

TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

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

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The Temperance Island.

The gentle Island and the genial soil,
The friendly hearts, the feasts without a toil,
The courteous manners, but from nature caught,
The wealth unhoarded and the love unbought.—BYRON.

About sixty years ago, a number of English merchants interested in the prosperity of our West India possessions, fitted out an expedition with the view of introducing the bread fruit tree into the islands of those seas. The ship *Bounty*, laden with the plants, and under the command of Lieutenant Bligh, was on her way from Otaheiti. Exasperated by the overbearing conduct of the commander, Fletcher Christian, the mate, assisted by several of the inferior officers and men, seized the commander, and forcing him along with nineteen others into a small boat, set them adrift upon the wide ocean. After suffering the greatest privations, and performing a voyage of four thousand miles, they came safely to anchor in Coupang Bay, where they were received with great hospitality. No sooner was the Government made acquainted with this act of piracy and mutiny, than the *Pandora* frigate was despatched in search of the offenders. Although this vessel was wrecked, the captain succeeded in apprehending fourteen of the mutineers; four of whom were drowned in the wreck and ten brought safe to England; three of whom were afterwards hung on board the ship *Brunswick*, in Portsmouth harbour.

Upwards of twenty years had passed away, and the eventful story of the *Bounty* had ceased to occupy a thought in the public mind. About this time an American trading vessel, chancing to approach one of those numerous islands in the Pacific, against whose steep and iron-bound shores the ocean continually breaks, discovered the mutineer's retreat. Interesting as was this discovery, it attracted little notice. However, in the year 1814, as two frigates, the *Briton* and the *Tagus*, were cruising, they approached the island home of this romantic people. Captain Pison of the latter ship, supposing he had made a new discovery, ran in for the land. To his surprise he perceived a few huts neatly built amidst plantations laid out with considerable taste. Presently a few natives were observed approaching with their canoes on their shoulders, and immediately one of the little vessels darting through the heavy surf and making for the ships. Greater still was the surprise when, on coming alongside, the voyagers were hailed in good English, 'Won't you heave us a rope?' The first that sprung on deck was a youth of noble bearing, and son of the late Fletcher Christian by an Otaheitian mother. On inquiry, it appeared that after setting Captain Bligh and his party adrift, the father of this youth and leader of the mutiny took the *Bounty* to Otaheiti, where a great part of the crew left her; part of whom were afterwards apprehended, while he and eight others, who each took wives, and six natives, shortly afterwards proceeded to Pitcairn's Island, ran the ship ashore, and broke her up.

In consequence of the gross oppression to which the mutineers subjected the Otaheitians, revolt succeeded revolt, until the sole survivors consisted of a man named Smith, and eight or nine women with several children. This man subsequently assumed the name of John Adams, and became patriarch of the colony. At the time of the arrival of the *Briton* and the *Tagus*, the inhabitants of the island had increased to nearly fifty persons. The young men were finely formed, but most whimsically dressed, some having long coats without trowsers, and others trowsers without coats, and others again waistcoats without either. The young women were singularly handsome and modestly attired. Both engaged in the labours of cultivating the field, and attending to the pigs and poultry. The men are stated to be from five feet eight inches to six feet high, and of great muscular strength, and accustomed to perform with ease feats of great prowess. In the water they are as much at home as on land, frequently swimming the circuit of their island, which is a distance of at least seven miles. Their diet being of the simplest character, and their only beverage being water, they are subject to few diseases. The little village of Pitcairn is described as built on a piece of ground sloping towards the sea, and consisting of five houses, that of Adams occupying a prominent position, and the whole concealed from view by banana and cocoa trees.

John Adams being a man of a pious disposition, set himself diligently to the work of educating the children. Although on his landing on the island he could only read, he afterwards acquired the art of writing, framed a code of laws, and celebrated marriage and baptism according to the rites of the Church of England. The only books preserved from the *Bounty* were the Bible and the Prayer book; and aided by these, they met regularly on Sabbath for the observance of divine worship. A whaling ship having touched at the island, one of the sailors, named John Buffet, was so enamoured of the romantic life of its inhabitants that he resolved to join them. In this person John Adams found a congenial spirit and an able coadjutor, cheerfully he assumed the office of teacher and minister; and so blessed were their joint labours, that the little colony soon became characterised by a higher degree of religion, order and morality, than what obtains in the most privileged states.

Years passed away, till in 1825 Captain Beechy in the *Blossom*, bound on a voyage of discovery, paid them a visit. He and his party were received with a cordial welcome. The table was spread in the house of Christian, son of the chief mutineer, and grace was emphatically said by John Buffet. One thing struck the visitors, the women were only permitted to take a place at the table in the event of there being room. On the custom being called in question, it was defended on the ground that, as man was made before woman, he was entitled to be served first. At night comfortable beds were prepared for the party, and they were lulled to sleep by the melody of the evening hymn; which after the lights were put out, was chanted by the whole family

in the middle of the apartment. As morning dawned, the voice of praise again greeted their ears, while by their bedside they found placed some ripe fruits, and their hats crowned with flowery chaplets. Sabbath was strictly observed as a day of devotion. Having proceeded to church, within which was gathered the entire community, the service was commenced by singing a hymn, after which prayers were read by Adams, while Buffet read the lesson. A sermon followed, which was well delivered by Buffet; and in order to impress it properly on the minds of his hearers, repeated it three times, the whole being concluded with praise. An instance of their piety was afforded some years after, when Captain Waldegrave arrived with supplies for them from England, 'I have brought you clothes and other articles which King George has sent you,' said he. 'But,' said Kitty Quintal, one of the women, 'we want food for our souls.'

A sad calamity befel this interesting people in 1829, when their chief was removed by death. Their harmony, contentment, and virtuous conduct, are to be ascribed to John Adams. The dwellers on this lone islet in the drear expanse of the South Pacific, now number eighty-six females and eighty-eight males, or nearly two hundred persons in all. They still speak the language and profess the faith of the English nation. Last year there arrived at Southampton an ambassador from this interesting community to our Government to obtain further means of religious instruction, and to secure, if possible, more frequent visits to the island of English ships.

But a fact remains to be stated to which the extraordinary character of this people is doubtless in no small degree traceable. M'Koy, one of the mutineers, had formerly been employed in a Scotch distillery, and being an intemperate man, set about making experiments, and unfortunately succeeded in producing an intoxicating liquor. This success induced a companion, named Quintal, to turn his kettle into a still. The consequence was that both were habitually drunk, and M'Koy one day in a fit of delirium, threw himself from a cliff and was killed on the spot. His companion's conduct was so horribly savage that John Adams, along with another, considered it necessary for the preservation of the general safety, to put him to death by felling him with a hatchet. The conduct of M'Koy and Quintal so shocked the rest of the community, that they resolved never again to touch intoxicating liquors, and to this day they have kept their resolution. The only spirituous liquors allowed to be landed on their shores are a few bottles of wine and brandy for the medicine chest of the doctor.

Were these simple islanders not wise in joining in a confederacy of entire and perpetual abstinence? The visitor of their secluded ocean home will search in vain amid its deep ravines, and towering mountains, and lofty trees, for an hospital, a workhouse, or a barred and grated gaol. Had they, like many who make greater pretensions to sagacity, said, 'Our companions have done very wrong in abusing themselves; but that is no reason why we should deny ourselves a moderate degree of the excitement in which they grossly exceeded,' would this community this day present to the most highly civilised nations a model of a christian state? Did they then do wrong in at once and forever renouncing the use of a liquid in which evils so terrible had originated? and do we do right in sustaining the system which they eschewed, after having learned its nature by a more dire experience? Who in the face of the manly forms, and virtuous conduct, and prayerful life of those interesting people, will maintain that intoxicating liquors is essential to health or happiness? Often has God employed the simple to confound the wise; and now in that remarkable colony, he is presenting to the whole world a pattern of public and universal sobriety. He that would seduce that people from their habits of rigid temperance, would perpetrate a fouler

deed than that which blackens the murderer's heart. Are those then sinless, who, by sustaining the drinking customs, help to make the sober intemperate, and keep the intemperate drunken?—*Abstainer's Journal.*

Don't Drink it at all.

One autumn evening, eight or ten years ago, we were sitting in a country tavern, in a village not many miles from Providence. One of the company present, was a young man who had become addicted to habits of intemperance, and was then suffering from the effects of deep potations. Another, Mr. L—, his brother-in-law, had called to see him; and perceiving his sad condition, took him aside, and conversed with him on the subject of Temperance. "If liquor served me so," we heard L—, remark, "I would not touch it. The better way is to let it all go. Don't drink it at all, C—, don't drink at all."

C— pondered the words of his friend; and, although they did not accomplish his reformation immediately, they were not without effect. He thought of them, whenever he raised the glass to his lips, and many a night, when his aching head lay, unblest with repose, upon his pillow, he pondered them in his mind.—Two years afterwards, he formed the resolution never to drink again; and while he was doing so, the good advice of his friend came fresh to his thoughts. *Don't drink it at all*, must, he felt, be his motto; and *I won't drink it at all*, was his resolution. Friends soon came around him. That veteran in our glorious cause, Dr. Hunting, we chanced to know, was amongst the first to give him an encouraging word. Henry A. Howland, with a heart full of sympathy, also took him by the hand. He was saved, and is now toiling in his adopted State for the salvation of others.

But the story is not finished. L— was sincere in his good advice to his friend. He wanted to save him; and he felt, undoubtedly, the power of his words, when he said, "If liquor served me so, I would not touch it." This is what every moderate drinker thinks. Not one of them ever expects to become a drunkard. "When there is any danger of that," each one reasons, "I will stop." "If I can't drink, without drinking or wanting to drink *too much*, I will not drink at all."

But appetite steals upon him—blinds him first, then chains him, and then shouts in his ears—*You are a drunkard!* What now has become of the resolution not to drink at all?—Too frequently, it is gone—has vanished, and left nothing in its place but a burning, tormenting, ever present thirst for rum.

It was so with L—. Step by step, he was led along in the smooth path of the moderate drinker. He saw flowers by the way side, and culled them for their sweet perfume. Jovial friends cheered him on, and called him generous. His love of excitement led him into the company of the politicians, and he became the representative of his town in the Assembly.—This did not, by any means, moderate his downward career. Year after year, the habit of drinking grew upon him, and now he is lost to himself, to his family, and to the world.—Friends try persuasion upon him, but without avail. He cannot retreat. He cannot break from the grasp of the monster. He cannot say, "I will not drink at all." Day after day, he rises to the same routine of terrible cravings for rum—terrible reflections on the past—terrible thoughts of the future. Despair is written on his countenance and in his heart; and in the bitterness of his soul, he cries out, hourly, "Oh! that I had died five years ago!" A few days ago, his friend C— was sent for, in the hope that his influence might yet bring him back to sobriety. But there is little hope that this result will ever be realized. The politicians have decided that rum shall be sold, law or no law, for that their interests demand it; and while it is

in his pathway, he cannot let it alone. It is useless to say to him, "Do not drink it at all."

But to the young man, who has just entered upon the practice of drinking with jovial friends—who feel and talk as poor L. felt and talked, eight years ago, may we not say, that the lesson taught by this brief story, is the lesson which may be gleaned from the story of every drunkard, and the lesson which, if he stop not quickly, will soon come home to him as one of the fruits of bitter repentance. Let him put far from him the intoxicating bowl, remembering that "wise is a mocker, and strong drink is raging." There is no safety, kind reader, in moderate drinking. If you would not be a drunkard, and live a drunkard's wretched life, and die his death, do not drink at all.—*Tem. Ad., R.I.*

Intemperance, War, and Slavery.

