom of their creed, it does not seem possible that any thing better should be produced than negative argument, or a constant *petitio principii*—a begging of the question. We must, however, devote a little space to the review of "Moral Suasion's" letter. We take it for granted that he is sincere in his views, and that he is a teetotaler on the ground of expediency. With him, on that account, we shall not dispute; but we fear on another point he is not quite careful enough in the arrangement of his thoughts, or that he has not looked far enough into the subject of which he writes. We quote the following paragraph:—"I believe that that miracle performed by our Saviour, was the turning of *real* water into *real* wine; and I believe that while the Bible is full of denunciations against the drunkard, and teems with the evil consequences of *excess*, still I believe that *no where* does it denounce the moderate use of the 'juice of the grape.' Holding these views, then, I cannot but look at the Maine Law from a different view than you regard it."

As to the wine question in general, we are anxious to postpone the discussion of it until after the Parliamentary Session, but the present is a favourable opportunity to put on record our thoughts concerning the above very strange coupling of the miracle at Cana, with the demand for a Maine Law. We agree there was a real miracle. "Real water" was turned "into *real* wine." That "*real wine*" was (as seems to be also the opinion of our correspondent) of the same quality as the "*juice of the grape*." The Scriptures do not tolerate the use of this "juice"

in excess. "The Bible is full of denunciations against the drunkard, and teems with the evil consequences of *excess*." This "*juice*," then, stands just in the same relation to the human stomach, and to human duty, as a nice beef-steak, or a loaf of bread. It is itself useful and nutritious, and may therefore be used in moderation. Our correspondent thence draws the conclusion that the Maine Law is wrong. But what a prodigious leap he has made to come at that point. He has jumped over all the whisky barrels, and brandy casks, and all other containers of alcoholic liquors of modern invention, and assumed with astonishing celerity and charity, that these modern liquors are only equivalent to, or proper substitutes for, the pure "*juice of the grape*." This assumption is wholly untenable, and the Maine Law would never have been requisite, if the unfermented "*juice of the grape*," or its equivalents, had been the only beverage in use generally among the people. And further, as to this "*juice of the grape*" argument, what value can we attach to it, when the article itself is not within our reach? Where is it made—where is it sold? Has any body in Maine claimed exemption from the penalties of the law on the ground that the kind of liquor that he sold was the aforesaid juice? Certainly not! And it is well known, that thousands of bottles of good old port are made and sold which do not contain one particle of the product of the grape vine. If we can succeed in delivering the country of all liquors, except such as contain no more alcohol than what was in the wine that Jesus made, we shall be perfectly satisfied. Then *moderation* will be a scriptural duty. Dr. L. B. Coles of Massachusetts, has expressed our views in a very few words, in his valuable work on the "Philosophy of health." He says—"To be temperate in the use of good things in their place, is to use them with moderation. To be temperate in the use of bad things, or things out of place, is to let them alone." Whisky, brandy, rum, gin, beer, wine, and such things as are made and used in Canada are bad, *very bad* things. The law hitherto has treated them as though they were intrinsically good and useful. But since religion, science, and experience have proved them all bad, the law *must* be made to harmonize with the evidence of facts. It is this which the Maine Law does, and which the laws of every country pretending to civilization ought to do. It is for this we write and speak, and we are persuaded there is no rest for the country, until we get what is wanted, in order to preserve this land from the overwhelming consequences of drinking alcoholic beverages.

"Moral Suasion" says, "I would never give my name to promote a measure which would in any way be regarded as an infringement of the liberties of the minority." Now, every name to a petition for the Maine Law is worth something, but some names are worth more than others. We cannot tell the precise

H. Jackson

value of the name by which our anonymous correspondent is called. It may be honorable and weighty, but we think these qualities cannot be attributed to him, on account of his logical perspicuity. Every one ought to know that all the fundamental laws of every civilized nation, whether monarchic or democratic, are "an infringement of the liberties of the minority," and, generally speaking, there is nothing so very cruel about it. In a properly regulated State, the individual whose personal liberties are infringed, or whose notions are crossed, receives more than an equivalent in various ways. But if that minority were grasping, selfish, wicked, reckless, and by their private and public conduct, were endangering the liberties of every other subject of the realm, ought they to expect the sympathies and condolencies of any moralist, if the law in effect said—you must put a blister on your own neck every day, or scorch your own entrails every day, if you can get means of doing it, but you cannot have the privilege of blistering and scorching thousands of others, and thereby incapacitate them for the duties of good citizens. Will "Moral Suasion" call this "tyrannizing over the consciences of the minority?" Perhaps so. We cannot help it. His "minority" are with few exceptions, "liquor sellers, and liquor drinkers." Taking Montreal as a specimen, of what this "minority" is, we confess ourselves unable to discover any ground for sympathy with them, even if the strong arm of the law, on the morrow, demanded that they should give up their ungodly business. There are some few who in other respects are worthy respectable citizens, but their connection with the liquor trade, is at present a foul blot on their fame, while the majority are far below zero, in reference to the state of good feeling, which should animate the soul of an intelligent and social being. As to their "consciences" we beg leave not to be asked our opinion on that matter; only we must say, to talk of making, selling, and using brandy conscientiously, does sound to us uncommonly absurd. It is possible to have a bad conscience, or a seared conscience, and then we dare say it is possible to plead conscience for any wicked thing; but a good conscience—free from guile, will "have no fellowship with the unfruitful works of darkness," but will keep itself "unspotted from the world."

We are afraid that anything we can now say for the good of Mr. Moral Suasion, on the nature of the Maine Law, will have no great effect. After all that he has had opportunity of reading on the subject, he still thinks it a "miserable quibble" to say that the law does not prohibit the use, it only prohibits the sale. On this point we are reminded of the reply of the *Guelfh Advertiser* to the remarks of our able contemporary, the *Witness*. With a good deal of lachrymose verbosity the *Advertiser* asks, how or where are they who wish to drink to get their liquor!!! Yes, friends—how or where. There's the rub. We do not wish it to be got. It is not good for the health, and we should have no tears to shed if the whole ocean of liquid death were evaporated or annihilated; but if the sale were stopped, it would not strike us as anything particularly strange or "new" that the use was not thereby prohibited. If the use were an impossibility, except as succeeding bargain and sale, then there might be some logic in the remarks of our correspondent; but we believe in the possibility of use without sale, and, therefore do not perceive that anomalous interference with human rights which, in the view of "Moral Suasion," is contained in an anti-liquor-selling-law.

About the "highest legal authorities" have given their opinion that the law for which we agitate is "contrary to the principles of civil liberty," we have to say that our "highest legal authorities" have not yet been asked their opinion. But worse than this, if we

obtain the law we need, and proceed to regulate "civil liberty" by it, we are told, "It can never be put in force in Canada." It cannot, ay? Well! worse prophecies than that have been uttered before now that were never realized; and if, in the good providence of God, we get the Maine Law for Canada—know all men by these presents, that it will be "PUT IN FORCE." We shall continue to extol moral suasion, (we do not here mean our correspondent.)—we shall always need it; but our efforts, both moral and physical, shall be exerted to prevent the vendor from selling, and the user from drinking; for the drinker only we shall try moral suasion—for the seller only we shall try legal suasion. Our correspondent says, "I reluctantly close these few remarks." Reluctantly!—why you might have said more; we have a great deal of "editorial courtesy," and have no idea that such very loose and illogical sentences can do great mischief. Your letter will have a fortnight's chance, but we do not anticipate a cessation of the Maine Law agitation. The agitation has had the preparatory benefit of moral suasion. The country has been waked up to the evil of drinking. The traffic is now, and must yet be, the object of attack. If the liquor business be good in itself, it will stand all our assaults, but if bad, as we believe it is, then it must and will fall down flat as the walls of Jericho.

### Why Legislate on Temperance?

DIALOGUE BETWEEN MR. LAW AND SQUIRE LIBERTY.

*Mr. Law.* Good morning, Squire Liberty; I have called upon you this morning to get your name to a petition to the Legislature for a Maine Law.

*Sq. Liberty.* Maine Law! Get out with your nonsense. I'll not have my rights abridged by any Maine Law. I'll eat and drink what I please.

*Mr. L.* Why, Squire Liberty, I hope you don't think I have come to abridge any of your rights, or to interfere at all with your eating and drinking whatever you please? From your known character and thrift in the world, I presume you eat and drink only what is right and best, and agreeable to the physical and moral laws of your nature. If I saw you, as many are, the slave of the cup, I should deem it my duty to urge you to sign off from such a master. But that is not my business. We are suffering terribly from an evil in this place, and we want our Legislature should extend over us its arm of protection.

*Sq. L.* Intemperance, I suppose you mean. Well, I know it is a terrible evil. Widow Johnson has just been here to beg some cold victuals. It most breaks my heart every time I see her. She was once the prettiest girl in our village, and we all envied Johnson when he got her. But he drank up all he ever had and died in the ditch; and now this poor woman goes about the streets begging cold victuals for her children.

*Mr. L.* Well now, Squire Liberty; it is to such women, and to your daughter and my daughter, who may get married to we know not who, that we want the Legislature to give protection. Squire Liberty, didn't I hear you complain about your taxes? They were, you said, never so high, and sooner than submit to it you would sell out. Did you ever think what made them high?

*Sq. L.* O yes, I know all about it. You can't tell me anything. Town and county poor multiply terribly; and at every court, we have pretty hard cases that cost us a mint.

*Mr. L.* And what makes it so?

*Sq. L.* O, Rum, Rum. You can't tell me anything. I know all about it. But I tell you, you never can legislate rum out of the country; and the more you try, the worse you make it. You can't drive men. I won't be drove, and no other man will be that has any spirit. Let the Legislature alone, and go to work among the people.

*Mr. L.* The Legislature, Squire, are in our way, and we can't do any thing till they get out of the way.

*Sq. L.* Legislatures in your way! Pray, how are they in your way?

*Mr. L.* Why, they have been doing these two hundred years what you would not have them do; legislating on temperance;

but they have legislated on such wrong principles, that they have extended protection over the rum-seller instead of the people. This license system, is a warrant to them to do all the mischief they are accomplishing. They are now a set of government officers all over the land, to distribute the poison to all who will buy, and you can't reach them by all your moral suasion.

*Sq. L.* I don't know that, I went down the other night to Olcott, and told him he ought not to sell poor Joe Strickland any more rum; and he told me to mind my own business, and said he had a license and he should sell as long as Joe had money to buy with.

*Mr. L.* Well now, Squire Liberty, we want you to sign a petition to the Legislature asking them to undo what they have done and break up this license system.

*Sq. L.* Well, I'll do that. It's infringing on my liberty to have one man allowed to sell liquor and not another. If it is right for one to sell it is right for all. But now when the Legislature have done that, then stop. For why legislate about temperance? Let every man buy and sell and drink what he pleases, and when he pleases, and have none of this legislation, these laws with fines and imprisonments. They are all wrong; at variance with the first principles of civil liberty; or to drink, let them drink—it is nothing to me. I say, let us have liberty.

*Mr. L.* Well, suppose Squire Liberty, a man should want to sell tainted meat in the market, would you let him? Let him? No. Or powder by the barrel next door to you, would you let him? No. Or obscene pictures in a shop window in your street, would you let him? No. But how are you going to hinder him without law, and how will you have law without legislation?

*Sq. L.* But that has nothing to do with eating and drinking.

*Mr. L.* Yes it has with eating. It prevents a poor man from having tainted meat sold to him for good. Suppose now there should be a law which should forbid a man's selling poisoned liquors, or liquor doctored with arsenic, or vitriol, or sugar of lead, or other rank poisons, and which laid many a drunkard low, in the morning of life, would you not legislate here on the same principle?

