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# TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

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

VOL. XIX.]

MONTREAL, DECEMBER 15, 1853.

[No. 24.

## Truth needs no Apology.

Certain actions are so indelibly stamped vicious by mankind that it would be an insult to common sense to argue that they are so. Yet such actions are daily performed by men who theoretically admit them to be wrong. Sometimes they are performed from motives of self-interest; but, mostly, without any assignable motive whatever. We know this well; but we seldom stop to argue or demonstrate that lying, stealing, slandering, and lewd behaviour are wrong in the abstract—we are content to show them to be wrong in the concrete. This is not because we feel incompetent to the task, but from a consciousness that man's moral sense intuitively revolts at such practices.

There are also other practices permitted in society that are equally wrong with the above; but which, from conventionalities and fashion, have obtained a fictitious respectability that prevents unbiassed judgment being pronounced upon them. Society can execrate the pickpocket and the highwayman, while heaping flattery and adulation upon men who have robbed the widow, the fatherless, and the poverty-stricken masses by the tricks of trade, or under the sanction of the bankrupt laws. Our calm judgment pronounces this wrong; but we want moral courage to speak our convictions; or, perhaps, we want the powers of logic sufficient to convince the world that it is so.

No man of ordinary reflection can calmly sit down to an investigation of the evils caused by intoxicating drinks, without feeling convinced of their dread malignity. But the people either do not think upon this subject, or wilfully practice that which is wrong: for we know they still follow the drinking practices.

Reflection requires aids—facts may become cognisant to some that are hidden from others; and, therefore, before judging others, we must be aware of the light within their reach. Now, for the last sixteen years, the platform to an unprecedented, and the press to a considerable extent—say nothing of facts palpable to the experience of every one—have accumulated overpowering evidence in support of Teetotalism. Science, philosophy, and religion have combined in their attestation of the evils of intoxicating drinks, and the completeness of the abstinence principle as a remedy. Therefore, light is within the reach of all. In answer to all this, we hear ever sounding in our ears, especially from the religious portion of society, a cry, which is not, as might be expected, "Light! give us more light;" but as, if in possession of all the former information, they cry out, "Be charitable." Charity, most undoubtedly, is a noble virtue; but it must not be confounded with cowardice. Christ was charitable toward the Pharisees when he told them they were the blind leaders of the blind, as well as when he told the woman taken in adultery, "Neither do I condemn thee: go thy way, and sin no more."

What is implied in this cry for charity? It is sheer cowardice that will neither meet facts nor practice principles? When we tell a man who takes intoxicating drink,

that we believe he is wrong, he will, instead of showing he is right, tell us that such strong statements will damage our cause—will prevent people from joining our movement. Now, what business has he to take such interest in a principle that he will not adopt? It ought to be gratifying to him, as a conscientious man, to know that our advocates damage our cause. He must believe the movement to be either right or wrong. If right, he is bound to join it; if wrong, he must not blame what injures it. If he was a conscientious Catholic, would he not be glad if the preaching of the Protestants was calculated rather to deter than to invite converts? So much, then, for his consistency, if he looks upon teetotalism merely as an opinion. But as we believe its importance to consist in practice, we invite him to look at his inconsistency in another light. Would he not be glad if he knew that liars made falsehood so odious that they prevented any one following their example? He would; for every one feels glad to see practices at variance with their principles made despicable. Therefore, we again ask why this whining solicitude about the damage we do our cause, by boldly calling stupidity and trifling ignorance by their proper names? Is it a miserable subterfuge to draw attention from the facts of the case to problematical difficulties? It seems so; but nothing shall prevent us from weighing our opponents' conduct in the balance of common sense, and fearlessly stating the consequences.

Certain vices, we have said, are so notoriously wrong, that it is needless to argue that they are so. We may safely take them as standards in discussing what is wrong. We shall endeavor to bring the drinking of intoxicating drinks, as a beverage, down to this standard.

"Lying is wrong," says the man of truth. "Prove it," says the liar.

"Drinking intoxicating drinks, as a beverage, is wrong," says the teetotaler. "Prove it," says the drinker.

Assertions are hazarded by one party; proof is demanded by the other.