Here are three great generic evils—Intemperance, War, and Slavery. We will not say that all the sinning and suffering of the world are included in one or the other of these systems; but each of them, you will admit, seems to number on its muster-roll most of the vices and miseries that afflict society. Let us take, first, the habit of Intemperance, for this is fraught with more sin and misery to mankind than both the other great evils put together. War is a temporary tornado, sweeping over nations at wider intervals than in darker ages. Seldom more than two or three countries are smitten by its thunderbolt of ruin at the same time. The fiery tempest of malignities rages but for a season, and within certain bounds. Thousands and tens of thousands of human lives are suddenly consumed by "the quick cross-lightning" of hatred and revenge. The storm passes over. The fierce elements of human depravity subside from exhaustion. The sun that looked with blood-shot eye upon the smoking desolations of the region, looks itself again, and beams upon the land in its old way. The rains and dews fall like the Samaritan's oil into the wounds made by man in the breast of nature, and blanch out the blood-stains with weeping water-drops from heaven. Slavery, though it be "the sum of all villainies," is a system of atrocities inflicted upon hardly fifteen millions of the human family. Nine-tenths of the human beings involved directly in this evil are innocent of its existence. They are bought, beat, sold, and held as beasts of burden by about two millions of usurpers, who regard them as their property. Thus, if we may so say, sheer suffering predominates in the condition of slavery—suffering, not self-inflicted by the subjects of the system in gratifying their own passions and appetites, but put upon them by the cruelty and wickedness of a few of their fellow-beings possessing the power of oppression. Then it is an evil confined to limited and distant portions of the globe.

But Intemperance is an evil that lies like a miasma of sin and misery upon all the populations of Christendom, more or less dark and deadly. Steadily, with but thin and infrequent gleamings or promise of pure sky and sun, it palls great communities, day and night, summer and winter, year and century. No plummet ever sounded the depth, no line ever compassed the circumference, or traversed the diameter of the sea of crime and wretchedness fed and filled by the torrent streams of this huge incumbent sin—streams hissing with the gurgling agonies of despair; streams swelling out of the hidden desolation of human homes in every land; streams red with the ruin of immortal souls; streams choked in the gaping gorges of iniquity with the wrecks of hopes, character, reputation, once precious as immortality to millions of warm-beating hearts; streams dashing onward to the black abyss with the maddest music of discord, in which intermingle and alternate the coarse ribaldry of midnight orgies; the sickly, whining wail of children pining for the bread that is drunk in gin, or hiding from the madness which it fires to frenzy in a father's eye; the yell of the maniac,

chased and scourged by the furies of *delirium tremens*; the blasphemies of the Sunday pot-house; and the myriad-voiced murmuring of misery, in monotonous undertone, from fireless garrets, and hovels of poverty, and the sewers of vice, half hidden and half revealed, in every town and village. The records of the prison, of the poorhouse, and madhouse, give but the facts that float on the surface of the sea of sin and misery which Intemperance has filled with its fiery flood. And where is the fountain-head, where the sluice-gate of this bottomless gulf? Where is the beelling crag from which all these millions of every Christian land have plunged into the abyss at one leap? Not on the precipitate edge. Not one that ever perished in its depth ever reached it at one bound. Higher up, far higher up, among the greenest fields of life, where the stream flowed winsome and slow among the flowers, every human soul that ever sank in this sea took its first step to ruin. The custom of moderate drinking was the gateway to the gulf. No drunkard of any clime, or country, or age, ever reached it by any other passage. Custom! not any innate or instinctive thirst for inebriating drinks in the victims themselves at the beginning, but custom; the example of others; looking at "the wine when it is red" in another's hand; looking at it longingly when it is quaffed by a neighbor's lips, by a near friend, by a brother, a father; custom, garlanded with the graces of hospitality, set all around with the brilliant refinements of social enjoyment; custom, consecrated by bishops, and Christian ministers of all denominations, by philanthropists, statesmen, and divines; custom, hidden by the Flood, "but seen on either side," continuous all the way to Adam in one direction, all the way to this morning's dawn, in the other; custom, set to music in palace and parlor; set to smiles in eyes flashing with the fascination of female beauty; set to joy in songs of the select circle; set to literature in the first works of human genius; set to painting by artists half worshipped as divine; set to statuary by sculptors that have chiselled out heathen gods from stone that seemed to breathe a claim for reverence; set to poetry in the great epics in all times and languages; the rosy, winning custom of moderate drinking is the wicket-gate through which all the myriads that have been drowned in this dead sea of destruction first set their souls on the swift-rushing stream. Go, search all the records of human experience, and see if you can find a single case of a human being that ever took a shorter cut to this gulf of ruin than this; that ever climbed up some other way, and leaped sheer over into the abyss at a bound. Ask the most experienced in the statistics of crime and misery, if he ever heard or read of man or woman who ever engulfed a human soul in the drunkard's fate through any other postern than this custom of moderate drinking. You have never read—we have never read of such a case.

Now, then, will "the simple circulation of the Bible" abolish this custom? Will the simple preaching of the Gospel abolish this custom? Will the simple conversion and regeneration by the Spirit of God of the majority of the community abolish this custom? Will every person, on becoming a sincere and devout Christian, abandon this custom, and totally cease to be a moderate drinker? In what country in the world has the Bible freer and larger circulation than in Scotland? In what country is it more widely and devoutly read, and more persons able to read it? In what country is the simple Gospel of Christ preached with more purity and power? What country is freer from heterodoxy, or can count at the sacramental table more Christian communicants, in proportion to the population, than Scotland? Not one; upon the whole face of the earth, not one. And yet in what country, of the same number of inhabitants, are there drunk such vast quantities of ardent spirits as in Scotland? In what land more intoxication? The state and statistics of inebriety in that highly-favored country have been recently pressed upon the notice of Parliament and of

the public mind. According to one respectable authority, "we learn that in forty cities and towns in Scotland, every 149 of the population support a dram-shop, while it requires 981 to keep a baker, 1067 to support a butcher, and 2281 to sustain a bookseller." In no county is there exacted a more strict observance of the Sabbath than in Scotland; yet, perhaps, in none, of the same size, is there drunk more ardent spirits on that sacred day; in none more intoxication and Sabbath-breaking concealed behind lowered shutters during the holy hours. And the evil seems to grow, and even Government interference is invoked to check its progress. What is the cause of all this? Is there no power to rise up and shut-to the door through which such vast numbers are rushing into ruin, remediless and appalling? Why does not the simple circulation of the Bible achieve this? Because those who read its Divine and holy precepts pretend they can find no positive prohibition there against the *temperate* use of ardent spirits. Why does not the simple preaching of the Gospel lift up a standard against this great iniquity that is flooding the land? Because the ablest ministers in the world cannot find a direct and fully worded command against moderate drinking. Why does not every man and woman, on becoming really and truly a Christian, cease from supporting a custom fraught with such immeasurable ruin to millions? Because they see no precept enjoining upon their total abstinence from all that can intoxicate. And is it true? Is the Bible, with all its holy teachings; is the Bible, with an everlasting cannon pointed against every thought and act of man's heart, and every practice that worketh ill to his neighbor; is this great Bible, with its sublime and holy moralities, powerless against this fearful aggregate of sin and misery? No! a thousand times, no! Show us, then, the words:—"Touch not, taste not, handle not anything that can intoxicate." These are not written in this categorical form of phraseology in the Bible. We grant it. But within its blessed lips there are teachings and precepts innumerable that convey all the meaning and obligation of this injunction. Simple teachings of the Gospel they are, and plain to the conscience of the Christian, enlightened to comprehend the compass and application of the command—"Thou shalt love thy neighbor as thyself." And these are the teachings and precepts which Temperance Societies are organised to educe and array against this huge overspreading sin of Intemperance, at the very head and fountain of the evil—the custom of moderate drinking.—*Elihu Burrill's Bond of Brotherhood.*

Statistical Compendium.

CRIME.

In 1851, there were 27,960 persons committed for trial at the assizes and sessions in England and Wales, of whom 21,579 were convicted, and 6,381 acquitted or discharged. 2,218 were charged with offences against the person; 2,060 with offences against property, committed with violence; 21,909 similar offences, without violence; 305 malicious offences against property; 808 forgery and offences against the currency; and 663 with riot, perjury, &c.

During the year ended 30th June, 1851, there were 21,850 persons committed to prison in Scotland, of whom 1,374 were above 50 years of age, 13,789 between 21 and 50; 4,882 between 16 and 21, and 1,805 under 16. 9,259 had been previously imprisoned, 23 above 50 times, and 1,063 between 10 and 50 times. 3,869 had to be punished for misconduct in prison, of whom 520 were under 16 years of age. 4,480 could not read, 8,804 could read with difficulty, and 7,270 could read well. 335 had learned more than reading and writing. 1,404 learned a trade in prison. Total cost during the year £45,850.

POOR RATES.

In 1851, the Poor Rates in England amounted to £6,778,-

914; in Ireland to £1,030,251; and in Scotland to £518-015.

In 1851, there were 706,278 persons in Ireland who received in-door relief, and 49,079 out-door relief. In England and Wales the number relieved amounted to 835,360.

EMIGRATION.

During the half-year ending 30th March, 1852, there were 16,037 Emigrants to New South Wales, Victoria, and South Australia, from ports of the United Kingdom, at which there are Government Emigration Officers. At that date the Emigration Commissioners had £227,100 in hands for purposes of Emigration to these Colonies.

In 1851, there were 41,337 Passengers, in 375 vessels, to Canada.

In 1850, the population of New South Wales was 265,563; South Australia 67,430; Western Australia 5,886; Van Dieman's Land 70,164.

In 1850, the value of Exports from South Australia was £570,817, and of Imports £845,572. The Emigrants during 1851 were estimated at 53 per cent. English, 40 per cent. Irish, and only 7 per cent. Scotch.

During the last five years, 7129 Passenger Ships sailed from ports in the United Kingdom with 1,494,044 Emigrants on board; 44 of these vessels were wrecked, by which 1043 lives were lost.

RAILWAYS.

On 31st December, 1851, there were 5,394 miles of Railway open in England, 961 in Scotland, and 623 in Ireland. The number of Passengers during the half-year was 39,587,613 in England, 4,953,177 in Scotland, and 2,968,601 in Ireland. The total receipts from all sources of traffic amounted to £7,171,552 in England, £772,677 in Scotland, and £303,709 in Ireland.

POST OFFICE.

In 1839, the Post Office delivered 82,470,596 letters, and in 1851, the number was increased to 360,647,187. In 1839, there were 188,921 money orders issued for £313,125, and in 1851, the number was 4,661,025 for £8,880,521.

MALT AND HOPS.

In the year ended 10th October, 1851, there were 3,751,589 quarters of Malt used by Brewers and Victuallers in England, 133,390 in Scotland, and 158,539 in Ireland.

In the year 1851, there were 43,246 acres of land in England under the cultivation of Hops, yielding 27,042,919 lbs., the amount of duty from which was £236,623.

CONSUMPTION OF SPIRITS.

During the year ended 5th January, 1852, duty was paid for consumption on 9,595,368 gallons of Proof Spirits in England, on 6,830,710 gallons in Scotland, and on 7,550,519 gallons in Ireland. In England the duty is 7s 10d per gallon, in Scotland 3s 8d, and in Ireland 2s 8d, yielding a total revenue of £6,017,218. Quantity exported, 229,650 gallons.

WINE AND FOREIGN SPIRITS.

In the year 1851, the Wine retained for Home Consumption in the United Kingdom amounted to 6,280,653 gallons, and the Foreign Spirits to 4,784,807 gallons.

ILLICIT DISTILLATION.

During the year ended 5th April, 1851, there were 984 persons convicted of Illicit Distillation in Ireland, 436 in England, and 29 in Scotland. 517 Stills were seized in Ireland, 323 in England, and 44 in Scotland. 98,207 gallons of Spirits, Low Wines, Wash, &c., were seized in Ireland, 22,721 in England, and 5,279 in Scotland.

LICENSED BREWERS AND VICTUALLERS.

In the year 1851, there were 2,305 Licensed Brewers in England, 146 in Scotland, and 97 in Ireland. There were also 40,530 Licensed Victuallers and Beer-Sellers in England, and 179 in Scotland allowed to brew their own beer.

TOBACCO.

In 1851, the quantity of Tobacco entered for Home Consumption amounted to 21,223,273 lbs. in England, 2,179,551 lbs. in Scotland, and 4,456,429 lbs. in Ireland.