*Sq. L.* Yes, I suppose so. I have always said, no place is too bad for men that will do it; and I have told them that if they would put poison in their liquors, I would not trust them near my well.

*Mr. L.* Now, Squire, you are a great Jackson man; come, tell me what did Gen. Jackson in 1834, to save the poor Indians?

*Sq. L.* Do? Why, he did what every man should do, and what I would do myself. He made a law, ordering every Indian and white man to seize and destroy every drop of liquor brought into the Indian country.

*Mr. L.* Well, that was right, was it not?

*Sq. L.* Why, yes, to be sure it was. The old General stood protector of those poor, weak, defenceless creatures.

*Mr. L.* Well, Squire Liberty, are there none who need just such protection among us? Didn't you say just now, that you went down to old Olcott to protect poor Joe Strickland, and Olcott laughed in your face. Was your moral suasion good for any thing? Did not Joe need a law that should make Olcott afraid to sell to him, by making it a State Prison offence? Now, Squire Liberty, you are a reasonable man; look at this thing. You are for liberty, so am I,—but I am not for licentiousness, nor are you.

I am for the liberty of doing just what I please, if it does not injure others; and I am for their having liberty to do what they please, but not if it materially and unnecessarily injures me. A man may make a bonfire in the street, if it does no harm; but not, if it sets fire to my building.—You want every body should have the liberty of selling rum; and I'll consent if it does good, and does no harm. Now do you tell me what good is done by the sale of rum, and I'll try to tell you a few of the evils of the business.

*Sq. L.* O don't talk to me about rum-selling. It is the most cursed business on God's foot-stool. But you must put it down by moral suasion. Treat it as you do all other evils.

*Mr. L.* So I say, just as we treat counterfeiting, stealing, arson, and piracy. That's just the moral suasion of the Maine Law.

Now, Squire Liberty, I hope you see why we should legislate on Temperance. It is not as some suppose, to make men temperate; but to hem in and suppress the traffic, and prevent intemperance,—in other words, to root out its cause, Legislators have passed laws forbidding all sale to minors, and to drunkards, and to men conducting railroads, and if they may to some they may do all.

*Sq. L.* But, why aint you satisfied, Mr. L. with the laws you have, and not be troubling the Legislature every year?

*Mr. L.* Because the laws we have, are just good for nothing. They are not designed to break up the traffic, only to regulate it, and even for this they are almost worthless; for the only valid witnesses of their violation are the vender and the consumer. No one else knows what is sold and drank. The Maine Law wants no such testimony. The liquor itself is the witness.

Come, Squire Liberty sign this petition for a Maine Law. It will give you just what you want. You boast of freedom while you are ground in the dust, by the heavy taxes the liquor seller lays upon you. And it is growing worse and worse. See how paupers and criminals multiply and crowd your jails and poor houses. See how exempt Maine is from the curse, and with what freedom from all these evils we shall be blessed if we can have a Maine Law.

*Sq. L.* Well, Mr. L, I'll think on't. I never did see why we should legislate for temperance, any more than for religion, but I see now it is for protection. I believe you are about half right. And I don't think much of the laws we have, especially of the Sunday laws. Men sell more then, than any other day. I guess I shall go it. There is nothing like a fair talk to bring a man over.—*Maine Law Advocate.*

### Ireland and Canada.

As in our appeal to the Legislature we have specially referred to Ireland, in proof of our assertion respecting the insufficiency of moral suasion alone, we think it right to give the evidence on which our remarks are founded. We say that notwithstanding the astonishing effects at one time manifested through moral suasion, there has since been a painful increase of intemperance, owing chiefly to the fact that distilling and importing liquors is still legalized in that country. Let it be remembered that the same argument applies with equal force to Canada, especially Lower Canada. Thousands of French Canadians were induced under the teachings of M. Chiniquy and others, to abandon the use of strong drinks, and great numbers of tippling houses were closed. But it is a painful fact that many of them have been reopened, and the number of licensed houses has greatly increased the last year or two. Moral suasion alone will not rid the country of the moral pestilence that rages in the land. But let us now call attention to the facts as they relate to Ireland. At Belfast, not one of the most intemperate places in Ireland, a public meeting was held on the 4th of May last, for the purpose of organizing a temperance society. At that meeting the Rev. Wm. Johnston delivered a most able and lucid speech, from which we make the following extract. We trust the whole will be read by every member of the Canadian Legislature. Mr. Johnston said:—

Limiting our attention to Ireland, from a return ordered by the House of Commons, 2nd July, 1851, the quantity of wine consumed in Ireland for the year ending the 5th January, 1851, was 515,735 gallons, which, at fifteen shillings per gallon, would cost the country £386,801. The quantity of spirits, of all sorts, retained for home consumption in Ireland was 7,621,549 gallons, which, at an average price of nine shillings per gallon costs the country £3,429,697; and if you add a fourth for porter, ale, beer, and such drinks, you find the fearful aggregate of £4,770,622 paid by Ireland in one year for strong drinks alone. No wonder that Ireland, thus thoroughly drained by drunkenness, should be a by-word for beggary and poverty. By the return ordered by the House of Commons for the year ending the 5th January, 1850, the quantity of spirits retained for home consumption was 7,228,829 gallons, and thus there is a manifest increase in the drinking habits of the Irish people during the past year to the extent of 392,740 gallons, and £176,733—taking spirits alone as the item of our calculation. In fixing the attention of this meeting upon the state of matters in and about Belfast, he could speak with similar accuracy, and with similar sorrow and shame. He held in his hand a set of tables with which he had been kindly furnished by a friend, drawn from authentic documents, and these tables

he would now submit to the meeting, and through the press to the public, for their solemn consideration. During 1851, there were imported into Belfast:—

	Gallons.	Increase over 1850.
Whisky.....	535,480*	85,140 gallons.
Wine.....	67,598†	3,178 —
Porter.....	148,437	8,699 —
Ale and Beer.....	92,071	8,093 —
Brandy.....	5,562	7,230 —
Gin.....	444	155 —
Geneva.....	202	262 —
Rum.....	53,144	21,257 —
	902,938	£310,587
		164,274 —

Here, then, in the district of Belfast, we have in one year—in the last year—an increase in the drinking habits of our community to the extent of 164,274 gallons of strong drink imported, and that at an increased cost, during the last year alone, of £33,654. But this is not all. Here is another table showing the imports of Belfast in the year 1841. Now in that year there were imported of

	Gallons.	Valued at
Whisky.....	278,090	8s per gallon, £111,236
Wine.....	51,388	15s per gallon, 46,541
Porter.....	86,517	5,610
Ale and Beer.....	13,596	930
Brandy.....	4,438	5,769
Geneva and Rum.....	3,932	3,141
	437,961	£175,237

Now, comparing the two aggregates, you will find that in 1851 there were consumed 902,933 gallons, costing £310,587; 1841, there were consumed 437,961 gallons, costing £175,237; showing an increase in the ten years of 464,972 gallons, and cost of £135,350. Showing an annual average increase on the imports of 46,497 gallons, and cost of £13,535.

But you will observe that whilst the average increase for the last ten years has been but 46,497 gallons, costing £13,535 annually, the increase on the imports for last year alone has been 164,274 gallons, costing £33,654. For so far he had been arguing on the imports alone. No calculation has been made of the consumption in Belfast of the whisky distilled at home or supplied from the neighboring distilleries—no calculation has been made of the ale and beer supplied by the breweries in and around Belfast. Now, wishing to be within the mark, and having for this purpose done what the whisky sellers do not do with their customers—having given the whisky at proof without any allowance for reduction—the meeting may fairly suppose that there is at least as much drink manufactured at home as is imported; and, assuming this simple fact, we have the fearful fact that in the district of Belfast, during 1851, there were 1,805,876 gallons of strong drink consumed, at a cost of £621,174, an average increase over the last ten years of 92,994 gallons, and cost of £27,070, and an increase on the last year alone of 323,548 gallons of intoxicating drink, and that the increase on the cost alone during the year has been £67,308. It is, therefore, plain that the drinking habits of our so called christian community is increasing at a terrific ratio; and if this trade be permitted to go on by our Ministers and Magistrates, except God in mercy and with might interfere, our whole community will be absorbed in sin, wrapped in ruin, and be driven to destruction. There is one other table of statistics which would show the terrible aspect of intemperance in Belfast—it was that relating to the spirit shops. In Belfast, in January, 1852, there were 713 whisky-shops, being an increase of 29 upon the preceding year. For 1852, the sum paid for licenses alone to sell spirits in Belfast, is £4,656 1s 1½d. Now, he could give this meeting and the public a view of the proportions and operations of these fountains of impurity. Seven hundred and thirteen spirit-shops in Belfast give one to every twenty inhabited houses, one to every twenty-nine families, and one to every 140 persons, old and young. Now, of these 713 spirit-shops, he had gone during the Sabbath afternoon over 277, out of which he had found 221 unblushingly open, the owners busy as their market day; this would give a ratio of 576 daringly defying the law of God and the feelings of man out of 713, or 80 out of every hundred; and when

to these be added those who were doing business in private, having so much conscience that they would not keep the shop open, but so much avarice that they would open and sell to any customer who would come, he held that about 95 out of every 100 whisky shops desecrated the sabbath, and tempted the community into sin. Now, the extent of business done there upon the Lord's day may be judged from one fact. One member of his own congregation with whom he went to remonstrate about the desecration of the Sabbath, thus told him she could not afford to shut on the Sabbath, for she sold as much on that day as on any three days of the week, and if she shut on the Sabbath she might shut altogether. With one other set of statistics he would conclude this part of his address. During the past year there were brought up before the police-courts of Belfast, 4,963 cases; of these, 2,256 were dead drunk, and 414 drunk and disorderly. Above 600 of these cases were brought in on the Sabbath. On this point I wrote to our most efficient Police Superintendent, asking him from what localities the police cases principally came. His reply to me is—

Police-office, Belfast, April 28, 1852.

Rev. and Dear Sir,—The largest portion of the police cases are from North Street, Barrack Street, North Queen Street, Smithfield, and Ballymacarrett, with the streets and lanes convenient to those above stated. Yours, etc.,

THOS. LINDSAY.

Now, mark the connection between drink and depravity. In North Street there are twenty-two spirit-shops, of which fifteen are open on the Sabbath-day. In and about Barrack Street there are seventeen spirit-shops, of which sixteen are open on the Sabbath day; in North Queen Street, there are seventeen spirit-shops, of which sixteen are open on the Sabbath day; and in or about Smithfield, there are seventeen spirit-shops, of which thirteen are open on the Sabbath—all these shamelessly open, besides those opening when asked. No wonder that the expressive cognomen, applied by the poor deluded victims themselves to two of these leading concerns should be 'the slaughter-house,' and 'the grave-yard'; and as if to condense the whole of the argument into one street, let any magistrate or gentleman go to North Street and compare the lower half of that street, in which there are but two whisky-shops, with the upper part, in which there are twenty, and he will find character in the one and crime in the other—respectability in the one and prostitution about the other—affluence in the one and every element of evil about the other. The Rev. gentleman then concluded by showing that on the highest principles of humanity, patriotism, and religion, all who love God, the Sabbath, their country, and their fellow-men should come actively and immediately forward and try to avert the evil by such means as the case demands, and the principles of christianity warrant.

Not one word need we add here. The "case demands" and "Christianity warrants" the direct interference of penal enactments to prevent the manufacture and importation of the drunkard's drink.