The man of truth fancies his case so clear, that he feels secure of speedily converting the liar; but if we for a moment imagine his opponent to be as well versed in logical tactics, as a modern moderate drinker, we shall find it not such an easy matter.

The man of truth says, "Scripture pronounces lying to be wrong." "Only under certain circumstances," says his opponent; and he quotes the substitution of Jacob for Esau, the case of Rachel and her father's household gods.

The man of truth sets about the proper exposition of the texts. His opponent tells him that he will not have man's interpretation of the Bible, and gravely quotes from Revelation, showing the evils that will assuredly follow the adding or taking from that blessed book.

The man of truth, feeling indignant at such prostitution of Scripture, tells his opponent that he is disingenuous. The

other replies, "that he ought to be more charitable, for, assuredly, he will, by such strong statements, damage the cause of truth."

The man of truth, still feeling anxious that the liar should be convinced that he is wrong, attacks him upon lower grounds. He tells him that speaking the truth makes a man better respected in the world, and states his own case, and many others, who by a strict adherence to truth, under all circumstances, are happy and respected. His opponent says, "I do not doubt any of your facts: they may be all true; still, they are only exceptions to a rule." "What!" says the other, "I could tell you of thousands." "Very well," coolly replies the other, "then I must be the exception to your rule, for, most assuredly, no one can prove that I don't get on better by lying than I could by telling the truth; indeed, in my case, your scheme is quite impracticable."

In a similar manner might the honest man argue with a thief:—

"To steal is to do wrong," says the honest man. "I do not see it in that light," says the thief.

The honest man does not think it needful to go into details knowing dishonesty to be a violation of a fundamental moral law; but he must go into detail, for his opponent is a logician, and believes himself a Christian; and, therefore, demands the why?

The honest man repeats the eighth commandment. His opponent tells him that that is a partial text, and reminds him of the jewels that the Israelites took with them in their flight from Egypt.

The man of truth, to prevent text-fighting, tells him that "The whole scope of the religion of the Bible is plain dealing between man and man." His opponent replies that "it consists in faith," and he (the thief) "is very much afraid that his opponent is trusting too much to the carnal part of the Bible, and forgetting the spiritual results;" and, with fervour, he wishes for the spread of honesty through the land, "but not by the paltry and one-sided way of practising it" himself, "but by praying for its general adoption."

Similar to the above are the scenes constantly occurring between those who drink and those who abstain. Scripture is prostituted, common sense and the experience of thousands are set at nought in the vain attempt to conserve the drinking usages.

"You should give up intoxicating drinks," says the teetotaler. "I think otherwise," says the drinker. "But you are surely aware that they do a great deal of harm, and it is our duty to forego whatever tends to the furtherance of evil, and to use our best efforts to promote virtue. Strong drink makes men drunkards; and, as Scripture teaches us to pray that we may not be led into temptation, it must be a violation of that prayer to take that which is proved to be a rock of stumbling to the best of men."

"But the letter of the Bible is opposed to your principle," says the drinker; "Christ made wine. It is spoken of as cheering the heart of God and man—it is especially recommended to Timothy; and, therefore, it cannot be wrong for me to take that which had God's favour, Christ's sanction, and Paul's recommendation."

The teetotaler reminds him that he cannot prove that the wine thus alluded to was intoxicating, and goes on to show "that, as a great many centuries have elapsed since that time, it is not likely that the wine now used was identical with the wine used in Judæa 1800 years ago. Men wore coats in those days—men wear coats now; but no one supposes that in shape or material they are the same, although they are the same in name; and it would be as logical to say that you drink the same wine that cheered God's heart, that was made by Christ, and prescribed to Timothy, when you drink a pint of port or modern Madeira. That it was not

the same, and if not the same, therefore of no use in the present controversy, is my opinion," says the teetotaler.

His opponent observes he always thought these teetotal doctrines would lead to infidelity, and now he sees in this trying to evade direct Scripture texts, proof positive. "That the wine was intoxicating there can be no doubt. Was it not wine that stupified Noah—that overcame Lot—that is spoken of as having caused redness of eyes, babblings, contentions, and all kinds of strife—and does not modern wine produce like results?" Having thus delivered himself, it is vain for the teetotaler to tell him to bear in mind that this is not the kind of wine spoken of as a blessing, but that this kind is invariably pronounced a curse. His opponent has already expended his logic, and now contents himself by saying, "Oh, beware how you supersede the Gospel, by the vain imaginings of man."