TEA, COFFEE, AND SUGAR.

In 1851, the Duty amounted to £3,979,140 on 6,571,626 cwt. of Sugar, £454,670 on 32,501,245 lbs. of Coffee, and £5,900,625 on 53,949,059 lbs. of Tea.—*Scottish Review*.

Letter of E. C. Delavan, on the Maine Law.

(To the Editor of the State Register.)

MR. EDITOR,—In consequence of the analysis by that eminent chemist, the late Lewis C. Beck, in 1834, I felt impelled by a sense of duty to have my whole stock of liquors destroyed, and they were accordingly thrown into the drain, and found their way into the Hudson river. To have used myself, or sold to others to be used as a beverage, such deleterious articles as Dr. Beck had pronounced my liquors to be, would have been in me a great sin.—And yet, my liquors were of the most noted and expensive kind, and supposed to be, before that analysis, of the purest quality. It was not intended at the time, that this act should be made public. It, however, became known, and such was the universal condemnation of it, even by personal temperance friends, that I supposed, for a season, that my influence in the cause was at an end.

I allude to this fact to show what a mighty change has taken place in public sentiment since that time. Then an individual was deemed almost a madman, for doing with intoxicating poisons belonging to himself, what, after a lapse of twenty years, State after State is passing laws to do with intoxicating poisons generally. Though I felt at the time that I had the right to destroy my own property myself, still I do not know that I should then have thought it right for the public to have sent an officer to seize and destroy it. The vast majority (about 70,000) obtained in this State in favor of "no license," a few years since, and the almost immediate repeal of that law by an overwhelming vote of the Legislature, tended to render doubtful the expediency of appealing to the law of the land, in favor of the temperance cause, at least in the existing state of the public mind.

To me, after that failure, the whole subject seemed to be surrounded with difficulties, and I have long doubted as to my own duty. The want of union among temperance men, as to the best course to pursue, the want of a correct public sentiment, the character of our population, and the fear of forcing a law upon the people, as in the case of "no license," before they were ready and willing, not only to have it passed, but see it executed, produced in my mind an apprehension that we might again, by premature legislation, make a mistake that would in the end injure in place of benefiting, the cause in which so many hearts were united. Still I felt a strong desire to see the time when the public mind would become sufficiently enlightened, as to its true interests, to sustain a law similar in spirit, and similar in its effects, to the Maine Law, so as to rid the land of those overwhelming evils resulting from the sale of intoxicating poisons. I felt an apprehension too that there might probably be concealed in the Maine Law a principle that might, in the execution, interfere with the rights of persons and property. Unwilling to accomplish even a great good by doing what seemed to be an evil, I have long hesitated to give to that law the support which I should otherwise have felt it my duty to give.—Whatever charges may have been brought against me during my long conflict with rum, I have never, I believe, been charged with want of moral courage to do what I thought ought to be done. Nor shall I hereafter, I trust, expose myself to such a charge. If the Maine Law be right in principle, and if the movement of the public mind in its favor be of God it will prevail; if not, it will fail.

After deeply reflecting on the subject, I have come to the conclusion that it is of God, and that those honestly contending for it, are acting in conformity to his will. That public opinion is opposed to this law in our cities and large towns is, I believe, true.—But in the rural districts it is, I believe, equally true that it is already decidedly in its favor; and I can not feel that the fashionable usages of cities, nor the pecuniary gain of those engaged in this most nefarious traffic, should control the acts, and jeopardize the interests of the entire community, I do therefore, re-enter this

great conflict with the liquor power, and shall devote what little of energy I retain to the furtherance of a reform which has been so successfully commenced.

And here at the outset, I may be permitted to ask, what right have one set of men to make, or import and vend the vilest of compounds as healthful beverages, and under names that deceive the public? The only direct tendency of this traffic is to destroy property, health, life and the souls of men. Why then should it be tolerated? The evils produced by it are numerous and grievous. Can any living man point out a single countervailing good?—Nine Presidents of the United States (our present worthy Chief Magistrate among the number,) have signed a declaration expressive of the opinion that the use, in health, of intoxicating liquors was never beneficial but always injurious. The most distinguished medical men in this country, and in Europe, have expressed the same opinion. The millions who, during the last twenty-five years, have adopted total abstinence have confirmed this testimony.—Why then should we longer temporize with this great enemy of the human family? Why should the temperate and industrious part of the community any longer consent to sustain a system of taxation which this wicked traffic has imposed upon them.—The victims of the gallows, the inmates of the poor-house, and of the prison house, call upon the strong as well as the weak, to come to their rescue. Broken hearted parents mourning the loss of children, children mourning the degradation of parents; widows unprovided for; orphans forsaken—all appeal for relief to humanity, and the justice of an outraged public. The Maine Law contains the germ, which if fostered, will carry forward the temperance reformation to its ultimate completion. With the necessary means and labor, public opinion in relation to this nefarious traffic, can soon be set right in every part of the Empire State; and when men stop selling, then, and not till then, men will stop drinking.

Were this triumph achieved, what a glorious country should we then have. The 200,000,000 of dollars now directly or indirectly wasted, through the influence of strong drink, if saved, would flow through a thousand healthful channels, invigorating and fertilizing the whole surrounding country as it flowed. Our poor-houses and our prisons would soon be almost tenantless. Every branch of industry would feel the blessed influence, and we should see such prosperity and progress as have never before been seen.

Let this nation then fulfill its destiny and carry forward to its consummation, this great moral movement. Let Christians especially, of all denominations, gird on their armor, resolved never to put it off till the enemy is conquered, and the victory won!

Let vendors renounce the traffic, change their occupations, and avoid the coming conflict. They are our neighbors and friends; we wish them well, and regret to assail the occupation they are engaged in, but how can we any longer stand by and suffer them, without any effort to counteract their influence, carry forward to its consummation their work of death?

I have hitherto had some doubts with regard to an immediate prohibitory law; but I have now come to the conclusion, that it is the duty of the government, to protect the other classes of community, against the oppression of those engaged in the traffic, to place, in behalf of every class, every justifiable barrier in the way of transgression. By licensing every drinking house, vice of the worst kind is encouraged; by closing them, a great amount of evil is prevented. Government should not lead the people into temptation, but on the contrary, as far as possible, remove temptation from them. A writer on the subject, in England, says, under this head, "The great purpose of government, is to afford protection to the persons and property of the governed. From whatever point we may regard the traffic, we feel that interference on the part of the law is perfectly legitimate; nay more, that the principle on which such interference would be defended, is already recognized by long practice and universal consent in English jurisprudence. It is important that the case should be fairly stated, and to that end we must, at the outset, meet an objection that is often urged. It is said that we cannot enforce morality by an act of Parliament. We don't attempt it.—This is the exclusive purpose of the divine law. We don't ask the aid of the law to make the people moral, but to stop or check some of the more fruitful means of immorality. The power of the law to compel men to do good is very small, but the power to restrain them from doing evil is great and important." Let us take a case as an illustration.

In a village a single dealer, regardless of the suffering he inflicts, continues to deal out the liquid poison to the young and the old, who are decryd to his bar. Elections, and other public meetings are held at the same place, and there the post-office perhaps is kept. The dealer has a license, he inflicts on the town and neighborhood untold miseries, he adds greatly to the taxation, and still he goes on with the traffic, shows his license, laughs at the sufferers, and tells them that he is engaged in a lawful business. Now is it right that this man, in this day of light, should be permitted to continue such a trade, and do his neighbors and the community so great a wrong? Who that has any regard to justice, who that loves his neighbor, can say that this man should be permitted by law to scourge his neighborhood, and who, after weighing all the facts and results can say, that this man should not be deprived by law, of the right that the law now gives him to inflict such misery?

Said a keeper of a large hotel to me, not long since, "I sell liquor, but I know it is all adulterated, and I would not drink the vile stuff." "Why sell it then?" I replied. "Because people call for it." Let the spirit of the Maine Law be carried out, and people will soon forget to "call for it." Should a baker or a butcher, or any other dealer be known to sell to his customers poisoned food, what would be the consequence? Poisoned liquors are as injurious as poisoned food, and yet poisoned liquors are sold openly, wantonly, every day, on every side, and the people submit to it. Will this submission continue forever? Will they forever wear the chain, and bear the burden of bondmen? Will they forever consent to license groggeries to poison them? or to pay for supporting others whom these groggeries have poisoned? Or, when this subject shall be understood, will they not rather strike for freedom, and the rights of freemen? And whenever this shall be the case, the days of rum-selling will be numbered.

The same English writer above alluded to, remarks: "It cannot be alleged that any good arises from the existence of these houses to counterbalance the enormous amount of mischief to which they give birth. They are felt to be an evil in every neighborhood where they exist. Why should there not be an interference? It would be urged that such a law would be unjust, impolitic, and, above all, impracticable. Why unjust? The principle of such a law is already recognized. It is, that the law may interfere with any pursuit, trade or calling, that is injurious to the health, morals, or happiness of the community. Hence our quarantine regulations, our inspection of, and surveillance over, lodging houses, or seizure of bad meat when offered for sale, or suppression of lotteries, or laws relating to nuisances, and a number of other interferences."

In the State of New York much will have to be done, in addition to what has been done, to give direction and efficiency to the public will on this subject.

The press rightly used, with means to work it, must, under God, be one of the great instruments employed. The State should be organized, every family should be supplied with publications bearing on the question, and in some way the people who wish to be protected from the traffic, should see that they do not send men to the Legislature to veto their wishes. The ballot-box is the great palladium of our liberties. Let us take care that it is not perverted into the citadel of bondage.

A change so radical as the Maine Law contemplates, is not to be brought about till the great mass of the people desire it. And when that shall be the case, it will be brought about. Till then it were as absurd as useless to attempt such a measure. It is neither absurd nor useless to prepare the way for it, by the education of the public mind. It may take a year, it may take years. But the time will come when an enlightened community will no longer license dram shops for the sale of poison, to make paupers which the same community must raise provisions to feed, or to make criminals, whom they must build prison houses to confine. When this frightful evil shall be fully seen, and this enormous injustice fully felt; when they that pay the taxes shall come to understand their rights and feel their power, there will be no occasion for sending additional agents to Albany to ensure fidelity on the part of those whom the ballot-box has delegated to do the bidding of the people, whose will as then pronounced will be obeyed in the Empire State. Then, when our dram shops shall be closed, our poor houses deserted, our prisons emptied, those orphans provided for, and those griefs assuaged which rum has caused in so many sorrow-wounded hearts; then we shall be prepared, having forever wiped the stain of legalized intemperance from our

character, to take our stand beside those States which have already wiped away that stain from theirs, and co-operate with them in sending forward the same redeeming influence to the South and West.

Yours, respectfully,

EDWARD C. DELAVAN.

Boston Center, June 4, 1853.

Agriculture.

Resources for Manure.

There are various resources of which the farmer can avail himself for the improvement and fertilization of his fields, of which he seldom thinks. Many substances highly useful and valuable for this purpose, are entirely overlooked, among which we may mention soot—an article that possesses high value as a top dressing for grass lands, and which is distinguished for the immediate effect it produces in forcing vegetation. It contains a very large portion of sulphate of ammonia, to which, doubtless, is to be attributed, in a very great degree, the energetic character it possesses as a manure. Whenever this substance is applied to grass lands, it invariably induces a rapid and sustained growth; but it has been remarked that while the quantity is greatly increased, the quality is generally deteriorated, and that what is gained in bulk is lost in nutriment. When grass is to be cut in the green state, for soiling, it is applied with excellent results. In England, very large quantities of this substance are annually used, and it is there remarked that the red clover intended for a second cutting, is a much larger crop when top-dressed with it, than when not. In accelerating the growth of cabbages, and other herbaceous plants, soot has a surprising effect. Wheat is also much benefited by a top-dressing of it, but care must be had that too much is not applied, as it will prove injurious rather than beneficial by burning the plants. The offal of Shambles, which are replete with blood and other animal matter, is a most powerful stimulant of vegetable life; but it is too immediate and energetic in its effects to be lasting. Like fish, it expends its full force almost instantaneously, and leaves the plants in a morbid and unhealthy state unless the application be renewed. It is supposed that on turnips and other vegetables of a like kind, its effects, when applied in a crude state, are pernicious, inducing a maggoty state of the crop, and on this account its use has been discontinued. But by mixing it with stable or barn-yard manure, and allowing it time to decompose in part, and become incorporated with the excrementitious matter, it is rendered highly valuable. In the compost heap, it is invaluable. Three cart loads of common muck or road side scrapings, to one of offal, will form a very efficient and salutary manure. In transplanting young fruit trees, a very small quantity of offal deposited in the holes before inserting the trees will be of immense benefit. It decomposes rapidly, without sufficient fermentation to prove injurious to the roots, and yields an almost instantaneous sustenance, a peculiarity which can be said to characterise no other kind of alimentary substance susceptible of being applied to this use. In the vicinity of large slaughter houses offal can generally be obtained at a price which will render its purchase an object to those who are in want of fertilizing substances.