### Sad Effects of Intemperance.

COUSIN JAMES—A TRUE TALE.

While we possess feelings of the deepest gratitude towards the noble champions of Right and Light, who have so long fought to abolish that demon Intemperance from our midst, and while we rejoice in the cheering prospect before us, of a brighter page to be enrolled on our country's tabature, in the glorious heraldies of Temperance, we weep at the recollection of a dark page, o'er which many stricken ones have bitterly wept. We think of this, and that dear one, who might have been rescued from bitter life-long woe, had this brighter day dawned earlier.

One speaks of a beloved father, just passed away in manhood's glorious season, in the wildest delirium of rage, cursing the vile rumseller, as the plotter of his ruin. Another laments the untimely death of an adored brother, or husband, whose morn betokened a brilliant noon, but whose brightness was eclipsed in the blackest and most terrific cloud, that ever hovered around our moral horizon.

Over a father and brother's fate, I've never yet had occa-

\* Valued at 8s per gallon. † Valued at 15s per gallon.

sion to weep. Yet, for the agonies of thousands, and tens of thousands has my heart bled afresh, amid the destructive malaria that has swept so long tornado-like among us.—And a cousin I once had, over whose sad fate we often sigh; and as often regret that the inestimable "Maine Law" had not been enforced at an earlier period, which might have rescued him from an untimely and shocking death.

When cousin James first came among us, some ten years ago, he would have passed for one of creation's noblest lords; and such an one we believe he then was. I recollect distinctly his tall, manly form, and steady, erect carriage, as he walked about our cottage and farm, discoursing in a cheerful and animated manner, upon topics adapted to our age and capacity, while his dark eye beamed with intellectual purity.

We all felt an interest in cousin Jamie, from the eldest to the youngest; for his amiability and courteous address had won our hearts, and the tone of moral beauty in which all his language was clothed, held us willing prisoners, whenever he chose to address us on topics of general interest. Then he argued so eloquently in favor of every society, which had for its object the best good of man. Especially did he plead the cause of the poor inebriate, with a soul gushing with the purest sympathy, towards the poor and oppressed, the sad and debased. O! what a firm spirit did he evince, to shun even the appearance of evil. He seemed like one who would have met rum's leagued battalions, in open combat, if necessity had required it. Every tone, as it fell so purely on our ears from his lips, and each glance from his mild, intellectual eye, seemed to whisper to our hearts, *there's a pure fount within*.—O! I love to dwell upon this side of the picture, so fair and promising, so replete with moral and intellectual beauty. Alas! that a change should come, and blight what was formed in nature's mould so perfect, and destroy a spirit animated with virtue, a mind endowed with the noblest gifts of our Creator.

He sought and found employment in what Thomas Mann terms "the Rome of America." In course of time, his vicissitudes to us grew few and far between; till, at length, they ceased altogether. Then came the sad and unexpected news of his frequent use of the inebriating cup, which lures but be in fault surely; for so much stability and dignity of character could not be enslaved by so debasing a practice; thus we argued. But, alas! we soon learned, that what had fastigated noble spirits before, had led him captive, fatally captives that struggled in his bosom, when he found himself ensnared in the net of an unrelenting tyrant. How he strove, prayed, and resolved to abstain at once and forever from the maddening bowl, but was as often led to yield, as the tempter was always in his path, with his syren songs and poisonous fangs, to delude and to destroy!

Poor Jamie! you strove manfully awhile; but ah! frail man, the serpent had not yet unloosed his coils, and without Divine aid, how could you free yourself from so merciless a foe? And soon he held with firmer grasp, till the light of intellect that once beamed in his dark eye, was lost in the fiery blood shot glance; and the upright figure changed to a reeling, besotted wreck of humanity.

He left Rhode Island, and returned to his native State in the West; from which time we received no tidings of him, till some eighteen months ago, when a correspondent of ours, from his native town, sent us an account of his death. He had left home in a state of intoxication; several days had passed, and he did not return. Search was made; the woods, streams and fields were scoured, but to no purpose. A deep snow had fallen since his disappearance, which proved a barrier to their search. But, after the lapse of several weeks, he was found, dreadful to relate, in a state of complete putre-

faction, the head and some of the limbs already disengaged from the body. He had lain 'neath the cold snows of December, six weeks; died a drunkard; and was buried in a drunkard's grave.—*Providence Advocate*.

### The Character of the Opposition.

We do not mean to say that all are alike weak or wicked, or ignorant, but among the opponents of the temperance cause, in its present place, there is a very large majority, not much to boast of in the way of piety, intelligence or education. We take the subjoined illustration from the correspondence of the *Mass. Life Boat*.

FRIEND WILLIAMS,—I send you the following notice as a curiosity, precious on account of its rarity.

#### NOTICE.

There will be a meeting of chain Anti-Liquor Despotic law better known as the Hubbard liquor law of *Maine*, at the school house, in District No. 1, on Thursday evening 4th inst. of March. Will the offsprings of our Fathers give that Birth right which was handed down to us Baptised in Blood by the services of Washington. Freedom and Equal rights forever. There will be a Speaker who loves his Birth place, *Maine*. God forgive—there will be other speakers in attendance.

This notice was written by the "speaker" himself, while in a state of patriotic exaltation closely bordering on entire obfuscation. It is an effusion produced by an exuberance of "spirits," gratuitously administered by admiring rumsellers. We can form a tolerably correct idea of what the speech would have been had the speaker not come to his senses before the hour appointed for the meeting and upon "a sober second thought had resolved to depart for parts unknown." His departure was indeed a sad disappointment to the cause of rum. In him was expected an advocate competent to defend the cause—one who could declaim about the inalienable right to drink. This great fundamental right, of course includes the right to get drunk, for there are many who cannot drink without getting drunk. The right to get drunk again includes the right to commit suicide, murder, &c., because there are many who cannot get drunk without crime, and which but for the drink would never have been perpetrated.

The rumsellers believing that their defender was ready, like a patriot, to pour out his blood for them, they freely poured out their liquor for him, but when he decamped they saw it was "all vanity," and a greater vexation of spirit than to have it well matured or chalked up to a ragged old toper. As (I mentioned in a former letter) he left without paying his board and to pay for his trouble in writing the above notice he carried off a shirt belonging to a fellow boarder.

Since my arrival here circumstances have made me acquainted with a retired rumseller. He related in my presence a short chapter from his experience, full of incident and rich in fun, a part of which I will give to your readers.

When he started business in Providence, R. I., he got his liquor on credit from another rumseller in that city. Having got the liquor, he rented a shop in another part of the same building occupied by his creditor, playing the treble part of customer, debtor and rival. On account of the noisy, riotous and disorderly conduct of his patrons, our enterprising friend after a short trial, resolved to quit the business in Providence. His fellow rumseller and creditor anxious to get rid of this new rival in an expeditious manner, liberally offered to take back the liquor unsold, on the condition that he should be paid for the number of gallons sold. This was agreed to, and the liquor measured, when O! wonderful!! it was discovered that none at all had been sold. The number of gallons on hand corresponded exactly with the original number bought on credit! This mystery or I may say miracle, is explained thus: the retailer fearing that the liquor might prove too strong for his customers and being more of a cold water man than his neighbor, he had resorted to the pumps. This I call pretty sharp practice, and shows that a big rumseller is sometimes matched by a little one, just as we have often seen a large boy mastered by one much smaller.

### Maine Law Sprinklings.

An apothecary was recently tried in Paris for "homicide by imprudence." He sold a dose of arseniate of soda by mistake for one of tartrate of soda, and death was the consequence. As he was noted for his care in the preparation of prescriptions having never made any error of consequence before, and as he had given ten thousand francs to the family of the deceased, he was discharged, with a fine of three hundred francs only, and an admonition.

We cut the above from the *Montreal Courier*.—It was right that the state should enquire into the cause of death—it was generous in the apothecary to assist the bereaved family—it was proper to add an admonition to a fine; but if the principles involved were sound and good in such a case, why should we hesitate to protect ourselves against death and destruction by the liquor trade. Why should we license men to sell poison—poison which has destroyed not here and there one, but thousands everywhere?

**THE TRUR ISSUR.**—From the *Massachusetts Life-Boat* we take the following which is called—

**A NEW VIEW OF THE MAINE LAW.**—John Brown has no objection to the *lick her* law, when applied to Jane. Jane Brown contends stoutly for the liquor law, as applicable to John. Jane's argument is simple and conclusive. When John does liquor he does *lick her*. When John don't liquor, he don't *lick her*; therefore if John can't liquor he won't *lick her*, the conclusion she wishes to reach.—*Exchange*.

In addition to the above, we would say, that John Brown claims the unconditional right both to liquor and to *lick her*. It is a hard case on the part of poor Mrs. Brown, and the Legislature have done their part to protect her. But all the rum-sellers, soap-lock dandies, swaggering swell-heads and more than half the daily editors hereabout are in combination against her, who declare one and all that John Brown shall be allowed an unlimited privilege in the two interesting performances here described, and which have been inseparable companions from the time when men began to liquor.

We are anxiously looking for the new paper which is so ably to advocate John Brown's cause, and establish the principle, beyond the reach of fanaticism, that in all quarrels between a man and his wife, he has an absolute and constitutional right not only to liquor but to *lick her*!

**HIGH OPINIONS.**—Read the following testimony of five of the best men that ever lived on the continent of America, and then say, whether in Canada we ought to legalize and protect the traffic in strong drinks.

Say not, "I will sell by the large quantity—I have no tippers about me, and therefore am not guilty." You are the chief man in this business—the others are only subalterns. You are a poisoner general.—*Wilber Fisk, D. D.*

You create paupers and lodge them in your alms-houses—convicts, and send them to your penitentiaries. You seduce men to crime, then arraign them at the bar of Justice, immure them in prison. With one hand you thrust the dagger to the heart; with the other, attempt to assuage the pain it causes.—*Dr. T. Sewall*.

You are filling your alms-houses, jails, and penitentiaries, with victims loathsome and burdensome to the community. You are engaged in business which is compelling your fellow citizens to pay taxes to support the victims of your employment. You are filling up the abodes of wretchedness and guilt, and then asking your fellow citizens to pay enormous taxes to support it.—*Rev. A. Barnes*.

Whether you will hear or whether you will forbear, I shall not cease to remonstrate; and when I can do no more to reclaim you, I will sit down at your gate and cry, Murder! Murder! Murder!—*H. Humphrey, D. D.*

It men engage in this destructive traffic, if they will stoop to disgrace their reason and reap the wages of iniquity, let them no longer have the law as a pillow, nor quiet conscience by the opiate of a license.—*Hon. T. Frelinghysen*.

**HARD BLOW FOR A RICH DISTILLER.**—A devotee to Mammon once received a lesson from a humble follower, who did not seem

to pay to him, the possessor of the purse, sufficient homage.—He said, "Do you know, sir, that I am worth a hundred thousand pounds?"—"Yes," said the irritated but not broken down spirit-ed respondent, "I do; and I know that it is all you are worth."

**REVOLTING INFANTICIDE.**—On Sunday afternoon, at Louisville, Henry Hughes, a laboring man, murdered his own child, an infant one year and nine months old, by beating it against the wall of the house. The wretch, who was drunk, took the helpless child by the legs and dashed it three times against the wall with great force, and then threw it upon the floor.