"But," says the teetotaler, "you must surely admit that these drinks hurt the constitution—that 2,000 medical men have pronounced them to be the cause of much human misery, including disease and crime?"

But the drinker answers that "he cares nothing about what doctors say—he knows that they have often done himself good; and, therefore, they cannot be bad." "Besides," he says, "it is the abuse, not the use, that causes misery and the other evils complained of. God sent them as gifts to be used, and not abused; and, therefore, it is blasphemous not to be thankful for them."

"But," says the teetotaler, "you forget that the abuse is involved in their use. God sent the grape and the grain to be used with thankfulness and enjoyed with propriety; but man's inventions have opposed God's design, and the innocent grape is made to yield a deadly poison—a poison that not only destroys the physical frame, but poisons our moral and spiritual existence."

And as the ghastly array of ruined hopes, of emaciated frames, and characterless men appear before his mental eye, he waxes warm in his denunciation of these drinks, and the system that supports them in society, and further reminds the drinker "that we are in the midst of misery the most intense and heart-rending;" and he thinks "time would be better employed in meeting the evil with manful energy than by quibbling about texts." He urges him to "think for himself, uninfluenced by prejudice, and he will find that not only is the mere letter, but also the grand rationale of the Gospel on the side of teetotalism, and that he is convinced, while Christian men are in a hostile attitude to this principle, they are not doing all that can be done, to hasten the advent of Christ's reign on earth—that the man whose love for his fellow-man is so cold, that he will not forego a gratification to save them, is not yet initiated into the Christian life. These and kindred facts the teetotaler urges with manly zeal. The drinker, unable to meet broad facts, although he is able to quibble at small details, tells him to be charitable, for such strong statements will assuredly damage his good cause; and goes on to say "that he is very friendly to the cause; but really these assertions reflect upon good Christian men."

The teetotaler would be unworthy to be called man, if he, at the back of such hypocritical cowardice, condescended to any sham charity.

We have thus seen that lying and stealing might be as well supported by arguments, as the use of intoxicating drinks as a beverage; and yet no sham charity is ever demanded by Christians for liars or thieves. The greatest evil of such vices consists in their effects upon the person who commits them. The degradation of man, the image of his God arises from all three—sometimes consciously, sometimes unconsciously, to the wretched victim himself.

The man who, for the first time, tells a deliberate lie, feels acutely his guilt. The man who, for the first time, robs

another, also feels deeply the wrong he has performed. So, likewise, the man who becomes intoxicated, for the first time, is well aware he is committing a violation of rights. But had all three been habituated to such vices from infancy, they would not so acutely have felt the sin of their position. *The violation of the law was felt, because it was a sudden transition from virtue to vice.* Our normal consciousness of evil becomes less and less acute, in proportion to the frequency of moral delinquency.

Suppose the parents of a child to be of the superfine class of liars, who, instead of boldly telling falsehoods, have a system of duplicity that passes muster in society as genuine truth—who, in private and in public, are different individuals, and are pretty prosperous in the world, having, moreover, a great show of religion, and you will find very little consciousness of evil in the child following this example. So again, suppose the parents of a child to be guilty of the petty thefts that are looked upon as trivial, when done in the way of business, such as mixing an inferior, and selling it as a superior article; or, by calling other things of higher value than they really are; and you will not find a keen sense of outraged morality in the child when it follows the parent's practices. The same may also be said of the child whose parents have associated every joyous and happy hour with the use of intoxicating drinks.

If either of the above had been committed once only, and that in a decided and unequivocal manner, nature or moral feeling would have protested; but as the constant dropping of water wears the adamant rock, so does the constant contact with evil petrify the moral sensibility of man. In this running analogy between the three vices named, their equal turpitude may be said to be established; but it will appear yet more positive, if we consider, very briefly, for want of space, wherein their peculiar evil consists.