The Refuse of Glue Manufactories constitutes another very valuable manure. It is composed entirely of animal matter, and possesses eminent vegetative properties when applied with skill. But like the offal of animals, it is possessed of too much energy and potency to be applied by itself, and should be formed into compost by mixing it with loam, road-scrapings, muck, or even saw-dust and tanners' bark, by which means its concentrated strength will be diffused into larger bulk. In composing this powerful

substance, the same proportions may be observed as in the case of offal. When applied to drilled crops—and by this term I wish to be understood as designating *all* crops which are planted in hills—it is more judicious to spread it broadcast and mix it thoroughly with the surface soil, than to deposit it in the drills directly beneath the sod. Its effects are durable, and may be distinctly recognised for three or four years.

Besides these substances, there are a number of others of a vegetable, animal and fossil description, which not only possess high value as fertilizers, but which are so universally and liberally diffused, that any person who is desirous of so doing may secure them in any quantity desired. But it is only by experience acquired by repeated experiments that their respective properties and actual value as manure can be determined. That they are all valuable in a certain degree, and to an extent which will abundantly repay the expense of obtaining and applying them, there can exist no doubt. One thing it may be well to observe here, viz:—that the more heterogeneous are the articles employed in the formation of compost heaps, the greater will be the likelihood of their success. Hence I would recommend that, whenever they can be procured, the following articles should be added as ingredients:—Refuse salt, old plaster, salt brine or fish pickle, spoiled meat, sea weed, offal of fish and fish from fishing stations, horn shavings, refuse of sugar and soap works, wood ashes, refuse of paper mills consisting chiefly of woolen rags, the excrement of domestic fowls, muck, dead animals, decayed leaves and rotten wood from the forests—the entire surface of the soil in which, provided the growth be of a deciduous character may be considered as compost in an incipient state, and, indeed, any and every substance which has been endowed with the vitalizing and indentifying principle of *life*. The substances necessary to fix the several gaseous products eliminated by fermentation may be added after the heap is made, and at subsequent periods as necessity may require.—*Fountain and Journal*.

Novel Turnip-Sowing Machine.

A Turnip-Sowing Machine, invented by Mr. Thomas Reid, Monkton Mill, was exhibited in operation on Tuesday in a field near Ayr, occupied by Mr. Wilson, potato merchant. A crop of potatoes had been taken up and the land was in course of being drilled and sown with turnips. Mr. Campbell of Craigie, Mr. Bell of Enterkine, Mr. Telfer of Cunning Park, and a number of farmers were present. The whole of the spectators appeared to be highly gratified with the simplicity and the complete efficiency of the invention.

The turnip-sower is attached to the drill-plough in a manner similar to the common rutter, but at the opposite side. It has thus the effect of balancing the rutter, and keeping the plough steady. It consists merely of a small roller which is followed by a cylinder similar to those in use in common machines, and the seed runs down through a short tube in the usual manner. There are small pulleys at the end of the roller, the belts upon which connect it with the seed-box to draw it onwards, and at the same time, give the requisite rotary motion to the cylinder. There are also two scrapers attached to prevent the damp earth of the newly formed drill from clogging the roller.

We were much pleased with Mr. Reid's self-adjusting rutter. It is affixed to the under, instead of the upper side of the beam, a little in front of the breast of the plough, and at turning it reverses itself without any effort on the part of the ploughman. But the sowing machine requires to be reversed in the usual manner of the rutter at present. Mr. Reid's process certainly does appear to be expeditious and economical. The drill plough is drawn by a pair of horses,

and while the rutter on the one side marks the centre of the next drill, the beautifully simple machine on the other sows the drill which was last made. Besides the saving of labour there are likewise the important advantages attained of having the sowing at all times close upon the plough, and the seed deposited while the drill is in a moist state. Mr. Reid has registered this invention, and we trust he will thereby obtain a due reward for his ingenuity.—*Ayr Advertiser*.

Rhubarb or Pie Plant.

One of the most useful plants for the kitchen garden, is the rhubarb or pie plant, as it is commonly called. It is easily produced, comes in early in the season, when both green and ripe fruit is scarce, and makes a most healthy and palatable dish, either stewed with sugar or made into pies and tarts; for the latter it is fully equal, if not superior, to green goose-berries.

To raise it in perfection, trench a piece of ground about two feet deep, turning in the strongest manures to be had, at the rate of a barrowfull to every square yard. Set the plants two feet apart, and you will have stalks as thick as your arm, and so tender as scarcely to sustain their own weight. It is the greatest feeder of all kitchen garden plants, and this is the reason why we see the great bulk of that sold in the markets small, tough and flavorless—the plants are starved.

A good plantation of rhubarb near a city where powerful manures are to be had in abundance, would be one of the most profitable articles of culture. It is, I admit, already cheap, but considering the quality, very dear; and if a really good, well-grown article were offered, it would drive all the poor stuff out of the market, make it more generally used, and be very gratifying to the consumers.—*Rural New Yorker*.

Effects of Deep Ploughing.

MR. EDITOR,—As you seem desirous to obtain the results of actual experiments in raising crops, I venture to give mine, in raising a crop of wheat upon a field containing 35 acres, which had been cropped without intermission for fifty-two years previously, without the use of fertilizers, except some portion of the straw produced, during the time. As might be expected, the sorrel had full possession of the soil. I produced a No. 3 subsoil plough, and two strong pair of oxen, to break up the fallow, letting the plough run from nine to twelve inches deep, which turned up about four inches of new soil.

This I thought was the stuff for producing wheat. I designed to use the cultivator during the summer in dry weather, to keep down the sorrel, should it make its appearance—but wheat harvest came on quite early, and after that was over, the ground was too wet for some time; however I resolved to try the cultivator on part of the field, (by the way of experiment,) and cross plough the rest. The cultivator left the sorrel lying on the top of the ground, where the sun killed it completely in a day or two. On this portion of the field, at seeding time, the wheat was sown and covered with the cultivator—upon the remainder, the harrow was used for covering the seed; the quantity of seed was equal, being 1½ bushels to the acre. There was no perceptible difference in the wheat at harvest time, but in as before mentioned, except 10 acres upon one side of the field, which received 30 pounds of plaster to the acre, the spring previous; upon that portion there was decidedly the best wheat. The product of the field was 805 bushels, being an average of 23 bushels to the acre.

Adjoining this, was a field of like soil and condition, which was ploughed twice with a single team, at the same time as mine, which averaged only 12 bushels to the acre.—*Michigan Farmer*.

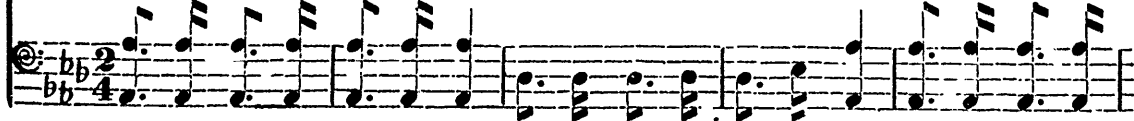
THE TEMPERANCE BATTLE CRY.

Music from Woodbury's Youths' Song Book.

Words by E. S. Orr, St. Andrews, C E.



1. Come, ye friends of temp'-rance come; Our great work is but be - gun! Fly the per - ish-



ing to save! Free the ab - ject slave. Down with ev' - ry sign and still;



Say with all your hearts "we will," Nev-er let our weapons fall. Death to Al - co - hol.



Come young men, "for ye are strong,"
Gird you for the struggle long,
Vow destruction to the foe,
All his power o'erthrow!
Deeds of valor, acts of might,
In the cause of Truth and Right,
May in future years proclaim,
Your undying fame.

Come ye fair ones, lend your aid,
On your hands a task is laid,
And your influence all must feel,
For their woe or weal.
Let your winning words and smiles,
Break the wary tempter's wiles,
Husbands, brothers, friends shall be,
By their might set free.

*Come old men of reverend age,
By the lapse of years made sage,
Mighty in the day of yore—
Still your help we implore.

Give us counsel how to move,
In our work of peace and love,
Teach us how the foe to meet,
Shouting "NO RETREAT."

Come ye children, in your play,
Happy all the live-long day,
Say amidst your mirth and glee,
"Temperance for me."
Pledge perpetually to hate
All that can intoxicate,
And when you to age have grown,
RUM SHALL BE UNKNOWN.

Come ye drunkards, come away!
Not one moment more delay,
Come and in the Temperance Hall,
Let your shackles fall.
Freemen now yourselves declare,
Put your armour on for war—
List beneath our banner all—
DEATH TO ALCOHOL!

Canada Temperance Advocate.

MONTREAL, JULY 1, 1853.

Is there any need of the Maine Law?

Some may be disposed, even yet, to doubt whether the law ought to interfere to put down "tippling houses and drinking shops." We have no doubt about the matter, and are endeavoring to present sufficient evidence to our readers of the absolute necessity of enacting a law to close for ever the numerous dens of iniquity which infest our own and other countries. We have just looked over the last number of the *Albany Washingtonian and Rechabite*, and from two or three paragraphs, which we append, as affording proof the dreadful work rum is doing on our poor human nature in New York State, and in this connection express our deep regret that the Maine Law Bill, which passed the Senate on the 14th ult., has been rejected by the House of Representatives. The vote in the House stood 53 to 53, but as the motion was of such a nature as to require a two-thirds vote, the Bill was not received and referred to the Committee of the Whole. Our friends there, must, like ourselves, yet work hard and they will be triumphant. That they have a loud call to exertion, may be seen by the following facts:—

"Bill Gaul is dead," was the first thing we heard this morning, on going into the office of Mr. McKay—and on inquiry, was told that some three weeks since Peter Craig, black man, and Bill Gaul, both of them our hardest cases, got into a row, when the former struck the latter with an iron wedge, inflicting an injury from which he has since been deranged, and yesterday it was discovered that his skull was fractured, and the operation of trepanning was performed; but he died the same evening. Yes, and Peter Craig is in jail; but no liquor seller has been arrested as "an accessory before the fact," so far as we have heard. But it will be asked, whether the parties were intoxicated at the time of the affray? We can only say they were hard drinkers,—may have gone lower, for aught we know; but we think the general view taken of the subject is a superficial one. Although the person who commits an act of violence may not have tasted a drop of liquor in three days, yet the act may be justly chargeable to intoxicating liquors. It may have corrupted his parents—may have occasioned the depravity of the society by which he has been contaminated and kept in ignorance.

At any rate Bill Gaul is dead, and Peter Craig was the instrument in producing it. He is in jail—is boarded there at the expense of the people, perhaps will be hung by the authority, and at the expense of the people.

The other and far more weighty and serious considerations connected with this business—the hereafter—we will not name. But we will suggest that the liquor which occasioned it, was doubtless sold according to law—and that law was the people's law, because their agents made it, and the people voted for the men, who they knew would, and intended should, give that law its power—would authorize men to sell liquor, if sold by those who had not obtained a legal *indulgence* for that purpose, they have permitted him to go on in his work of death, trampling on the law, and setting public authority at defiance.