We take the above startling fact of rum's doings from a western paper. Of course it was rum, for how could such a heart rending occurrence happen without it? Banish rum selling as the Maine Law proposes to do, and does do, where it is executed, and all such tragedies as the above will be unknown. And yet we have plenty of croakers down here in Maine, who would like to repeal the law, that they may guzzle the "critter" a little more freely, and grow rich on the sufferings of humanity. Shame on them! May their consciences be blistered, that they may begin to have some realizing sense of their meanness and cupidity.—*Watchman, Portland*.

**MASSACHUSETTS AND RHODE ISLAND GROC SHOP.**—We are informed that along our State line bordering on Massachusetts and Rhode Island, places are being fitted up for the sale of rum by traffickers from these two States, to accommodate their customers over the line. We have rummies enough already, in all conscience sake, within our borders, without bidding for their migration from other States. Pour yourselves in, gentlemen of the toddy-stick, for some of you no doubt are tired, having "sloped" all the way from Maine with your rum jugs, in hopes of finding a place of safety. Rest your carcasses in Connecticut while you may, for you are doomed to be "on the road" again in a few months.

We clip the above from *The Maine Line Advocate*, a proof that in these days there shall be no rest for the wicked. The following is not an inappropriate appendix:—

**PROFESSOR STOWE** said the other day at Seaside, that he was recently at Springfield, Mass., and learned that the rum-sellers there were buying land and fitting up saloons just over the river in Connecticut. Do you suppose, said he, that the people of the land of "steady habits" will allow their State to remain a swill-pail for Massachusetts' hogs to drink out of?—No! never. She will show her regard for her time honored name at another election.—*Temperance Watchman*.

**A NIP OF SLING.**—Give us a nip of sling," said a young catechumen in the school of rum-drinking, as he stepped up to the bar of a village groggery, "give us a nip of sling, to wash down the 'tetotal' we have just been hearing!" "Nip of sling," thought I, as I walked away, musing and trying to analyze the cognomen—how appropriate!

I. "Sling," as a verb, means to throw or cast out. And so, thought I, his "sling" will soon "throw" the remnant of his money to the winds—if he has a family, it will "throw them,

1. Into discouragement,
2. Into wretchedness, and
3. Upon the town.

It will probably "sling" himself

1. Into idleness,
2. Into debt,
3. Into crime,
4. Into the ditch,
5. Into prison,
6. Into a drunkard's grave, and
7. Into a miserable eternity.

II. "Sling," as a noun, means,

1. Something to "throw with," and
2. Something to "hang in."

If my analysis of the verb is correct, then the first definition is true; and when the sheriff, the judge, the jury, the hangman, and the gallows, came rushing into my mind, surely, thought I, there is more truth than fiction in its second definition.

And there is the gratifying word "nip." This means "to bite," "to blast," and "to pinch." The first agrees with Solomon's description of intoxicating drinks: "It biteth like a serpent, and stingeth like an adder." It blasteth the fondest hopes of parents, wife, and children; and how often has the drunkard, as



he stood upon the hangman's scaffold, pointed to the "nip of sin," as the procuring cause of his awful and final "nip in the sling."

### THE MANNE LIQUOR LAW.

#### TEMPERANCE CONVENTION OF THE COUNTIES OF SHEFFORD AND MISSISQUOI.

In pursuance of a request emanating from a large number of the leading friends of Temperance in the above counties, a numerous assemblage of the inhabitants of the counties of Shefford and Missisquoi, convened in the Court House at Nelsonville, on the 14th instant, for the purpose of deliberating on the propriety of petitioning Parliament to enact a law similar in principle to the Maine Liquor prohibitory Law. The object of the meeting having been briefly stated by Mr. O'Halloran, E. Finlay, Esq., was appointed chairman *pro tem*; and on motion the following gentlemen were appointed a committee to nominate officers for the permanent organization of the convention, and also to report resolutions expressive of the views of the convention, to wit:—Rev. N. McLeod, Granby; B. Hitchcock, Bedford; J. Littledale, Granby; P. Hackett, Granby; C. Wood, Pigeon Hill. During the absence of the committee, the convention was ably and eloquently addressed by E. Finlay, P. Cowan, Esq., N. Purinton, and others.

The Rev. Mr. McLeod, Chairman of the Committee, then, in behalf of said committee, nominated, as the officers of the convention, P. Cowan, Esq., Chairman, Jas. O'Halloran, Esq., Secretary, which nomination was unanimously ratified by the convention. The committee further reported the resolutions and petition as hereinafter moved and adopted *seriatim*:—

Moved by H. Boright, seconded by Mr. Jackson, and  
1. *Resolved*.—That, fully recognizing the doctrine of moral suasion for evils of a purely moral nature, we find in intemperance obvious *physical, tangible evils* which no moral suasion can reach, and which loudly call for the prompt interference of the strong arm of the law.

Moved by George C. Hall, seconded by J. B. Gibson, and supported by Mr. O'Halloran:

2. *Resolved*.—That whereas all legislative enactments now in force or hitherto enacted in this Province, for the purpose of suppressing intemperance have wholly failed to effect the purpose for which they were designed, the consequent increase of the evils of intemperance loudly call for more stringent radical legislation in this behalf.

Moved by J. Littledale, seconded by Rev. N. McLeod, and supported in eloquent speeches by both gentlemen:

3. *Resolved*.—That in the opinion of this convention, nothing less than a *total prohibition* of the sale and manufacture of ardent spirits, will meet the exigency created by the alarming spread of the evils resulting from this unhallowed traffic.

Moved by Rev. B. Hitchcock, seconded by Chas. Wood.  
4. *Resolved*.—That the principles enunciated in the foregoing resolutions be embodied in a petition, and that said petition be circulated for signatures, and presented to Parliament at its next ensuing session.

(We have already given, in the *Advocate*, a form of petition.)

Moved by Harvey Taber, seconded by Noah Goodman, and

5. *Resolved*.—That this convention, collectively and individually, pledges itself to use all proper exertions for obtaining signatures to the foregoing petition, and securing the speedy attainment of its object.

Moved by E. Finlay, seconded by P. Hackett, Esq.:

6. That our representatives in Parliament, from the counties of Shefford and Missisquoi, be requested to present said petition, and use their exertions to attain the granting of its prayer.

On motion, the following gentlemen were appointed a general committee for the two counties, with power to appoint sub-committees in each parish and township, to wit:—Peter Cowan, Chairman; James O'Halloran, Secretary; Edward Finlay, Rev. N. McLeod, Johnson Littledale, Esq., Henry Boright, Patrick Hackett, Esq., Chauncy Abbott.

P. Hackett, Esq., having been called to the chair, on motion, it was unanimously

*Resolved*.—That the thanks of this convention are tendered to P. Cowan, Esq., for his able and impartial conduct in the chair, and to Jas. O'Halloran, for his services as secretary.

On motion the convention then adjourned *sine die*.

P. COWAN, Chairman.  
JAS. O'HALLORAN, Secretary.

## CORRESPONDENCE.

### Temperance Doings in Vandrenil.

To the Editor of the *Temperance Advocate*.

Sir,—Having been invited, a few weeks ago, to pay a visit to a friend—an old and staunch Teetotaler—near Mathewson's Landing, I was surprised and delighted with the beauty and fertility of the neighbourhood, and the extent and interest of the magnificent prospect of 30 or 40 miles up and down the Ottawa, which may be surveyed from thence.

These, however, would have been but common place feelings, had I not also been cheered by the glorious movement in the Temperance cause, which has of late characterized this portion of the country. The misery and wretchedness which the use of alcohol has entailed upon many of its settlers, and the hindrance it has proved to the prosperity and progress of agriculture and commerce, have woken up the friends of temperance and humanity to a deep sense of their responsibility, and a lively sense of duty, and induced them to unite their efforts to stem the torrent of destruction, and drive the tyrant alcohol from their borders.

I was rejoiced to learn that their attempt had met with its wonted success—that they had formed a Temperance Society, into which they had gathered upwards of 140 members, and that they had been the means of rescuing several from the devouring jaws and deadly grips of the boa constrictor, and of placing them in a position of safety and happy liberty: not a few noted drunkards having been reclaimed by its instrumentality.

That their efforts are not the result of mere excitement, but the fruits of high minded principles, may be perceived by the fact, that they are, by subscription, erecting a house near Snider's Landing, for the accommodation of the Society in holding their meetings, and delivering lectures, &c., therein; which they also, with characteristic propriety, intend to use as a school-house, and a place of worship.

The house is built on land conveniently situated in the centre of a growing population, which surrounds the Glass Works, generously given by J. Des. Le Dernier, Esq., an intelligent and influential extensive land proprietor, and farmer, who has also done himself, and the Temperance cause, the honour to become its President. He is assisted in his efforts by a very efficient Committee, and by several energetic members; to mention any of whom, individually, might appear invidious, where all appear animated by the same noble spirit; but I cannot omit to name a few:—P. J. Byrnes, Esq., to whom the Society is much indebted, as also the Messrs. Battin, Comlish, Grout, Metcalfs, Thompson, Hodgson, Snider, Davidson, Downing, Mark, Jolly, Hubert, Cincore, and Hammal, who have determined to establish a Division of the Order of the Sons of Temperance, and last, though not least, Mr. George Stanforth, whose personal exertions in support of the Society, and eloquent efforts as a lecturer, are beyond all praise; and who, with his sons, have united with those already mentioned, to form a Division of the Sons. As an instance of their present influence, I may say, that, yielding to the irresistible persuasion of a Committee of ladies, who waited upon them, all the liquor sellers, but one, have promised to renounce the traffic; and he, poor man! writhing in all the agonies of despair, as he cannot succeed by open efforts, is doing what he can to counteract and undermine the Society, by setting at variance its members, and bringing them back to the prison-house of intemperance. Miserable employment! for man thus to injure his fellow!

I had the honour and pleasure of delivering the first lecture in their new house, to a crowded and attentive audience, who testified, in every way they could manifest, their zeal and devotedness in the good cause; to confirm which, they



brought forward, and signed, on that occasion, petitions to the Legislature for the passing of an Act, to be a counterpart of "the Maine Law;" and attended the next evening to hear an address in favour of the establishment of a Division of the Order of the Sons of Temperance, which was so favourably received, that they have subsequently determined upon establishing one; and I fully expect an application will soon be made to the Grand Division, for that purpose.

Yours, &c.,

A SON OF TEMPERANCE.

Montreal, 4th August, 1852.

Wellington Square, July 26, 1852.

Worthy Sir,—I have long since determined to write you at first opportunity, but find, from experience, that the time must be taken, and not found. For the last two years I have been laboring with the abilities God has been pleased to bestow upon me, in the cause of humanity; the emancipation of my fellow-beings from the iron rule, and withering curse of Rum.

Let me state my convictions, that everything betokens the dawn of the day of the "better time coming;" the star has arisen in the east, and the influence of its benign rays have already been felt "where ere the sun doth his successive journeys run." We have, in this place, though a small village, Cadets, Daughters, and Sons of Temperance.

The Union of the Daughters (Harmony Union) numbers about thirty members, and has been in existence only four months. I do not hesitate to say, that it is one of the most efficient and successful Unions in this part of the Province. May God bountifully bless them in all their labors of love and humanity; and may their Unions or meetings ever prove the significance of their wisely chosen title. The Cadets, encouraged by judicious visits, and advice from the Daughters and Sons, are doing well.

The Division is in a most prosperous condition, having upwards of fifty actual contributing members, and being on the steady increase. The members of the division, with the assistance of their kind friends, are about to erect a large Temperance Hall, of brick. After completion, it is to be held by three trustees, (Sons), appointed by the Division annually, and is to be free of access to all Christian denominations wishing to hold service therein.