The equality of the three vices might be shown in their evil effects as regards the state of society; but we shall confine ourselves to the consideration of their evil effects on the person guilty of practising them.

The man who tells a lie, the man who robs another, and the man who perpetuates the drinking usages of this country, inflicts much greater injury to himself than to society. *The evil is not only the consciousness of outraged conscience, BUT THE LOSS of this consciousness.* While conscience protests, a man's case is not hopeless; but when apathetic indifference is evinced—whether from early associations which have blunted the moral sensibilities of our nature, or from wilful continuance of practices that are known to be wrong—then is *man fallen*—his divinity is *entombed*—and what is left? *A vicious animal!*

As a slave, who is content in chains, is more to be pitied than the aspiring captive who nightly gathers hopes of freedom from some friendly star, so is the man who, living unconsciously in the commission of moral delinquency, more to be pitied than the man who, with anguish of soul, feels the voice of God in his conscience pronouncing judgment upon his wrong-doing.

The religious public, from early habits, and fostered appetites, are, at present, in the lethargic state, in regard to the evil effects of intoxicating drinks, and, therefore, our duty to arouse them is imperative.

If a new argument was wanted to complete the demonstration, that intoxicating drinks are inimical to man's good or God's glory, it would be found in the prostration of all moral sensibility as to their results in the people who use them.

It is, then, the duty of all who love their fellow-men to raise loud their protestations against these drinks. Let not the cry, "Let us alone," deter them. "A little more sleep, and a little more slumber" the sluggard ever craves; but imperative duty says, "Man, arise!—move on!"

Temperance reformers, go on spreading your principles, fearing no frown and courting no favour!

Firmly utter what you know!  
Truth can bear the hardest blow!  
Strokes but make the metal glow!  
Never yield—never yield!

#### Female Influence for the Maine Law.

"He comes not. I have watched the moon go down.  
But yet he comes not. Once it was not so,  
He thinks not how the bitter tears do flow  
The while he holds his riot in that town.  
Yet he will come and chide; and I shall weep,  
And he shall wake my infant from its sleep  
To blend its feeble wailing with my tears.  
I had a husband once who loved me; now,  
He ever wears a frown upon his brow;  
But yet, I cannot hate. O there were hours  
When I would hang for ever on his eye;  
And time, who stole with silent swiftness by,  
Strewed, as he hurried on, his path with flowers.  
I loved him then; he loved me too. My heart  
Still finds its fondness kinde if he smile  
The mem'ries of our love will ne'er depart.  
Though he should spurn me, I will calmly bear  
His madness; and should sickness come and lay  
Its paralyzing hand upon him, then  
I will with kindness all my wrongs repay  
Until the penitent shall weep and say  
How injured and how faithful I have been."

Women of Canada! Were this the last hour in which this soliloquy of woe, ten thousand times repeated by your suffering sex, should ever be uttered, and women henceforth should never be dragged by a drunken husband or son to the grave, would you not consider it one of the most blessed hours on the dial of time; and could you by any act of yours hasten it onward, would you not be grateful to the God of providence that he gave you the heart and opportunity to do it?

Women of Canada! The hour is come when the hydra Intemperance may be destroyed. The weapon is forged and put into our hand; and heaven only waits for man to strike the blow, to write upon its eternal scroll—It is finished. The Maine law is that weapon. You have heard of its provisions. The sound of its operation has reached your ears and gladdened your hearts. Now, in that noble State, no woman need fear that her husband will become a drunkard, or that the son of her love will be scathed with that which is worse than the lightning's stroke. Hundreds of wives have had their intemperate, abusive, cruel husbands handed over to them sober because of the law, and their homes are happy. Thousands of children on her broad domains, in all her schools and at the firesides of parents, will not now as in time past be tempted with the drunkard's drink or caught in the vender's snare. Poorhouses and jails, those creations only for the outcast, the houseless and the vile, are scarcely needed. The Sabbath is delivered from its worst desecration, and the gospel of the grace of God may have free course and be glorified.