Immediately following the above is this:—

One of the every-day occurrences growing out of the use of liquor, came off here yesterday. A man—aye, a gentleman as he is and should be called when *sobber*, with a genteel and intelligent wife—yes, here, too, we have to put in that humiliating, disparaging, qualifying explanation, when *sobber*,—got into a quarrel yesterday. The neighborhood was alarmed with their cries, and as usual, a constable was called, and one of the every day scenes was presented in a bruised, weeping, drunken woman, and the floor and walls of the room stained with blood, in consequence

of the beating she had received from her husband. Ho, it seems' was not so helplessly drunk as to prevent his fleeing, but the wife from the pounding she had received, and her helpless drunkenness, was readily apprehended, and sent to the lock-up, where, in the course of the night, she was visited by her husband, who was also presented with lodgings by one of the city police.

This man is a first rate clerk, has constant and profitable employment when not under the influence of liquor, but cannot, or will not, resist the temptations held out by the drunkard-making agents of our City Fathers, is then quarrelsome, and re-enacts the same scenes for which they are now both in prison, till they shall get sober at the expense of the people.

And then, as though such facts were not sufficiently awakening, the Editor says in another place:—

Rum Murders continue to be so numerous that we cannot attempt to record them. It seems in fact, as if the frequency of their occurrence, instead of operating as a check to the licensing of the sale of liquor, and deterring the electors from giving their votes for rum candidates, only led them to place a lower estimate on human life and to give more free scope to the gratification of a depraved and murder producing appetite.

And further, it is not necessary to say that rum produces the same sad consequences every where. You, dear reader, know it right well. But we take up the *Temperance Telegraph*, St. John, N.B., and in it we find the following, referring to facts with which we were not unacquainted. We record them with sorrow, but we must not allow any cause to prevent us from "speaking the truth in love." The *Temperance Telegraph* says:—

Three out of four stabbing cases which have occurred in this city this week, have already proved fatal. Scene and cause of violence in each instance, a groggery and intoxication. The fourth is likely to prove fatal to one of a gang of rowdies who shamefully beat a man,—the latter having wrested a knife from the hands of one of his assailants and inflicted the wounds in self-defence. Other violent assaults have occurred, and the class of crimes appears to be rapidly on the increase again.

The above is from the *New York Journal of Commerce* of the 28th May. New York contains over six thousand rum shops: the result is about one murder a week. Yet the city authorities there consider it necessary to license such places. So thought the late Mayor of St. John. Of course, only moral men are licensed in either place, and none but proper persons can procure liquor. Rum is never sold by licensed vendors to drunkards or rowdies, oh, no! This is the great advantage of the licensing system. Yet, if we are rightly informed, a recent murder in this city, and an affray which took place a few days ago, which came near resulting in the death of one of the parties, were caused by intoxication. A conflagration, from the same cause, was barely escaped the other day, a drunken woman residing in Harding street having set fire to her bedding, an accidental discovery of the flames prevented the disaster.

Drinking Toasts or Healths.

A contemporary asks, "Are we Christians, or are we Heathens?" as an appropriate interrogation at the head of a list of toasts given at an ordination and jubilee dinner in Scotland. Well, it is really time this absurd custom received its quietus,—but, if Christian men and ministers will follow it, how can we expect worldly men to abandon it? It is grievous to think that the solemn affairs of Christ's Church should be polluted by this, to say the least of it, worldly conformity. Scotland is not alone guilty. We observed in the *London Watchman* an account of a great Methodist meeting in Manchester, called for the purpose of prosecuting measures to pay off denominational debts. A collation was given by some kind friends. Eminent ministers and laymen were

present, and toasts were drank in something, we know not what, for the reporter has left out the quality of drink used; but there were toasts given, for the most part complimentary to fallible men. The example we regard as pernicious in the extreme. Temperance men and Christian men ought to avoid the very appearance of evil in their respective vocations.

We find, in one of our exchanges, the views of good old "Cotton Mather" on the subject of "Drinking Healths," which we here subjoin. They were published more than 150 years ago, but are not deprived of their vigour and propriety by the lapse of time. The Rev. Dr., as was the custom of the times, states the question—

Whether to Drink Healths be a thing fit to be practised by the Professors of the Christian Religion?

1. It is too notorious to be denied, that it was originally a heathen custom to drink those which were called the Cups of Health, in token of respect to the object mentioned in their cups. The great Austin truly says, *De paganorum observatione remansit. It is a Relique of Paganism. And inasmuch as it is not a natural action, but an action of a religious nature, and as themselves called it a devotion, it is now reached by those oracles of God, which forbid our learning the works of the heathen, and our walking as the Gentiles in the vanity of their minds, and our keeping the vain conversation received by tradition from our fathers.*

2. That which very much adds to the obligations lying upon christians to abandon this Relique of Paganism, is the idolatrous and diabolical intentions that gave the first rise unto it. We are assured from all the monuments of antiquity, that the healths drunk by the Pagans were first of all, drink offerings to their demons, they are a cup of devils; and then sufficiently to compliment their princes and patrons, they carried on the offerings to those mortals also; and lastly, the compliment proceeded so far as to take in any friends whom they saw cause to treat with such flourishes of affection. It becomes Christians to beware of having any fellowship with such unfruitful works of darkness.

3. To drink a cup, as a part, or sign, of our invocation upon the blessed God, for the health of any person, is a superstition directly forbidden by the Second Commandment. Nor is it ordinarily free from a violation of the Third, and that the drinking of a health is thus designed, and so becomes no other than a profane sacrament, was the judgment of Ambrose, when he wrote those words. *Quid memorem Sacramenta? Bismas pro salute Imperatorum.* To drink a health implies an application to some object for that health; this way of it is unwarrantable.

4. To begin or follow healths, which bind persons to drink off their cups, is a manifold offence against charity, justice and reason.—Such healths, being as the ancients truly called them, the Devil's shoeing-horns to draw on drunkenness, are scandals wherein much brutish folly is committed, and more occasioned. The primitive Christians therefore justly refused them, and condemned them. Great Emperors have made edicts against them. Pagan writers have satirically lashed them. And even Popish writers have reproached the Protestant profession, for their being so much practised under it.

5. Not only the numberless and prodigious exorbitance of health-drinking, are to be avoided by every Christian, but the very proposing our cups to the prosperity of what is therein remembered. 'Tis a vain plea, that we drink no more than a civil remembrance of the person, or affairs mentioned in our cups.—Why is the action of drinking singled out rather than any other for the token of the remembrance? And why is there such stress laid upon a commemoration in the action? It is but a continuation of the old Paganism, which had better be utterly abolished, than thus refined and preserved. Every thing that serves either to revive or maintain the old Pagan follies, and harden men in them, should be declined by them that would adorn the doctrine of God our Saviour.

Mr. Gough's Visit to England.

We stated some time ago that our esteemed friend and brother, J. B. Gough, was about to visit England. We are glad to know from himself that such is the fact. May a gracious Providence protect him on his voyage, and give him success in his labours. We who know Mr. Gough and have had the pleasure of listening to his heart-stirring eloquence, are well able to anticipate the best results; for wherever did he attack the enemy without some means of victory?—not all he wished or prayed for, but we have never seen him engaged vocally in his glorious work without feeling that God was with him. And now we pray that England, his native land, may not only acknowledge his pre-eminent qualifications, and do honour to his genius; but that through all the ranks of her vast population, she may feel the truth he speaks, and adopt the principles he advocates. In Gods good providence, Gough has picked a stone from the brook of America, which we trust he will hurl at the Goliath of intemperance in England, and lay the giant low.

We print for the information of our readers the correspondence on the subject of Mr. Gough's visit, which we find in the excellent periodical named below:—

(To the Editor of the Weekly News and Chronicle.)

SIR,—I have the pleasure in being able to hand you an extract of a letter received from the renowned champion of Temperance; John B. Gough, and request, as the Honorary Secretary of the London Temperance League, that you will find space for its insertion in your truly valuable paper. Testimonials from the Rev. Dr. Lyman Beecher to the Rev. J. Campbell, D. D., from Deacon Grant, certified by the Hon. Abbot Lawrance, lately American Minister to the Court of St. James's, with numerous others which I have in my possession, attest the interest and high standing of this most eloquent Englishman.

Yours truly,

T. C. PREBBLE.

5, Camberwell-grove, June 1, 1853.

Somerville, State of New Jersey, May 14, 1853.

DEAR SIR,—Agreeable to our arrangements I shall leave Boston, Providence permitting, so as to reach London on 1st August, that I may be able to leave again for the United States by the middle of September certainly; although applications were pouring in upon me to secure my service for the coming fall commencing in September, and I had partly promised that I would commence about the middle of September in this State, and give them seven weeks' labour, and have engaged the remaining time until 1st of December for the State of New York and Connecticut. After that, if life and health should be spared, I have engaged until March or April for Chicago, Illinois, St. Louis, Missouri, Milwaukee, Wisconsin, and through Michigan going to Pennsylvania, the time until my summer vacation in June. I have generally laid out my labour for one year in advance, as it saves me much labour by leaving it to Committees in the different sections of country to make all the necessary arrangements.

But I have now determined to give six weeks, according to your request; and now, dear Sir, I come to you simply to add the atom of my experience and observation, but will labour for the Committee of the London Temperance League with all my heart; and with fervent prayer that my mission to my native land may be successful in the highest and best sense of that term. With many thanks for your kind interest in my visit to England, and hoping soon to meet you in my native land, and to stand side by side with you on the battle-ground for the right, and with very respectful regards to yourself; and the Committee of the London Temperance League,

I am, dear Sir, yours ever truly and faithfully,

JOHN B. GOUGH.

T. C. Prebble, Esq.

Assault on the Rev. Henry Gale.

It will, doubtless, be fresh in the recollection of our readers, that, a few months ago, a violent assault was committed on the above-named gentleman, at a large public meeting at Birmingham, by Mr. Beilby of that place. We learn, by the *Birmingham Mercury*, of the 26th March, that an action for damages was brought against Mr. Beilby by Mr. Gale, and that a verdict was given in favor of the latter gentleman; Mr. Beilby having to pay £100, for his outrageous attack on Mr. Gale.

In justification of Mr. Beilby, his counsel, Mr. Macaulay, observed, amongst other things, that "Mr. Beilby was an old man, and was very angry; he was a person of great respectability, and—like many an old man in social life is—jovial; and on this occasion—after enjoying a social glass or two of port wine, a cigar and a pinch of snuff—he goes to the meeting, where he is so disgusted at the interruptions of Mr. Gale, and the way in which he conducted himself, that he goes up to him, collars him, and shakes him off like a dog. He shook him, like an irascible old man would a child, and being utterly disgusted with Mr. Gale's conduct, he gave him a rap on the head, which was termed a violent blow."

Mr. Gale's object in addressing the meeting, it will be recollected, was to recommend that, in the choice of missionaries, care should be taken, as far as practicable, to select such as abstained from the use of strong drink; a subject which, after the explanation given by Mr. Beilby's professional advocate—we may readily suppose, would not be most palatable to that gentleman.—*Bristol Herald*.

To Geo. Wright, Esq., M.P.

We, the undersigned members of the Bolton Division of the Sons of Temperance, beg leave to offer you our sincere thanks for the support you gave by your vote, in your place in Parliament, to the Hon. Malcolm Cameron's Prohibitory Liquor Bill.

We fully believe that the use of intoxicating drinks is the chief cause of the destitution, misery, immorality and crime, which prevails in this fertile Province; and we are satisfied that, could our Legislature be induced to enact a prohibitory law, it would be the means of promoting virtue, morality, and the prosperity of the country generally. Entertaining these views, we congratulate ourselves upon having a Representative who was not deterred by personal motives from recording a vote which, had it been successful, would eventually be the means of raising Canada to a high position, and upon whom will descend the blessings of thousands of his fellow countrymen.

A copy of the above Address has been sent to George Wright, Esq., M.P.P., signed by 45 members of the Bolton Division S. of T., No. 211, which you will oblige by publishing.

SAMUEL A. WALFORD, R.S.

Bolton, May 20, 1853.

Drunkenness in Ancient Times.