I hope the Temperance songs and music will not be forgotten. I am always disappointed when I do not find them, and, I believe, few things would find a more ready sale than the songs and music, which have from time to time appeared in your most excellent "Advocate," providing they were collected, and put in a suitable form. Such a work is much needed, and I have long looked for one, but in vain. Such songs would give a great impetus to our Temperance meetings, soirees, &c., but they cannot be properly taught without books.

Can you give any encouragement on this subject, and oblige yours, &c.,

CULARO.

[We beg to inform our correspondent, that the desideratum referred to has been supplied, at a rate which must place them within the reach of all.]

Ramsay 9th August, 1852.

SIR,—I am happy to inform you, that a brighter day is dawning upon this community. The drinking customs so prevalent and deep rooted, among the early settlers of this Township, have long opposed a strong barrier to the spread of total abstinence principles.

Other causes too have combined to retard this great reform. I allude to the great want (in too many instances) of

active co-operation and zeal, among the Clergy of the various Christian bodies.

Yet with all these hinderances, our cause is onward, bigotry and blinded prejudice are yielding to the irresistible power of truth, which must and will ultimately triumph.

The Sons of Temperance, a Division of which is located here, have made noble and untiring efforts to strengthen and sustain the cause in this community.

The Sons, by their superior organization, and efficient mode of operation, have proved a powerful auxiliary, not only in the cause of Temperance, but also the moral influence they exert, seems well calculated to improve the general tone of society.

We have also working in harmony with the Sons, a large and efficient Temperance Society, upon the old plan—numbering several hundred members in good standing. They hold their meetings regularly once a month. At one of these meetings, which I attended not long since, I was agreeably surprised at seeing unexpectedly, so large and respectable an audience, in comparatively a new and thinly settled part of the country. This was readily accounted for, when at the close of the speeches, names for the pledge were sought for, and it was found that all save two or three of the whole audience, were already pledged teetotallers. We had a large and respectable meeting, in the Town Hall, on the evening of 2nd inst., which was addressed by Mr. William M. Murrell, otherwise known as the "London Sailor," who bravely held out for two hours and a half, serving in rapid succession, heavy broadsides against the common enemy. The audience generally seemed highly interested with the remarks of the speaker.

Petitions for the Maine Law have been generally circulated through the Township, and, although there were found two or three wisecracks holding opinions similar to those of your correspondent "Moral Suasion," I am happy to know that in this Township, the principles of that law have met with almost universal approval.

Hoping we may soon enjoy the salutary effects already proven to result from such a law,—I remain &c.,

J. M. H.

Corunna, July 28th, 1852.

SIR,—We had a meeting of the inhabitants of Corunna, and surrounding neighborhood, called by public requisition, for the purpose of ascertaining the feeling as regards the Maine Law Petition. The Rev. E. White ably expatiated upon the different divisions of the Law, and the vote being taken by the Chairman, A. S. Stephen, every one present arose expressive of their approbation of the Petition. A rum and ruin dispenser, who said he could find no express injunction in the Scriptures, against whisky, rum, or brandy; a would be learned orator, who thought the subject fit only for the Pope or the Inquisition, and "despotism" in the extreme; and a real old John Bull, who thought "no good could come out of yankee land, excepted."

A. S. S.

We understand that Howard Division, No. 1, Sons of Temperance, have made arrangements with the St. Lawrence and Atlantic Railroad Company, to hold a pic-nic at Melbourne, Eastern Townships—the present terminus of the railroad—on or about the 27th instant. This trip will afford, to many of the citizens of Montreal, a fine, and the first favourable opportunity of witnessing a portion of the most beautiful scenery in America—a view of the beautiful valley of the river St. Francis, in which Melbourne is situated, and of the surrounding mountains. Ample arrangements have been made by the Committee for the comfort of the visitors en route, and for their reception at Melbourne. In consequence of the distance of the route, it is intended to limit the number of tickets. We, therefore, advise our friends to secure their tickets at the earliest moment, as the prospect of a beautiful and cheap trip is before them. We wish our friends a fine day, and much pleasure.

# Canada Temperance Advocate.

MONTREAL, AUGUST 16, 1852.

## An Appeal to the Legislature of Canada, in Parliament assembled.

**GENTLEMEN,**—By public proclamation, issued under the authority of the Representative of Her Majesty, you have been called together for the transaction of public business. Your several constituencies have considered you best qualified to serve the interests of the country, and to determine on those measures which, in your judgment, shall serve hereafter to develop the resources of the country—protect the population in the pursuit of wealth and happiness; as well as to guard the community against the encroachments of the lawless and depraved. Various propositions, supposed to be necessary for the accomplishment of beneficial objects will be brought under the consideration of your honorable body, and it is scarcely necessary to say, that they will demand, and will doubtless receive, your candid and careful consideration. To be invested with the powers you possess, involves vast responsibilities both to God and man, and it is here assumed that you will enter upon your duties with an earnest desire to do justly and righteously toward all who claim a hearing in the premises.

**HONORABLE GENTLEMEN OF THE LEGISLATIVE COUNCIL,**—Although you have not been elected by the people to your important station, you have been chosen by the Sovereign, as well knowing the wants of the country, and best disposed to aid, by the functions of your office, the solemn business of perfecting enactments which may contribute to the commercial advancement and moral elevation of the whole population. To you therefore also we make our appeal, not doubting your disposition to deliberate and determine according to the facts and evidence in any given case.

**GENTLEMEN,**—Coming from different parts of this great country, and having mixed with your constituencies in the discharge of personal offices and duties, and knowing more or less of every public occurrence, you are fully aware that nearly every City, Town, Borough, Village and County of Canada has been agitated on a subject, that cannot be considered of less consequence to you or to the country, than any other matter that, during the present session, will come under your notice and require your action. We refer to the agitation designed to secure for the public exemption from the enormous evils resulting from the traffic in intoxicating liquors, by an enactment prohibiting the manufacture of

such liquors for indiscriminate sale as beverages. Petitions embodying these views will be presented at an early part of your session, and from what is known of the extent of the movement and the favor with which it is viewed by the inhabitants of Canada, it is probable that a greater number of petitions will be laid before the different branches of the legislature on this question than ever was presented on any other topic. Whatever then may be the diversity of questions requiring adjustment, it is beyond all doubt that the present session of the Parliament of Canada must either grant or reject the prayer of the petitioners. It is impossible to postpone altogether the discussion of the question.

**GENTLEMEN,**—The necessity of appealing to you on the evils of intemperance is obviated, not only by your own knowledge and observation, but because that point has been settled by a parliamentary decision. Your predecessors, who constituted the last parliament of Canada, appointed a select Committee to “inquire whether any, and what legislative measures can be adopted to repress the evils growing out of intemperance.” That committee reported, and said in the house, “Intemperance leads to crime, to insanity, to pauperism. One half of the crime annually committed, two thirds of the cases of insanity, three fourths of the pauperism are ascribable to intemperance.” The body of the Report and the statistics included in it sufficiently prove that their conclusions were by no means exaggerated. The Report was, however, but partial, inasmuch as only to a limited extent, did the Committee investigate the condition of the country, and the frightful consequences following the use of strong drinks. Many of our highly educated, and accomplished citizens have been struck down by intemperance, and multitudes of our people less cultivated but whose lives might have been valuable to the community, have been swept away by disease or accident, leaving to the protection of the state, or the charity of individuals, untold numbers of widows and orphans. The effects resulting from the use of intoxicating liquors are uniformly the same in every country. The British Parliament in 1834 appointed a select Committee on this subject. Some of the most able politicians, and philanthropists of Great Britain were on that Committee. Their duties were to inquire into “the extent, causes, and consequences of the prevailing vice of intoxication.” They reported “that the following are only a few of the evils directly springing from this baneful source: destruction of health; disease in every form and shape; premature decrepitude in the old; stunted growth and general debility, and decay in the young; loss of life by paroxysms, apoplexies, drownings, burnings, and accidents of various kinds;

delirium tremens, one of the most awful afflictions of humanity; paralysis, idiocy, madness, and violent deaths, as proved by numerous medical witnesses who have made this the subject of their long and careful investigation. Destruction of mental capacity and vigour, and extinction of aptitude for learning, as well as of disposition for practising any useful art or industrious occupation. Imitation of all the worst passions of the heart: hatred, anger, revenge; with a brutalization of disposition that breaks asunder and destroys the most endearing bonds of nature and society. Extinction of all moral and religious principle; disregard of truth, indifference to education, violation of chastity, insensibility to shame, and indescribable degradation; as proved by clergymen, magistrates, overseers, teachers, and others examined by your Committee on all these points."

If your honorable bodies constituting the legislature of Canada were to sift this matter and test these conclusions in reference to our country, precisely the same report must be made. The work of distilling, fermenting and vending strong drink is a work tending only to ruin, decay and death, not only affecting individuals and families in their dearest interests, but also involving fearfully injurious consequences in a national point of view. A vast amount of the useful products of Canada are annually converted into what is acknowledged to be a poison, and then distributed among the people, diminishing their ability and willingness to engage in manual toil for their own and their country's good. Thousands of gallons of liquors, equally poisonous with that manufactured here, and often here adulterated with stronger poisons, are imported into the country by sea and land, to be paid for in cash or exports. If by cash, our capital is diminished without any possibility of restoration or profit; if by export, the products of our forests and fields are exchanged for vile compounds, which produce the results already enumerated. It were better that the forests of Canada were left standing in their primitive beauty and the fields of Canada left without cultivation, than that either should be made to yield the fruits of desolation, woe and penury. In 1850, as may be seen from parliamentary documents, there were imported by sea five hundred and ten thousand, three hundred and seventy-five gallons of four various kinds of liquors, and in the same year by land thirty-two thousand three hundred gallons of three different sorts of liquors, making a total reported of *Five hundred and forty-two thousand, six hundred and seventy-five gallons*. This is scarcely a tithe of what is made and consumed in the country; and therefore it is only wonderful that the miseries and misfortunes of our countrymen are not much greater than are seen to exist. The amount of suffering, wretchedness

and death rendered occasionally visible to all, is sufficiently appalling to demand the attention of the legislature, and the adoption of definite means for the suppression of intemperance.