To those who are fond of pondering on the page of classic lore, and comparing the antique past with the grotesque present, may not be uninterested in the revelations of historic fact presented in the pages of *Frazer's Magazine* for

June. The ancients needed a Maine Law as well as the people of modern times. But we ought to know better the true principles of natural law and spiritual duty, and therefore are more culpable in not restraining appetite and guarding society against evils which originate in the deep depravity of the human heart. The worthies of ancient Greece and Rome followed only the bent of their inclination, and had no written revelation from God, to guide their actions. We have the word of God, but how much better are we than they? Our "revellings, excesses," and such like have a modern air; but alas, in all, who can fail to see the sting of the old serpent, and the sad contortions of depravity. But let us hear Frazer on the *classics* of drunkenness.—He says:—

The Topyri used wine internally, rubbing Bacchus into their system as we rub in Mercury. The Scythians, who never kept sober till the second course, used to saturate their garments after having soaked their bodies with wine, and then rolled and revelled in the foam, like cats in a cupboard of valarian. Synagognes in Meander's day meant tipping clubs; and Rome in the time of the Cæsars was the wine shop of the world. Accounts are on record of Greek, Roman, and Barbarian drinking matches (all equally barbarian) which might pass belief, were there any known limits to human violence consigned to its own misguidance. *Therius Nero*, or *Biberius Nero*, as he was jocosely called by his drinking friends, having assembled all the greatest drinkers of the day, proposed a prize for him who should swallow most wine at a standing; on which one of the Circian troop having despatched three gallons at a pull, so delighted the Emperor that he created him knight of the three gallons—*tricongarius*—on the spot. Alexander the Great, who died, not in the arms of Victory, but of Bacchus, had long before instituted similar rewards for the man who should carry away most liquor in hold.—The first prize, which was a talent, fell to the lot of one Pronachos, who drank off continuously four gallons of unmixed wine; the other prizes were not awarded, as thirty of the contenders died rhyton in hand, and six more afterwards in the tents—as both Elian and Athenæus relate. The loss of human life from hard drinking was no doubt fearfully great in ancient days, though, had society been differently constituted, the loss of such members would have been rather a gain, yet so wide was the baneful practice spread, that if all had sunk under strong drink who were addicted to it, the world would have been but thinly peopled. Amidst many other great names, famous for this vice, that of Cato of Utica, who passed whole nights *à la Poron*, not in emending Greek, but in fuddling his brain with Falernian, is particularly cited. Philosopher Xenocrates got a gold crown from Dionysius for drinking a whole gallon, before him, at a single draught; and Philosopher Anarcharsis, whilst entertained by Periander at Corinth, claimed the prize at a drinking match for being drunk the first, saying *that* was the end proposed in drinking, and he consequently, as foremost at the goal, ought in fairness to carry away the cup. Nay, even the excellent and moral Seneca thought there were some great griefs which nothing but deep drinking would drown; of course the removal of such sorrows would afford a pretext equally strong for flying to the wine-skin; a remarkable instance of which occurs in the *Antigona*, where the opening chorus, in a sublime address to the sun, as he is seen magnificently rising for the first time after the departure of an invading army from before the walls of Thebes, winds up its rhapsody by exhorting their fellow citizens to go the round of all the Temples in succession, but first to begin the day's festivities by getting drunk at six in the morning!"

Repository of Contemporary Opinions.

We experience great and increasing gratification every time our exchanges arrive from Britain, because we perceive a more decided style of argument among our *confreres*, in reference to the great reform movement of this nineteenth century. Our "British" namesake speaks out,

and very soon the single watchword of temperance men will be—"Prohibition"—the war cry will every where be "down with the traffic." Subjoined is the entire article from the *British Temperance Advocate* :—

The experiment which is now being tried by several States of the great American confederation, in reference to the prohibition of the traffic in intoxicating liquors, is one which neither philanthropist nor christian can regard with anything like indifference. Having in view the abatement of the greatest curse of the civilised world, it ought to command the unprejudiced consideration of every friend of the human race. That the question has been warmly debated and opposed by others than those who are interested in the traffic, is to us no matter of surprise; especially when we remember that there is an estimable, though small class, among the workers in our onward movements, who are determined to do almost everything by "moral suasion." Their possessions in favor of this doctrine are not to be disturbed by a thousand every-day facts; and inasmuch as their position looks so very innocent and christian, it must needs be defended to the last. It is useless to tell them that the logic sequence of their line of argumentation would practically be, the disbanding of all governments, the repeal of all law, and the inauguration of a state of society, a prominent feature of which would be, the illustration of that ever-ready defence of concentrated selfishness—"Have not I a right to do what I will with my own?"

We believe that every person favorable to government of any kind will admit that the one grand fundamental principle involved in all governing arrangements of the human compact, is the surrendering of some supposed abstract individual rights for the obtaining of some general good. Various persons have attempted to describe and define what they term "the true province of government," especially those who belong to the "moral suasion" class; but in our humble opinion they have been about as successful in their admittedly difficult task as the discoverers of "perpetual motion," or the finders of the "philosopher's stone."

We are unwilling to charge those who take the "moral suasion" view only in the temperance movement, with intentionally mis-stating the position and arguments of those who are advocates of "government interference." It is, nevertheless, a fact that they do persist in charging those of opposite views to themselves with conduct of which they are not guilty, and in attributing to them opinions which they do not hold. It is invariably assumed that those who ask for government prohibitions have "abandoned moral suasion," and therefore never attempt by pen or tongue to advance the cause of temperance. What is the real, the notorious fact? An experience in temperance operations covering more than twenty years, and with opportunities for observation possessed by few, we do not hesitate to say that those holding Maine Law views are among the most zealous teachers of temperance truth. Their position is, that both "moral suasion" and "legal action" are needed in this great work. Like wise moral husbandmen, having reclaimed a quantity of land from the wild waste of intemperance, they are anxious to fence and protect it from the enemies of progress, who would sow it again with the seeds of those noxious plants whose fruits produce pestilence and death. Having made encouraging advances in the erection of a beautiful structure, they are naturally concerned that it be not pulled down again as fast as they build it up. We repeat that the advocates of the Maine Law have among them a majority of the best writers, the best speakers, and the best workers in the temperance enterprise. Let us, then, hear no more about "abandoning moral suasion."

Another misconception which frequently finds its way into print from the anti-Maine Law quarter is, that those who are friends of the law teach the people to rely upon "government aid"—upon "functionalism," and other "legal or ecclesiastical" interferences. Ranking ourselves among the number, we say that we teach no such thing. We do not ask government to do anything for the people, in the strict and positive meaning of the phrase; on the contrary, we wish it to cease doing that which is palpably mischievous by license laws, and to take the ground of *prohibitions*. If government will cease to license pitfalls for the destruction of men, and also forbid under proper penalties the making of such traps by others, that is all we ask relating to the question. We solicit no "government management"; but as there are certain things of government creation which stand in

the way of "self-helpfulness," we ask that they may be removed, just as the man of order and cleanliness appeals to the inspector of nuisances in a case where a reckless, selfish neighbor persists, after several trials at "moral suasion," in keeping a pig-sty close to the complainant's door. The traffic in strong drink is a "nuisance" question, and as such we ask government to deal with it; and so long as it is found necessary to have a Health of Towns' Bill, and numberless other acts relating to slaughter-houses, lodging-houses, burning of smoke, sewers, and streets, so it is equally demanded by the people's physical and moral health that the monster nuisance of the world be placed under ban by all civilised nations. To deny that government does "enact and execute laws for the suppression of crime," is to assert that our statute-books do not say a word against gambling-houses, bribery at elections, theft, forgery, murder, and a hundred other crimes; and notwithstanding that violations of the law in these respects are continually taking place, they do not in the least affect the scope and intentions of those acts of the legislature in which these transgressions are forbidden and condemned. To insist that these acts have been useless because these crimes still exist, would be indeed to affirm, not to prove, that "all law is a farce," and would certainly demonstrate that there are well-meaning people in the world who are more afflicted with the *anti-Maine Law mania*, than familiar with the great facts and experience of everyday life. The honest way to argue about laws enacted for the suppression and punishment of crime, is to ask, what would have been the state of society had they not been in existence? Would life and property be as secure if all such laws were repealed? It must not be forgotten that the millennium has not yet dawned upon the world; and we ask for arrangements suited to the present condition of human society. And because suppressory and penal laws do not prevent every crime, we shall not jump to the conclusion that they are therefore entirely useless, no more than a sensible man would cast away his umbrella on a wet stormy day, because it did not shelter him from every drop of rain.

An esteemed correspondent, in another column of the present number, writes about the "Maine Law Mania" after a most strange and confused manner. He quotes a saying of Jesus Christ, which has no application whatever to the subject about which he is writing, and he taunts America with being inconsistent in passing this Maine Law, because it chattelizes three millions of human beings." As the writer thus incidentally introduces the subject of slavery, suppose we ask him if the freedom of these three millions is to be left to be accomplished by "moral suasion?" Perhaps our own government made a mistake in emancipating the slaves in our West Indian Colonies against the wishes of the planters, and the work ought to have been left to the snail-paced agency of "moral suasion" alone?—Alas! for the three millions of chattelized human beings in America, if they and the generations following them are to sigh and suffer in "involuntary servitude" until all the Legrees are converted into St. Clairs by "moral suasion." We have just as much hope of "moral suasion" alone inducing the American planters to give freedom to their slaves, as we have, that it will constrain the publicans and brewers to cease "plying their cruel trade."

We cannot endorse the sentiments of the writer when he asks for "free trade" in such vile and abominable things as intoxicating drinks. Our creed is, *free trade in all good and useful things*, and no trade at all, if it can be prevented, in useless and mischievous ones. At all events let us have such restraints upon the selfish and the cruel, that they may do as little harm as possible.—And we are tempted to inquire what kind of charity that can be which can exclaim in the face of so many heart-rending facts as the direct result of the drink-seller's calling, "Let them do their worst to entrap their victims." Is that christian, or "noxious charity?" and does it look like the manifestation of "gentleness and love?"

The plea on behalf of the young, the inexperienced, and the ignorant, is surely not a very unchristian one. While human beings are susceptible of temptation, and as we think are in greater danger of falling into sin when surrounded by temptation than when there is no such evil influence present, we must recur again and again to this plea, inasmuch as we cannot ignore the great facts of human nature, although our doing so may disturb the "moral suasion" theory of our *anti-Maine Law* friends.

As we have before intimated, we are in favor of both "moral

"vicious" and "legal prohibition." We cannot cease agitating for a Maine Law at the bidding of our one-sided co-workers, but we will use their weapons as zealously as themselves, and we will not leave the other undone. Judging our correspondent from his communication, which however we should be loth to do, it appears that he has a most sovereign contempt for all acts of parliament, and that every form of earthly government is associated in his mind with "despots," "popes," and "carnal weapons." In this respect he is but consistent with his own theory, and although the said theory is directly opposed to a multitude of facts, we suppose he will say with the Frenchman, "so much the worse for the facts." For ourselves, we are not yet prepared to go back to the simplicity of savage life; we do not covet the condition of society in which might would be right, nor are we prepared to surrender the comforts of partial civilization for the liberty of the lawless or the enjoyments of those who live only to please themselves. While the Scriptures are so full of prohibitions against every form of sin, as well as those things which are the occasion of transgression, the friends of the Maine Law may persevere in their patriotic work, assured of God's blessing and an ultimate triumph.

From the Old Country Journals we turn to the Western World. Here is the *North Western Christian Advocate*. Our friend Watson knows just how to express himself with force. We have seen him tortured with terrible afflictions, but the soul of him is strong in the might of right. Our contemporary then gives a letter, announcing the fact, that the Hon. Neal Dow designed visiting Chicago. By the way we may as well give the letter. It is headed—"Neal Dow coming—Maine Law," and reads thus:—

Dear Bro. Watson:—I am happy to inform you that Hon. Neal Dow, author of the 'Maine Temperance Law,' &c., expects to visit the good city of Chicago, on the 8th of June. He will probably remain with you three days.