The population of Canada has greatly increased during the last twenty years, and is constantly increasing. If intemperance has not increased in the same ratio of proportion, it is not because bad habits are less contagious in Canada than elsewhere, nor is it because our laws have been so framed as to offer any sufficient check to intemperance. If the country has prospered, it is in spite of bad habits and bad laws. Certain it is that intemperance now fearfully prevails, but the extent of vicious indulgence would assuredly have been more extensive, had not the providence of God raised up numerous philanthropic reformers, whose efforts have been directed toward the noble end of arresting the progress of intemperance, by persuading the people to abstain altogether from intoxicating drinks. Nearly twenty years ago the *Canada Temperance Advocate* commenced its useful career of exposing to public view the inutility and injuriousness of using as a beverage that which intoxicates. Then almost alone, this journal, by facts and arguments irrefutable, deprecated the manufacture, sale and use of intoxicating drinks. Since that time, not only has the press taken a more decided and healthy course, but many thousands of both sexes have agreed, by various forms of association, to abstain altogether from the use of strong drinks. But while strenuous exertions have been and are made by moral suasion to terminate the ravages produced by drunkenness, another system has been in constant operation, thwarting the purposes of the benevolent, supplying the aliment required by a carnal heart, and a depraved appetite, and perpetually offering inducements and temptations for the creation of that wickedness and misery which moral suasion seeks to destroy. *The license laws themselves* are the fruitful cause of the evils of which we complain, and the people of Canada are asking the Legislature to abolish the present system and hereafter totally prohibit the general traffic in liquors possessing intoxicating qualities. None can be blind to the advantages of moral suasion. Temperance societies have done a great amount of good. They are still doing good. But we appeal to you, gentlemen of the Canadian legislature, whether it is less than absurd and incongruous to legalize the business, which it is sought to destroy by moral means; for if the mission of the Temperance Reformation could be successful, it would necessarily uproot a business which the law authorizes and protects. Ought it to be so—that an everlasting war is to be waged by moral suasion against an authorized system, a system

defended by the law of the land? If it be right thus to engage in perpetual conflict, it can only be on the ground that the law itself is morally wrong. Moral truth and moral right are inviolate, and laws which are based on the eternal principles of righteousness, cannot be assailed without injury and defeat. The universal voice of Canada and of the whole civilized world declares that moral suasion against intemperance is right, not wrong. The laws therefore which in their very nature are calculated to increase and spread the vice of intemperance are radically defective, and ought to be abolished. In a certain state or condition of the country, moral suasion may be the only feasible and practicable plan of operation, and will always be necessary, but when by its various organizations public opinion is formed against the manufacture, sale and use of strong drink, then the law should harmonize with what is morally right, and be brought into that form by which from the beginning it should have been characterized. Canada is now come to that position, that an entire reconstruction of our license laws is rendered necessary, in consequence of the advanced enlightenment and moral requirements of the population, and now moral suasion itself respectfully appears before the legislature and asks, not relief from moral exertion, or the ordinary toils of an enterprise affecting the minds and morals of society, but that the legalized impediments to success may be removed, and that the traffic in intoxicating liquors may be prohibited under penalties as severe as the vice is great. The comparative inefficiency of moral suasion alone is painfully demonstrated in the case of Ireland. There some years ago astonishing success crowned the labours of the temperance reformer. Thousands, if not millions were induced to take the pledge of abstinence, and there was a great diminution in the manufacture and sale of the common drink of the lower classes. But the law remained as before, and by statistical information, it is seen that recently there has been a shocking increase in the consumption of ardent spirits and a fearful return to destructive habits. Had the law harmonized with the improved moral convictions of duty entertained and manifested by the people, there would have been a permanent reformation by the removal of those temptations to vice and immorality which present themselves at the corners of every street in every city, town and hamlet of the land. Let these be abolished and prohibited, and the law faithfully executed, and then the moral agencies employed for the public would be untrammelled and unimpeded. Canada supplicates at the hand of her own legislature that measure which in its operation shall annihilate the mischiefs produced by

the indiscriminate traffic in alcoholic beverages. This appeal is made with confidence in the rectitude of the principle comprehended in the numerous petitions which you will have the honor of receiving from your constituents, and not without hope that the prayer of the petitioners will be favourably entertained and a bill prepared and passed which shall give to Canada freedom from the baneful effects of a business, ruinous to all the dearest interests of our beloved country.

GENTLEMEN OF THE LEGISLATURE.—You will know how easy it is for those who are adverse to the temperance cause to raise the cry of unconstitutionality. They will be joined by those whose craft is in danger. A prohibitory law is unconstitutional they will say—It invades personal rights—it destroys property—it endangers liberty!! But it may be asked, how many thousands have been robbed of their right by the law as it now stands? How many millions worth of property has been destroyed through the sale of liquor? Liberty and life have been sacrificed in ten thousand instances, as the direct and indirect fruit of our present system of legalized indulgences. It is not unconstitutional to change laws which are found to be oppressive. It is not constitutional to aim at the diminution of public vices and private wrongs. It is not unconstitutional to protect our wives and children against widowhood and orphanage. It is not unconstitutional to prevent individuals from trespassing on the rights of others. It is not unconstitutional for society to protect itself against the rapacity and avarice of mercenary men. If it were so in any of these given cases, then on our statute book there is a mass of unconstitutional laws. But, no! the law we seek is not unconstitutional, but we do earnestly aver that *the present license laws of Canada* ARE UNCONSTITUTIONAL. Tried by whatever is duly recognized as part and parcel of the British Constitution. The Magna Charta—The Bill of Rights—Habeas Corpus—The Common law—The Law of Equity—the Criminal law, and the various laws affecting general and special rights as between man and man;—tried by these license laws, authorizing and regulating the manufacture and sale of alcoholic beverages, are unconstitutional. By them alleged rights have been created, which are opposed to the public good. By them murder has been instigated and robbery committed. By them involuntary taxation has been imposed on society. Through them violence, riot, destitution, wretchedness, disease and mortality have originated and spread. The great question then is; shall this system of oppression and cruelty, of public and private iniquity be continued? Or will you, Gentlemen of the Canadian Legislature—

will you hear, and answer effectually the prayer of petitioners, and respond to this appeal, by bestowing on Canada exemption from the devastating effects of the laws licensing the sale, wholesale and retail, of alcoholic beverages.

It is not attempted in this appeal to concatenate elaborate arguments—to colour facts by the embellishments of rhetoric—to control opinion by an array of isolated facts, or to overwhelm your judgment by astounding disclosures of public and private injustice. You have power to summon testimony, you have ability to sift evidence, you can call forth the views of the clerical, medical, legal and commercial professions. With you rests the decision of the most momentous social question that affects modern society.

*Honorable Gentlemen and Gentlemen*, we entreat your careful consideration, we solicit your immediate action. In the name of thousands who are ready to perish; in the name of thousands now suffering and sorrowing beyond measure; by all that is sacred and solemn relating to both worlds, by the truths of Christianity and in the name of our common humanity, we earnestly implore you to interfere for the deliverance of Canada from the complicated evils of a vicious system of legislation. The magnitude of the interests involved demands the exertion of all your faculties, and when your duty shall be done, and done according to the dictates of conscience and religious good will to men, then thousands and tens of thousands yet unborn shall bless your name for ever, and raise an everlasting monument to your honor, in unceasing and respectful gratitude.

May the Great God of eternal justice guide your deliberations to salutary conclusions.

### Streams from Temperance Springs.

By design, the present number of the *Canada Temperance Advocate* is chiefly devoted to the discussion of what is now familiarly known as the Maine Law. Just before the meeting of the Legislature, and with reference to that meeting and the duties of legislators, we are anxious to put in one issue as much as practicable on the *question of the day*. We give here an extract from the address of the Hon. Herman Camp, delivered before the New York State Temperance Convention. It contains several points of primary importance:—

It is our mission to keep before the people of this State the astounding facts which are daily occurring, as the legitimate fruits and consequences of our present system of liquor selling and liquor drinking. Our newspapers continue to furnish us with the most shocking accounts of suffering wives, and neglected and starving children; of wives and children whipped to death by their drunken husbands and fathers.

The long and black catalogue of human woes and sufferings, the riots, fights, wounding and killing of police officers, stabbing of friends, and other horrid murders, which are the natural results of our present license laws and liquor traffic, will in time, we hope,

convince the people generally of the necessity of putting a stop to this destructive and suicidal business. I know of no recent event better calculated to move the public mind, and create a disgust and abhorrence of the foolish and wicked custom of wine drinking, by members of Congress, and other men in high and honorable stations, than the lamented history of Hon. Edward A. Hannegan, late a Senator in the Congress of the United States, and foreign Minister, who, in a drunken spree, cruelly stabbed and murdered his best friend, his wife's brother, the brave Captain Duncan of the Mexican army.

Friends and brethren, may we not hope, (as I trust we shall, and fervently pray,) that our kind and beneficent Heavenly Father, who is able to bring good out of evil, will so overrule this distressing, and most striking exhibition of the evil consequences of fashionable wine drinking, that the advocates of moderate drinking and licenses to sell this and other intoxicating drinks, will perceive their error and retract.

The law which we ask at the hands of our Legislature, we desire as a *protection* for ourselves, our children, and the whole community, against those insidious temptations to drink intoxicating liquor, which constantly assail us wherever we go, and that, too, by government agents. We feel confident that our plan is just and reasonable, since it is founded on the precepts and laws of the Supreme Lawgiver, and is consonant with the Supreme laws and Constitution of these United States. As this fact is denied by some of our opponents, it may not be altogether useless or inappropriate to quote our authorities, although it has often been done before in publications.

For *divine* authority the following extracts from God's Statute Book, are deemed appropriate and conclusive:—

"It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor for Princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted."—*Prov.* 31.

"The priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment."—*Isaiah* 28.

"Who hath woe? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine." "Look not upon the wine when it is red, when it giveth its color in the cup. . . . At last it biteth like a serpent and stingeth like an adder."—*Prov.* 23.

"Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken."—*Habakkuk* 3.

For human authority, we refer to the decision of the Supreme Court of the United States in the famous liquor suits which were carried up from Massachusetts and New Hampshire, in which the Court was unanimous, and which is as follows:

"Every State may regulate its own internal traffic, according to its own judgment, and upon its own views of the interest and well-being of its citizens."

"I am not aware," said the Chief Justice, "that these principles have ever been questioned. If any State deems the retail and internal traffic in ardent spirits injurious to its citizens and calculated to produce idleness, vice and debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic, or from prohibiting it altogether, if it thinks proper."

The Congress of the United States, in the year 1834, passed a prohibitory law, much more stringent than the Maine Law, which authorized the seizure and destruction of intoxicating liquors found in the Indian territories, without even a precept from a magistrate, or any judicial trial and proceedings whatever.

The laws of the State of New York, authorize the search for, and seizure and destruction of all gambling implements, and the forfeiture of all furniture in gambling rooms.

Thus the world may see and know, if they will not shut their eyes and ears to the truth, that the law we ask for if enacted, would contain no new, or unscriptural, or unconstitutional principles, but, on the contrary, is in perfect harmony with the whole of what is right and good.

Mr. Editor Goodrich, now invigorated with renewed health, and at his post, gives us the following in the *Cataract*. The reader will obtain from what follows, a pretty clear view of the

difference between the "prohibition and regulation" of the liquor traffic.

Prohibitory laws are the legitimate power community has to protect itself, or any of its members from evil. That society has the right to protect itself is a self-evident fact. The right of protection is involved in the right of organization; just as the right to self-defence is involved in the right to life. That society is also bound to protect any of its subjects from injury, threatened from others, is equally evident; for it is a duty growing out of the design of organization, which is mutual protection. If any therefore persist, in spite of the power of individual influence, in inflicting injury upon others, then the obligation is imperative upon society, to enact and enforce such laws as are adapted to the reparation of the injury, and the prohibition of the cause. This from the nature of the case.

Another fact, showing the necessity of prohibitory law, is, that all legislation which stops short of prohibition of the traffic, defeats its object. Our former license laws have had the effect, to legalize the evil under certain restrictions. "It is much to have the sanction of law, and the moral force of law in favor of any course of human conduct." It is equivalent to making that course morally right with many persons. Conscience scarcely rebukes them in an employment, legalized by license; above all, when the traffic can have the baptism of authority, by making it a source of revenue to government. Much is done to countenance and uphold the evil, when government shall only check by taxation, and then make supplemental provisions for it, by providing for its cast off victims.—There seems no safe medium between prohibition and unauthorised sale. For any system of licensing is a legal sustenance of the evil.

We allow that any prohibition which shall intrude upon any man's rights as a citizen, can never be sustained in a virtuous and intelligent community. It is not such laws, we are contending for. Such never have been,—never can be sustained by the law of God. This charge is made, but cannot be proved, against the anti-liquor law of Massachusetts.