Of course his extended fame will induce the multitude to go and see him. If they are disappointed in not finding a man of pompous eloquence, it is hoped they will listen to his simple, common sense statement of principles and facts. No man is more strictly correct in his statements, or safe in his calculations.

But I am sensible no description can give a full view of the amount of good the law is doing in this State. Since the amendments have been passed by an overwhelming majority, rendering it so much easier of execution, and its penalties increasingly severe, the strife has entirely ceased. It is now yielding the peaceable fruits of righteousness. There is no more prospect of its repeal than of the repeal of our law on stealing. Said a gentleman to me the other day, who has been connected with the police of this city more than twenty years—"There has never been a period of the same length, when there has been so little disturbance and crime, as for the last two months. I wish every man who doubts the good effect of this law could come and see for himself."

J. C. ASPENWELL.

Portland, Me., May 19, 1853.

Legislators, that short letter is worth looking at. Read it, and then hear the judicious observations of the Editor of the *North Western Christian Advocate*. He says:—

"The above letter conveys to our readers gratifying intelligence, and an important testimony to the efficacy of a prohibitory liquor law. The writer, Rev. J. C. Aspenwall, stationed preacher at Portland,—a minister of long experience, marked talent, and sound judgment,—would not be apt to be betrayed into hasty conclusions, and he is in a position to 'know whereof he affirms.' It will be remembered, also, that the liquor law of Maine has recently been so modified as to much increase its stringency. The 'fearful experiment' has not only been completely successful, but its friends have been rapidly progressive, and have, from the first, as rapidly multiplied. Such a law is the only catholicon for this giant woe of the world. No power on earth or in heaven can render the victim of the poisoned cup safe, so long as the tempter is permitted to waylay his daily pathway. Like the

charmed bird, in nine cases out of ten, he seems to have lost the power of self-control. Intemperance is a disease that emaculates resolution, and while it does not blunt, in intervals of sobriety, the stings of conscience, it breaks down the power of the will. The result is certain ruin. Hence the motives of religion, and the heart's clingings to home, mother, wife, or child, are found to be as weak in restraint as cords of sand. Such an exhibition of human nature is a problem that has puzzled many. We have hinted at its solution. Were it given to us to choose between a child of ours being bitten by a rabid cur, or becoming a common drunkard, unless there was a probability of flying with him to some land blessed by the Maine Law;—were we compelled to live with him in Chicago, we should not hesitate a moment to choose the former dreadful alternative. The arithmetic of experience proves that both are equally fatal. A sudden, horrible death, is better than a life which is worse than death, eked out through leaden years, that shed a worse than funeral gloom over all that the heart should most love and cherish out of heaven. The subject of Temperance, supposed by some to be title and common place, from frequent discussion, is, in fact, but superficially understood: The physiology—the philosophy—the diagnosis of the REAL DISEASE. The fact that alcohol is as certainly a disease-producing article, as infected meats, spoiled or corrupted provisions, and that the plague it originates, is incomparably more inveterate and ruinous,—these are matters that constitute the very postulates and axioms of the Temperance Reform. And though more capable of demonstration than is the connection of malaria with fever, yet they are, as yet, but little appreciated in the popular heart. In the light of these facts, the absurdity of calling alcohol *property*, when held to be sold in the market as a beverage, any sooner than to call bread, slightly impregnated with arsenic, or the meat of beasts which had died of murrain *property*, is seen.

In the light of these facts, too, appear the iniquity of the traffic—the justice of a prohibitory statute, and the analogy of such a law to others long in existence, to complain of which, would only expose the complainant to just ridicule. In the light of such facts, also, the absurdity of punishing the drunkard, and suffering the execrable tempter, who pockets the price of souls, to escape, not only 'unwhipped of justice,' but protected, dignified, and honored by the sanction and majesty of law, is seen. Let the principles of this legislative measure, as essential to the salvation of the country from the leprous curse of inebriacy, as in law itself essential to save it from anarchy, be but carefully evolved, and held up before the people, like polished diamonds in the lustre of their own immutability, and as certain as is the triumph of truth secured by its inherent almightiness, will a prohibitory law, sufficiently stringent to be effectual, bless the land. Did but such a law live in this, as in the city of Portland, to-day, the change, as it respects crime, degradation, mendicancy, misery, fires, accidents, and deaths, would soon strikingly resemble the period to ensue, from the fulfilment of the prophecy: "Behold I make all things new." The example of the State of Maine, in passing and sustaining such a law, is worth more to her sisters, and to the world, in moral influence, than any single event embalmed in our country's history; and the name of Neal Dow will perish, when outraged justice and suffering humanity, in its tenderest forms, will find no voice to plead for them!"

To the above we must add a short paragraph from the same source. It is an appropriate sequel, and especially reveals the warm heart of an enthusiastic brother. Brother Watson says, under date June 15th:—

"As intimated in our last, the National Division of the Sons of Temperance met in this city the past week. Twenty one States of the Union, and British America, were represented. A large number of gentlemen, distinguished for civic and ecclesiastic positions and talents, were present, among whom was the Hon. Neal Dow, whose name will be as lasting as the history of the temperance reform. Eloquent lectures were delivered in different parts of the city, and though the attention of our city at first seemed but little aroused, the most of those who heard Maine Law speeches became thoroughly converted. We sincerely hope they will not apostatize. Much good has been done in Chicago by this temperance demonstration, and we shall not soon forget the pleasure it gave us, to be privileged to take some thirty Methodist preachers by the hand, at different times, during the week, in our

'sanctum,' who mostly came up to look after this great interest. We were glad to see them, and especially glad to see them thus employed. Among them we were especially gratified to receive a call and enjoy a 'confab' with Dr. L. M. Lee, editor of the *Richmond Christian Advocate*. A shake of the hand of Neal Dow, and the privilege of extending to him a hearty welcome to the North-West, in behalf of all the readers of the *Advocate*, which we 'took the responsibility' to do, also much refreshed our spirits. F. Yates, also, editor of the *Michigan Temperance Advocate*, exchanged with us the salutations of a brother indeed."

Call for a World's Temperance Convention.

Whereas, at a Meeting convened in the City of New York, on the 12th of May, 1853, preparatory to a World's Temperance Convention in the city of New York, during the World's Fair, it was *Resolved*, That such a Convention be held in said city on the 6th of September next; and *Whereas*, The undersigned were appointed a Committee of one from each State, Territory, and Province, to call such Convention.

Therefore, In fulfillment, and with the full conviction of the wisdom and utility of such a Convention, we do hereby heartily issue an invitation to all Temperance Associations and Organizations, based on the principle of entire abstinence from the use and sale of all intoxicating liquors as a beverage, to appear, by their representatives, in the City of New York, on the 6th day of September next, at 10 o'clock, A. M., with a view of continuing in session four days, holding public meetings and transacting such business as may come before them; more especially in reference to the enactment of a prohibitory law, like the Maine Law, by the governments of all States and nations. And we do furthermore extend our invitation to the friends of Temperance in every part of the World, assuring them of a cordial welcome to the meeting, and an opportunity to exhibit fully the advances of the cause in their own respective districts.

REUBEN H. WALWORTH, N. Y.
 E. D. PECK, Maine
 THOMAS E. POWERS, Vt.
 THOS. B. JONES, N. H.
 L. L. McCURDY, Mass.
 A. C. BARSTOW, Rhode Island,
 NATHANIEL HEWITT, Conn.
 T. B. SEGUR, N. J.
 E. W. JACKSON, Pa.
 JOHN W. EVANS, Del.
 GEORGE SAVAGE, D. C.
 CHRISTIAN KEENER, Md.
 J. H. COCKE, Va.
 C. E. DEEWS, N. C.
 J. B. ONEILL, S. C.
 J. H. LUMPKIN, Ga.
 DANIEL CHANDLER, Ala.
 W. H. KING, Miss.
 HUGH ARCHER, Flor.
 T. S. JAMES, Ark.
 S. F. CARY, Ohio.
 W. HANNAMAN, Ind.
 B. S. EDWARDS, Ill.
 ISAAC LITTON, Tenn.
 CH. EGINTON, Ky.
 JOHN GRIDLEY, Wis.
 A. BULLAND, Mo.
 M. D. DIMITRY, A.
 C. S. AMES, Minn.
 C. LOOMIS, Texas.
 CHARLES MASON, Iowa.
 C. M. BRIGGS, Cal.
 GEO. ABERNETHY, Oregon,
 SAM'L L. TILLEY, New Brunswick,
 JOHN DOUGAL, Canada.

Committee.

All papers friendly to this object will do us a favor by inserting this call in their columns. Will our friends in Canada, New Brunswick, England, Scotland, &c., aid us in its wide circulation.

Sabbath Meditations.

This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.—John xvii. 3.
 "To get this knowledge is to enter into blessedness. Reconciliation to God is like entering the gate of a beautiful avenue, which conducts to a splendid mansion. But the avenue is long, and in some places it skirts the edge of dangerous cliffs; and therefore to save the traveller from falling over where he would be dashed to pieces, it is fenced all the way by a quickset hedge. That hedge is the Commandments. They are planted there that we may do ourselves no harm. But like a fence of the fragrant brier, they regale the pilgrim who keeps the path, and only hurt him when he tries to break through. Temperance, justice, truthfulness; purity of speech and behaviour; obedience to parents; mutual affection; sanctification of the Sabbath; the reverent worship of God; all these are righteous requirements, and in keeping of them there is great reward. Happy is he who only knows the precept in the perfume which it sheds, and who never having kicked against the pricks, has never proved the sharpness of its thorns."

Not slothful in business.—Rom. xii. 11. "It is very important that Christians should be men of high accomplishment. Crowded as is the world, it has still abundant room for first-rate men; and whosoever would ensure a welcome from society, has only to unite to good principle, eminent skill in his own calling. But the day for stone-hatchets and blunt axes is gone by, and from the humblest craft to the most intellectual profession, in order to succeed, it is requisite to be clever, active, and well-informed. Make diligence in business a part of your religion. Add to virtue knowledge. Whosoever you intend to do, pray, and study, and labour, till no one can do that thing better than yourself; and then when you enter on active life, you will find that you are really wanted. In short there is ample room for all who are able and willing to serve their generation."

Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven. Matt. x. 33.—"Christ demands the homage of our understandings. He will have our reason bend to Him; we must lay our heads in the dust. He who had the leprosy in this part was to be pronounced utterly unclean. A poisoned reason, an infected judgment is Christ's greatest enemy. We may deny Christ verbally and by oral expressions. Our words are the interpreters of our hearts, the transcripts of the judgment, with some farther addition of good or evil. What our judgment whispers in secret, these proclaim upon the house-top. To deny Christ in the former sense, imports enmity; but in these open defiance. Christ's passion is renewed in both. He that misjudges of Him, condemns Him; but he that blasphemeth Him, spits in His face. We may deny Christ in our practice. Actions speak louder than tongues. To have an orthodox belief, and a true profession, concurring with a bad life, is only to deny Christ with a greater solemnity. Belief and profession will speak us Christians but faintly, when our conduct proclaims us infidels. Many speak of godliness, mortification, and self-denial; but if these are so, what meaneth then this bleating of the sheep—and the lowing of the oxen?—the noise of their ordinary sins and the cry of their great ones. If godly, why do they indulge in the carnalities of the world, under pretence of liberty. If self-deniers, what means the griping, and the covetousness in which they indulge from day to day. It is an easy thing to commend patience when there is no danger of any trial, to extol humility in the midst of honours, to praise poverty in the midst of great riches and fine gardens, and to begin a fast after a good dinner. Persons guilty of the inconsistencies not only deny, but they wound the Lord Jesus Christ. They cause the weak to stumble, and the profane to blaspheme; they offend the one and harden the other. They betray with a kiss."