It takes away no right from any man to use all he can get,—it only takes away the legal power from one man to destroy another. And when or where is the man that ever had the right to injure another? It is said, that the legal right to sell is gained by the importer when he pays the duties prescribed by the General Government. We deny this. The laws of Massachusetts for the last 20 years have denied this. The system of licensing has from its commencement decided that the importer gained no right to sell intoxicating liquors, until the license granted it to him. This decision is sustained by the justices of the Supreme Court of the United States.

Judge Daniel says:—"The importer purchases no right to sell where the State may prohibit it."

Judge M'Lean decided:—"That no person has a right to introduce into community any thing which is injurious."

And to show that the decision of what is injurious is the prerogative of the State, and not of the importer, we adduce the late decision of Chief Justice Taney:—"If the State shall deem the trade in ardent spirits injurious, it may prohibit it."

That this prohibition does not transcend the authority God has delegated, to human government, it may be well to look at the analogy afforded by the Divine government.—We premise that as God has delegated to human government, the right to legislate for its own protection, if the same principles of law are found in the Divine, which govern the human enactment, it is proof of the correctness of the human. Without particularizing, it is enough to show that God always prohibits the wrong, by pains and penalties, while he encourages the right by promises of reward. He makes no law to regulate evil. He prohibits and condemns it. "They who practice iniquity in any form, can never take refuge under his statutes; can never claim that what they do is legal under his administration; can never appeal to the sanction of his laws against those moral influences, which may be employed to induce them to abandon their course of life, or the business in which they are engaged." "Thou shalt not" is the formula of his prohibitory enactments.

In addition we give the annexed paragraph, from the Rochester Temperance Journal, which gives a not altogether "new reason for the Maine Law."

We have heard and talked hundreds of times of the great variety

of evils—drunkenness and its consequences—growing out of the use of liquor, and have proved it an all-sufficient reason for the interposition of law, to suppress its sale; but we assert that there is one independent of simple drunkenness, pauperism, crime and taxation, that would not only justify its sale being prohibited, but which imposes it as a duty, upon those who have the power to do so. The sale of unwholesome meats is carefully prevented by law. Why? Have not purchasers noses, to enable them to decide whether they are wholesome food or not? Why not, then, leave people to judge and act for themselves in this matter? Simply because its use is injurious to health.

Now, then, the various kinds of intoxicating drinks are not only, in their intoxicating properties, a poison,—for it is a matter settled that alcohol is a poison—but leave out that consideration, it is known to every liquor dealer that the principal profits to the trade is the increasing the quantity by the addition of known and acknowledged poisons. We say that every dealer knows that he is selling to his fellow men poisons,—absolute, acknowledged poisons—poisons as deadly as arsenic or poison hemlock.

And the taste of the drinker cannot readily detect them—they are concealed; but bad meat is readily detected by the smell, and yet the law views the sale as a misdemeanor, and imposes on it pains and penalties. Putrid meat does not make maniacs and mad-men of those who use them—does not lead to breaches of the peace, or to pauperism, or impose a tax on the community. All these, however, are the known and every day effects of intoxicating liquors—even murder, suicide, and death, in a thousand forms; and yet we have never heard the suppression of their sale urged for these reasons. But were men to act as rational beings—were our courts to be governed by common law principles—were our legislators to be governed in their enactments with a view to protecting the people against the most deadly, and prolific, and widely extended of all evils, they would place the sale of these adulterated, intoxicating beverages far, very far higher in the scale of crime, and visit it with a penalty ten times more severe than that of selling putrid meat. We would barely ask what would be the indignation excited against licensing the sale of these meats? We ask our readers to look at this matter. We defy them to show that our reasoning is not correct.

We commend these Streams to the friends of sober reasoning, and consistent truth, and hope all will help to bring about the good time wished for.

### Temperance Jottings.—No. 12.

It is strange, passing strange, that so many professed Christians should stand aloof from the Temperance enterprise. Many have joined, and are found among the number of its best supporters; but there are many more who withhold from it their names, and their active energies. Several of such we have heard object to *The Pledge*; not so much, however, to the object and details of the declaration made, as to the principle of binding one's self to the course therein prescribed. With a view to meet this objection, and to lead to conviction and practical results, let us notice a few particulars bearing on this subject.

They will say, they can abstain from intoxicating liquors without signing the Pledge. This is quite possible. Who ever disputed it? We have met with many who have professed to abstain from such drinks, who yet never appended their name to the pledge, or connected themselves with a Temperance Society. On the same principle they may do many things without making promises, or ratifying those promises by written documents, or public engagements; but in the present state of Society, promises in word and ratifications of them in writing or otherwise, are deemed expedient, however good our intentions, and correct our principles.

Some will tell us they do not like the idea of being bound by a pledge, and thus restrict their liberty; and yet they give pledges, and make declarations in other things, by which they effectually bind themselves. What do they mean then by ob-

jecting to the course we urge? If they are unwilling to abstain *altogether*, let them say so. If they wish to reserve to themselves the liberty of using a little of these drinks when they feel inclined, or when solicited by others, let them say so. Let them declare in plain English, we don't approve of the principle of *entire* abstinence. We like to take a little now and then, and we are *unwilling* to refuse a glass or two, or even three, or more, when respectfully and kindly asked by a friend or neighbor. In fact, we are not *inclined* to adopt your pledge, either for our own sake, or the sake of others.

But these objections lose sight of *other* considerations in favor of the Pledge. It is an *open declaration* of our sentiments on a very important subject. Its adoption to many is a *buckler of defence*,—a means of protection. Some men are so good natured, so easy of access, and so easily persuaded, that the kind solicitations of their fellow men, their courteous challenges, or their sly stratagems, too often prevail in leading them into habits that prove highly detrimental to their welfare. Now, to *such* persons, (and they are many) the adoption of the Pledge, and the fact of their being identified with a Temperance Society, will be of incalculable benefit. An authoress has somewhere said to her sex, "*Learn betimes to say No*"; and the advice is applicable to either sex, especially in its bearing on the drinking usages of society. Had many within our acquaintance acted on this counsel in youth and early manhood, (and *woman*-hood too,) how different would their circumstances have been! Had they said "*No*," to every solicitation to use intoxicating liquors, and *kept* to it, they would have been gainers themselves, and their families and friends would have gained also. To such, then, and persons similarly circumstanced, the adoption of the Pledge will be a means of defence. They will be preserved from rude solicitations to drink. No person worthy of being called a *gentleman*, or who is deserving the character of a *friend* or *neighbor*, will attempt to lead a teetotaler to violate his pledge! "*Loafers*," as they are called,—those who are constantly hanging about taverns, who have seared their own consciences, and who care not for the conscientious feelings of others, *may* make the attempt; but strict teetotalers will *keep away from such*, as the bird will avoid the snare of the fowler.

To many, the adoption of the pledge may not be necessary, so far as *they* are individually concerned. Resolving to adopt the course which the pledge involves, they may advance steadily without subscribing *in writing* to the principle, and without formally connecting themselves with a society. I subscribed to the Pledge nearly sixteen years ago, but it has never operated as a check to me, nor do I often think of it, because, like many others, I adopted it from principle, or *regard to the interests of others*; and from principle I adhere to it. But still it was important for me to do as I did, and it is equally necessary for others who are favorable to the same principle. We are not merely to look to ourselves, but to others, and the influence which our example may exert upon them. *The Pledge* is a *public testimony* against one of the most desolating sins of the times in which we live.—It is a declaration against the use of those drinks as a beverage, drinks, the free use of which are the fruitful cause of poverty, crime, lunacy, disease, and premature death. It is an important step by the divine blessing, to *self-preservation*, especially to those who have been reclaimed from long continued habits of intemperance. It is often of great benefit by the *influence of example thus presented* to relations, and friends, and neighbors. It is the *bond of union and strength* among the advocates of total abstinence; it materially augments their moral power of persua-

sion and conviction. It is important, however, as it *renders a correct and easy return* of the number who are identified with this society, and thus enables its friends to know and feel their strength. *The recorded votes* in our Municipal or Parliamentary returns have their weight in relation to individual and general sentiments; the *muster-roll* of an army in like manner has its use; and so has the Temperance Pledge with the names appended to it. The knowledge of accumulating numbers *adds vigor* to the efforts of those engaged in the Temperance enterprise, and *secures new triumphs* to their benevolent and praise-worthy warfare.

It would be easy to add to these considerations, but we forbear. In our own minds we are persuaded that no solid objection can be raised to the adoption of the Pledge, a copy of which is found in every Temperance Advocate. The Christian who adopts it does not violate any of his principles, does not dishonor the name by which he is distinguished, does not take ought from the pure and glorious system of human recovery that constitutes his faith and hope, does not retard the progress of truth and righteousness in the world. It is quite the reverse. The temperance enterprise is the offspring of the benevolent principles that characterize the Christianity of the Bible. It does honor to the name which is above every name, to whom all creatures shall be subject. It is one of the channels through which the riches of mercy are brought to bear upon fallen humanity, removing obstacles to the reception of divine truth, the application of which by gracious influences becomes the power of God unto salvation to those who believe, and it accelerates the progress and triumph of the gospel in the world. Will any gainsay this? Bring forward your strong arguments and your stubborn facts to the contrary. We challenge investigation. But do not trifle. Do not withhold influence for which you are responsible. He that "knoweth to do good and doeth it not, to him it is sin."

Whitby, August 2, 1852.

J. T. B.

### SUNDAY SALES.

*To the Editor of the Canada Temperance Advocate.*

SIR,—Some time ago, in the *Montreal Transcript*, I observed the proceedings of the Synod of the Free Presbyterian Church, held at Kingston lately, and I find that one of the subjects brought forward was "an interesting report on the Sabbath, and measures were devised for endeavoring to secure its better observance." Now, Sir, allow me to give you *my report* on the law intitled "Sales on Sunday," passed in 1805.

I was one of a party who, about five years ago, was greatly annoyed to see certain houses, as licensed taverns, disposing of their abominable compounds, commonly called Whisky, Brandy, Gin, &c. &c., on the Sunday. We called upon a person who was then acting as a public prosecutor for the city and district of Montreal, to take legal proceedings against five individuals, for selling upon the Sundays. The actions were duly issued, and the cases were tried before two magistrates, a Canadian and a Scotchman; all the five cases were ably defended, and judgments were given against the defendants for 5s and no costs.

I happened to be one of the interested parties that was present in the Court (although behind the curtain) in the affair, and I never was more astonished at any judgment being given in a Court of Justice. The proof for the prosecution was clear and conclusive that all the parties sued had sold on the Sunday.

To enable your numerous readers to comprehend the law regarding Sales on Sunday for the City and District of Montreal.



I shall here just give a quotation from the law, and they can then judge of the judgments rendered in the five cases above referred to:—

"The power to sue is given to any person to prosecute any person who sells any goods, wares, merchandize, or any commodity whatever on Sundays. For the first offence the fine is not more than £5, and for the second offence not less than £5 and not more than £10. The half of all fines goes to the Provincial chest, commonly called the Crown, but no costs is given in the act."

Now, Sir, you will be able to judge of our dismay when the person we employed to suppress the illegal traffic on the Lord's day, was actually the person punished from the judgment rendered. Plainly, from this cause the prosecutor gets 2s 6d only, and the Crown the other 2s 6d; then he has to pay to his attorney 12s 6d, summons 5s, service of ditto 2s, other court expenses about 4s, man's wages say 4s.

The public in the City and District of Montreal may now judge of the law and its administration for selling on the Lord's day, and they may also perceive where amendments are to be made.

Since writing on the observance of the Sabbath in Canada, the *North British Mail* newspaper, from Edinburgh, has just been sent me. On Sunday Selling it says:—

"At a meeting of the Edinburgh Town Council, the Lord Provost referred with satisfaction to the success which had attended the efforts of the magistrates to close whisky shops on Sunday, particularly as the result had been without Lord Kinnaird's bill, or any but moral means. On the communion Sabbath his Lordship stated that there were 413 public houses open, exclusive of 77 hotels. On the Sabbath following, namely, the one succeeding the meeting of magistrates, the number was reduced to 241, and on the subsequent Sunday to 168."

P.S.—Since the actions were taken out for selling on Sunday, nearly five years ago, none have since been sued, entirely in consequence of the judgments rendered above.

Your obedient servant,

J. H.

[We call attention to the above communication from a reliable source. It furnishes one among many painful proofs of the incompatibility of our present license system with anything like obedience to law or morality. Give a man or woman authority to do wrong and commit villainy, and you may look for iniquity augmenting itself pretty fast. The law guards the sanctity of the Sabbath, but it also gives authority to create an appetite which must be gratified on Sunday as well as any other day. How then can it be expected that magistrates will or can be so hard-hearted as to punish a man for selling to a poor thirsty tippler on Sunday. There is only one kind of legislation on this liquor selling that accords with right reason and common sense, and that is—abolish all the existing laws regulating the sale of liquor, and give as the grand substitute, TOTAL PROHIBITION.—ED. C. T. A.]

### Legal Suasion vs. Moral Suasion.

(To the Editor of the Canada Temperance Advocate.)

DEAR SIR, AND BRO.—Throwing myself upon your indulgence and that of the reader, in the hope that where I am weak, better and stronger minds will supply strength, let me offer a few remarks relative to a communication over the signature of "Moral Suasion" in your number of the 2nd inst. The professions, doubts, and other positions assumed by the above fictitious writer, is, to say the least of it, very inconsistent with the march of the progressive temperance movement of the present day. I am an old and a firm believer in the agency of moral suasion, yet not so bigotted as to throw legal suasion aside. It is but a very short time

since the advocates of the liquor traffic took shelter under the law, now so alarmed are they at its operations, that they would fondly take the temperance men into their embrace if they would confine themselves to moral suasion and let law alone. What is Law? Law is a double power—a moral and a physical power combined, and when complete in both these parts, is the highest influence known to social organization. It is the supreme and unresisted authority of every peaceful and orderly community, and of none more than the Province of Canada, where reverence and obedience to the Law constitute the first duty of its people. I pray the temperance men to pause over this great fact, and to consider how far he can abandon such a tremendous power to those who would use it to the full for the defeat of his cherished hopes, and the object of all his labors. Looked at superficially in the ordinary way in which we think of Law, it may naturally appear to be of secondary and even small consequence; but sit down to it, take it in your fingers and examine its parts, and the vast influence it really exercises in the community, and you will be amazed to see the whole machinery of society guided, driven, checked, or turned, according as the Law shall direct. You will then find that the moral and physical controlling influence around you is the Law acting almost unconsciously, because we are all our lives habituated to respect and obey it, but rising from this very fact to a magnitude of strength which it is madness to disregard or despise.

I have abundance of illustrations that show the principles necessary to call a law into existence and make it vigorous and effective, and all of these harmonize with the reasons which connect the Temperance reform with Law. They all show a gradual awakening to some social injury, a gradual willingness to invoke the power of law for its suppression, and a final resort to it as the ultimate and surest protection. Take the law against the sale of poisons, except under certain precautions, one of comparatively small importance and little utility, the law against the sale of obscene books, gambling, lotteries, unwholesome meat, light bread, &c., &c. All that can be said for the liquor traffic and liquor drinking, could be, and was said for the lottery trade, and all that could be said against lotteries, and a thousand times more can now be successfully used against the liquor trade and liquor drinking. Where are the lottery offices—where the lottery licences—where the millions of business once done in our fatherland, under the authority of law and public opinion? Gone—swept away—annihilated! And how? By the power of the Law backed by the general voice, aroused by seeing a few men here and there rendered bankrupt, reduced from comfort to want, driven to speculation, forgery and fraud, by an insane passion to reach wealth by a short cut through the fatal road of Lotteries. I am not about to enter on particulars, nor am I going for law simply, but my purpose is to state facts, to show how public sentiment acts, what influences begets laws, and leave to the common sense of the reader in searching out and studying these principles, and the facts which illustrate them, to draw the conclusion to which they directly point. It is no hap hazard, uncertain, unintelligible principle that I am pursuing, but one that acts with certainty, uniformity, and power. It is one that has much, even now, and must finally have far more to do with the Temperance Reform if it is ever to reach the point of a pervading, strong, triumphant doctrine, and which I hope is now at hand. Hoping our representatives will without hesitation at once enact a prohibitory Liquor Law, simple in its machinery and effective in its operations,—I am, &c.,

Yours in L. P. & F.

JOHN M. ROSS.

Toronto, 9th Aug., 1852.

## BROKERS' CIRCULAR.

Montreal, August 7, 1852.

**FLOUR.**—Good fresh Flour has been in moderate demand at 18s. 6d. for shipping lots, and favorite brands for consumption at 18s. 9d. Inferior brands are neglected.

**WHEAT.**—Sales have been made of good Upper Canada mixed at 4s. 2d. to 4s. 3d., and of lower quality at 3s. 9d. pr. 60lbs.

**BARLEY, INDIAN CORN, INDIAN MEAL, OATS.**—Prices nominal without transactions.

**PEAS.**—One or two lots have been taken at 3s. 6d. per minot F.O.B. There are none now in market.

**PROVISIONS.**—The Sales of the week have been only retail.

**ASHES**—"Pots" have been in demand, at 24s. 9d, shipping lots bringing 25s. "Pearls" are in rather better demand than last week, but without change in price.

**FREIGHTS.**—There are no engagements to quote except of ashes to Liverpool at 28s. 29s. per ton.

**EXCHANGE.**—In limited demand.

**STOCKS.**—Bank of Montreal.—Asked for without sellers. Commercial Bank, M.D., City Bank, People's Bank —In moderate demand. In other Stocks, nothing doing.

## QUEBEC LUMBER MARKET.

7th August, 1852.

The last advices from Europe reporting profitable occupation for large ships in the Australian and Guano trades, many vessel will be diverted from the timber ports—our fall export, therefore, will be under the average of the last three years.

**FREIGHTS** have advanced 6s per load, for Liverpool, during the month. The last charters were at 32s 9d; that rate is now *refused* for a vessel here. For the Clyde 32s. 3d. has been obtained; vessels are much wanted, for the outports, and could be readily fixed at high rates.

**WHITE PINE.**—The better qualities command, from their scarcity, a ready sale, but small and inferior descriptions hang very heavily upon the market,—the sales of the past week have been at 5½d. to 6½d. for good rafts—equal to 6½d. stg., free on board for 70 ft. average of first class wood, down to 4½d a 5½d for smaller averages of ordinary qualities.

**RED PINE.**—Very dull at 7½d. for 40 feet average.

**ELM.**—Shipping parcels 9d. for 40 feet average.

**OAK.**—Sales at 13d. to 14d. in the raft with less enquiry.

**DEALS.**—Bright pine shipping parcels £13,—all *thirds* are wanted and worth £5 10s.; Floated have declined, and a heavy parcel has been placed *under* £12.

**SPRUCE.**—Supply limited, but dull for want of shipping, last sales were £7, £5 15s, £1, for 1st, 2nds 3rds, all 12. x 9. x 3.

**STAVES.**—Standard are firm at £40 a £42 10s. for shipping parcels, and W O W I £12 10s.

WELCH &amp; Co., General Brokers.

## BIRTHS.

Montreal—2nd inst. Mrs Peter Dods, of a son. 4th inst, Mrs SPhillips, of a son. 5th inst, Mrs J Campbell Gibb of a daughter.

Frost Village—2nd inst, the wife of the Rev R A Flanders, of a son. Mount Pleasant, *Aylmer*—27th ult, the wife of John Egan, Esq. M.P.P., of a daughter.

Quebec—The wife of John C G Cochrane, Esq. of a daughter.

St Lambert—7th inst, Mrs James Thompson, of a son.

Thronto—29th ult, the wife of Thomas G Ridout, Esq. of a son.

## MARRIAGES.

Montreal—3rd inst. by the Rev Dr Taylor, Mr Thomas Thomson, of Montreal, farmer, to Miss Margaret Stark, second daughter of the late James Stark, Lanarkshire, Scotland. 4th inst, by the Rev N Guerout, Charles S Burroughs, Esq. of this city, to Miss Cynthia Gilbert, of the same place.

Bath—1st inst, by the Rev W F S Harper, Dr E B Spaham, of Kempville, to Miss Ellen Fairfield.

Granby—24th inst. by the Rev Mr Machin, Oliver Wells, Esq, of Granby, to Miss A S Wells, second daughter of S Wells, Esq, of Farnham.

## DEATHS.

Montreal—31st ult, Mr George Hislop, aged 30 years, eldest son of the late Mr Robert Hislop, farmer, St Rose, C. E. 4th inst, Margaret Ann, infant daughter of the Rev D Inglis, of St Gabriel Street Church, aged 20 days. 5th inst, Mr Hugh Boyd, of County Derry, Ireland, aged 57 years.

## MAINE LIQUOR LAW.

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

J. C. BECKET,

22 Great St. James Street.

Montreal, April 1, 1852.

## CIRCULAR.

THE undersigned begs to intimate that he has been appointed sole Agent in Canada for the AMERICAN TEMPERANCE MAGAZINE and SONS OF TEMPERANCE OFFERING, published in New York, by P. T. Sherlock, Esq.

The necessity of prepaying the American Postage rendered it impossible for the publisher to extend to Canada the advantage of Club rates. The undersigned has much pleasure in stating that he is now prepared to forward the Magazine to any part of Canada, by Mail, at the following rates, payment to be made invariably in advance:—

Single Copies.....	\$2 00 per Annum.
To Clubs of 4 to one address....	7.00 —
— of 7 to — — .....	11.00 —
— of 10 to — — .....	16.00 —
— of 20 and upwards.....	30.00 —

The Postage on each number will not in any case exceed twopence. To many of the known friends of Temperance a specimen of the Magazine will be sent. Those who may wish to subscribe to the work, will please remit the amount in time to have the succeeding number promptly forwarded to their address; and those who may not be thus disposed, will oblige by writing on the envelope "*Refused*," and returning the number by next mail.

The friendly co-operation of all interested in the cause of Temperance is respectfully solicited.

B. DAWSON,

No. 2, Place D'Armes, Montreal.

## MAINE LAW ENVELOPES.

THE Subscriber has just published a beautifully executed Vignette, illustrating the evil effects of the Liquor Traffic, and the beneficial effects of the operation of the Maine Liquor Law, on ENVELOPES of good size and quality.

Price 20s. per 1000, or 2s. 6d. per 100.

For Sale at the Booksellers in Montreal; Mr. G. Stanley, Quebec; Mr. Duffy, Kingston; Messrs. C. Fletcher and H. Armour, Toronto; and Mr. McLellan, Hamilton.

J. C. BECKET,

22, Great St. James Street.

Montreal, July, 1852.

## SONS AND CADETS OF TEMPERANCE.

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

P. T. WARE &amp; Co.,

King Street, Hamilton;

D. T. WARE &amp; Co.,

Dundas Street, London.

March 6, 1852.

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