Whosoever hath, to him shall be given, and he shall have more abundance. Matt. xiii. 12.—"By him that 'hath' must be understood the man who so employs what he hath, as to meet the expectation, and fulfil the design of God, and at the same time show the world that he is a servant of him who giveth us all things to enjoy. If the word 'hath' be taken in its simple and grammatical sense of mere possession, it will follow that every one will have more given, and so every one shall have abundance; for all men have somewhat originally given them by God. But that this is not our Saviour's meaning is evident, for the man who had one talent and buried it, i. e., made no use of it, is represented as one who had not. When men by having i. e., by

improving what they have, come to have 'more'—more light, more knowledge, more wisdom, love, zeal, courage and fidelity,—so that they may be said to have 'abundance,' they do not obtain such increase in the way of merit, but in virtue of His good will and pleasure, who was pleased to prescribe this method to Himself, for the filling of His people with His fulness. As when He justifies them that believe, He doth it freely for Himself, and from Himself, because He hath fixed this way of showing mercy to His creatures; and though the believing of the sinner comes in as the means of reception, that believing hath no more of merit than the stretching out of the 'authored hand' had in effecting its own cure. In like manner, though the Holy Spirit of God enlarges His work, and increaseth His gifts and graces in the hearts of men in exact proportion as His former and lower gifts and motions have been improved,—yet He does this not because by improving these they have deserved more; but because He respects His own plan and counsel. By establishing this rule, God has graciously put it in our power to increase in spiritual riches, in heavenly knowledge, in faith, in love, and in joy—with all the increase of God. Under such an arrangement we ought to be ever going on; having and having—receiving and receiving—till we are filled with all the fulness of God."

Miscellaneous Table Talk Topics.

It's AN ODD THING.—"It's an odd thing," said a man, staggering along the street, in his shirt sleeves, with a blacksmith's apron round his loins; "it's an odd thing that I can't keep my legs."

"To me there seemed to be nothing odd in this matter, for I saw that he had taken strong drink enough to make any man stagger."

"It's an odd thing," said a woman, as I passed by her habitation, "but that lad of mine is always in mischief. This is the second pane of glass he has broken; and last week he was near blowing up the house with Gunpowder."

Odd as this appeared to the lad's mother, it seemed to me a very commonplace, every day affair. To my knowledge, she had let her son have his own way in everything; no wonder, then, that he should plague her heart. "The rod and reproof," says the wise man, "give wisdom; but a child left to himself brings his mother to shame."—*Sunday School Aids.*

NAPOLEON BONAPARTE'S OPINION OF NOVEL READING.—No works were read but those of real value. By common consent, all novels were banished from the circle, as Napoleon inveterately abominated every thing of that kind. If he happened to find a novel in the hands of any of the attendants of the palace, he unhesitatingly tossed it into the fire, and soundly lectured the reader upon her waste of time. If Josephine had been a novel reader, she never could have acquired that mental energy which enabled her to fill with dignity and with honor every position she was called to occupy.—*Abbot's History of Josephine.*

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life, and the comfort of death.

A WESTERN editor, in answering to a complaint of a patron that he did not give news enough, advised him when news was scarce to read his Bible, which he had no doubt would be new to him!

IMPROPRIETY OF DRESS.—The eye affects the heart, and not infrequently inflames the passions.—The lusts of the eye are like the winds of heaven, giving intensity to the raging element, and spreading far and wide the triumphs of desolation. With what caution should every thing that his unbecoming he avoided! While taste and refinement are not forbidden, it should be the refinement of an elevated, purified mind. Any and every approach to those modes of dress which are contrary to the principles of modesty, purity, and holiness, should be met with prompt and unqualified condemnation.

READING.—A taste for reading should be cultivated in early life. It is one of the most important incitements to the acquisition of knowledge. But it is still more important to cultivate a taste for solid reading. Some young persons read for no other purpose than to amuse themselves; hence, the more light and frivolous anything is, the better it suits them. Such a taste for reading is most injurious. Better never read at all than to read trash. Such reading affects the mind very much as crude unripe fruits affect the stomach. It creates a feverish appetite for some-

thing that will excite the feelings, and produce a momentary pleasure; and wholly unfit the mind for patient thought. It is wrong to do anything merely for the sake of pleasing ourselves. We must live for a higher and nobler object. The reading of young persons should be not only interesting, but profitable—such as will improve their minds and hearts, and qualify them for usefulness.—*Youth's Cabinet.*

STRIKE THE KNOT.—When we were boys, little fellows, our father began to teach us to work, and we were anxious to perform the allotted tasks. We were splitting wood. A rough stick with a most obstinate knot, tried all the skill and strength of a weak arm, and we were about to relinquish the task, when father came along. He saw the piece of wood had been chipped down, and the wood hacked round, and took the axe, saying, "Always strike the knot." The words have always remained safe in my memory. They are precious words, brethren. Never try to slun a difficulty, but look it right in the face; catch its eye, and you can subdue it as a man can a lion. It will cower before you, and sneak away and hide itself. If you dread difficulties, difficulties will grow upon you till they bury you in obscurity.

A LITTLE JRAVEN.—The beginning of good or evil, is generally very small. A religious life begins with word or thought. A revival of religion, with a thought or prayer of some individual. An evil thought or feeling has been the commencement of a course that has ended in the penitentiary or on the gallows. How important a thought or a prayer! A little leaven leaveneth the whole lump. Behold how great a matter a little fire kindleth! A grasshopper once caused a war between two Indian tribes, that resulted in the extinction of one of the tribes. And a hasty, unguarded word in a church, neighborhood or family, kindles a flame, which, like a prairie fire, threatens to burn up all before it.

To preserve the entire liberty of one's judgment, without being prepossessed with false reasons, or pretended authority, is a strength of mind whereof few are capable.

If you are disquieted at anything, you should consider with yourself, is the thing of that worth, that for it I should so disturb myself, and lose my peace and tranquility?

WHY STAND YE ALL THE DAY IDLE?—It seems never to strike the minds of vast numbers of professing Christians, that to spend three-score years and ten on a field of conflict, the listless spectators of a strife, in which heaven every moment importunes them to take part, is disobedience and guilt. But for this large sum of human ciphers, this aggregation of figures, whose total is nothing, the final sentence is already prepared. "Depart, ye cursed, into everlasting fire," etc. "Inasmuch as ye did it not," etc.—*Harris.*

VERY LAKE!—An advertisement of cheap shoes and fancy articles, in an Eastern paper, has the following:—"N. B. Ladies who wish cheap shoes, will do well to call soon, as they will not last long."

It is not the height to which men are advanced that makes them giddy; it is the looking down with contempt upon those below them.

Obituary.

We deeply sympathize with our warm-hearted and zealous Temperance friend Mr. J. J. E. Linton, of Stratford, C. W., in the loss and bereavement he has experienced in the death of his eldest son. This intelligent and promising young man was on his way to Australia, per ship *Revenue*; but by a mysterious Providence sickened and died on board ship. This sad event occurred on the 30th of September last. Had young Linton lived till October, he would have been 22 years of age. He was well spoken of, and stood high in the estimation of all his acquaintances. The Upper Canada papers which have noticed his death lament the occurrence, and we can only trust that by God's grace he was prepared for his end, then the loss sustained by survivors is more than compensated by the exceeding great reward in heaven.

P. S.—In a note from Mr. Linton we learn that there was a good Temperance meeting at Stratford on the 23rd of May. Well attended, "liberal, reasonable, sensible" speaking. Go on and prosper.

The Sons of Temperance in the neighborhood of Rouse's Point intend to have a grand celebration there on the fourth of July. The British and American divisions will meet at the Point. We hope a party from Montreal will make arrangements with the Railroad Company, and go out on that day. Union is strength. Let us go!

Our Quebec correspondent "No Quarter" is unavoidably crowded out.

Our readers in Woodstock, New Brunswick, will please observe that Mr. James McLaughlin has been appointed Agent for that place.

Glad Tidings.

As we go to press the thundering of Michigan is heard, proclaiming the triumph of the Maine Law by sweeping majorities. Even Detroit gives it 300 majority. The supposed majority is 10,000, or four to one of the voters.

The Scenes of my Youth.

BY JOHN ROSS DIX.

When pleasures pall, and hopes decay
To the "black vesper" of our day;
And, like a pageant passed away.

The world appears;
Still fresh, and beautiful, and green,
(Though time and distance intervene.)
To Fancy seems each vanished scene
Of earlier years!

But visited—alas! how changed!
What playmates dead! what friends estranged!
The sick heart, like a mind deranged,

Strange visions cross
Of something we no more can find;
A mighty vague in heart and mind;
A ceaseless sense of undefined,
Retrievable loss!

So the torn deer, returned to slake
His death-thirst in the mountain-lake,
Which saw him at the dawn awake,

The hunter scorning;
No more sees headlong hills appear;
No more a sky-blue mirror clear;
Nor deems 'tis his own blood and tear
Which dims the beautiful hemisphere
He saw that morning!

Turn no more, wanderer—turn no more
For comfort to thy native shore,
How loved—how lovely such before;

At setting day
Dream of returning: roll thine eye
To its imagined spot of sky;
Cherish its pleasant memory;
Live on that dreamed return—but die,
Die far away!

—For the Mass. Life Boat.

(From the Mass. Life Boat.)

THE MOTHER'S LAMENT.

BY H. N. H.

Alas! my own, once noble boy,
Time was, when thou wert fair;
I see thee now, as I saw thee then,
With thy wealth of shining hair
Parted upon thy pure, white brow,
That wore no shade of sadness;
Thy face was sweet as a "Poet's dream,"
And thy smile was fraught with gladness.

Years fled, and intellectual light
Beamed from thy speaking eye,
And thy spirit panted after Fame;
Thy hopes and aims were high.
But the Tempter came, in an unwitting hour,
Deep hidden in a goblet bright—
Thou wast lured along by the witching spell
Of the red wine's ruby light.

I sit me here by thy grassy grave,
And my heart is sad and torn;
And I wish—but O, how vainly wish
That thou never had'st been born!
Alas! my own once noble boy,
Would I had died with thee!
For thy love was my dearest earthly joy—
Thou wert all the world to me.

Fairhaven, Mass.

MONTREAL WHOLESALE PRICES CURRENT.

(Compiled for the Montreal Witness, Wednesday, 22nd June, 1853.)

ASHES.—Pots 27s 9d; Pearls 27s 3d to 27s 6d.
FLOUR dull at 21s for Superfine No. 1, (mail not in.)
WHEAT in demand at 5s to 5s 6d, according to quality.
OATS, Barley and Pease, nothing doing.
PROVISIONS dull at previous rates.

BUTTER enquired for at 6d, but no sellers at that.
BANK STOCKS.—Bank of Montreal 22 per cent. premium, scarce. City Bank 3 per cent. premium. Bank of Upper Canada none offering. Commercial Bank 13 per cent. premium.

RAILROAD STOCKS.—Portland declined to 16 per cent. premium. Champlain offering at 5 discount. Lachine offering at 10 per cent. discount. Montreal Mining Stocks 26s 3d to 26s 9d. Exchange 10 per cent for Bank 60 days.

GROCERIES.—Sugar stocks heavy. Cuba 34s to 35s 6d. Porto Rico 35s to 38s. Leaf 6½d to 7d. Crushed 6½d. White Bastards 5½d to 6d.

UNION TEMPERANCE HOUSE, PORT LEWIS.

THE Subscriber begs to inform the friends of Temperance and the Public in general, that he has opened a TEMPERANCE HOUSE at that Port, beautifully situated on the South Shore of Lake St. Francis, and trusts by strict attention to the comfort of TRAVELLERS, to make it a desirable resting place, and thereby merit a share of Public Patronage.

The Subscriber begs leave to return his sincere thanks to the public for the patronage which he received last season, and to state that his

OMNIBUS

continues to run this season, and will leave the Post Office, Hartington, every MONDAY and THURSDAY at half past Nine o'clock, A. M., in time for the Steamer Fashion on her downward trip, and to leave Port Lewis immediately after the arrival of the Fashion on her upward trip, on WEDNESDAY and SATURDAY.

Parties travelling for pleasure will be conveyed to and from Port Lewis, at any time, on the shortest notice.

N. B.—Good Stabling and a careful Hostler always in attendance.

WILLIAM H. BOWRON, Proprietor.

Port Lewis, 7th June, 1853.

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