Women of Canada! Is this nothing to you? Who have been the torn, bleeding, scathed sufferers from Intemperance? Whose heart-strings have been broken by this loathsome vice? Who have been robbed of beauty, comfort, friends, home, reason, life? Do not answers come from every hill and valley,—Woman. "The tears she has shed would make a river; the groans she has uttered, collected and concentrated, would be louder than the earthquake." But what, it will be asked, can we do to secure the Maine law? Much, every way; in your own houses, in the fashionable circle, among all minds, where, by your indignant frown on vice and approbation of virtue, you can bear sway. As you have helped on the terrific evil, enticed

the young to drink of the cup, and sustained customs and fashions which have dragged thousands to perdition, so now bring all your fascination and energy to break the chain and save a world.

1. So far as you can effect it, let the Maine law be the law of your house.

That law treats all spirituous and intoxicating liquor as vile and worthless, dangerous and deadly in all its tendencies; and where it is exposed for sale to be drunk as a beverage, devotes it to destruction. Banish these vile drinks, these firewaters of the pit from your dwellings; pour them out upon the ground, that the earth may swallow them up and no more be slain.

2. Let the Maine law be the law of your social parties.

Can a woman in Maine, who has the least spark of patriotism in her bosom, display that in her social parties whose sale, by the law of her State, is crime? Can any be found breasting every influence to deliver community from untold poverty, degradation, theft murder and every iniquity? Surely not. But if not there, how can they be elsewhere? The same principle calls you to the same decided stand wherever you are, in what condition soever placed.

3. Make the Maine law the law of your holidays and annual festivities.

These festivities and seasons of relaxation and intercommunication, have been the occasion of an untold amount of intemperance and woe. "At that New-year's call I took my first glass; by those numerous drinks I first became intoxicated; there I first lost my character, and laughed at hell; from thence I rushed onward and downward, and there was no redemption." How shall woman atone for the past, but by establishing a Maine law in all these seasons of peril: She can do it. She has done it; and gained honor in the breach of fashion. Women of America! here is a precious opportunity to throw your influence into the scale of humanity, patriotism and religion. Improve it: and let each succeeding year, as it commences, testify to the power of your self-denial and the virtue of your principles.

4. Make the Maine law the subject of thought, of reflection, and conversation.

Roll it over in your mind; see what it has done for Maine; what it will yet do; what it would do for other States and countries; what, for woman; from what poverty and degradation, it would save thousands; and, as you muse in your hearts and the fire burns, speak out freely and boldly to all around you, and say, We must have such a law. Talk of it in the house and on the way; when you go out and when you come in; when you lie down and when you rise up. Let no tongue be silent until it is the law of Canada, and its broad shield is spread for the protection of every wife, every mother and every child, in this our fair inheritance.

5. Make the Maine law the constant subject of petitions and prayers.

If you cannot legislate, you can petition. If you cannot make laws, you can ask them of those who are bound to give them. If you cannot protect yourselves and your children from menstealers, from murderers of fathers and murderers of mothers, you can demand protection of those who have power to bestow it. Pour in petitions, then, upon your Legislatures, by thousands and tens of thousands for a Maine law. Do it now, in all your cities, towns, and villages, and if you fail here and the rumsellers taunt and scoff, as they will, go up higher, for, "he that is higher than the highest regardeth, and there be higher than they." Long long has it been the prayer of thousands of suffering women, that every drop of liquor might be poured upon the ground and every distillery and dram-shop might be exterminated from the land. These cries have entered into the ears of the Lord of Sabaoth. The Avenger has come.

He has begun his work in Maine, and he will roll it onward and onward; and while the cry of the suffering goes up to the throne, no enemy shall hinder it. A rumour reached Maine that the life of Neal Dow, the favored instrument in making this law, was in danger from its foes. It drove a poor woman, whose intemperate husband had become sober and a blessing under the law, to her knees. She prayed that not a hair of his head might be injured. Prayer is all powerful.

Women of Canada! License laws, worse than the law of Haman, have consigned your people to destruction. Fifty thousand are its annual slain. Who can tell but you are raised up for such a time as this? Go in to the king. Go, and pray that government patronage be no longer extended to the monster evil; that the Maine law be every where established, and the great dragon be bound a thousand years. Pray now, and petition now, and demand now, that no hapless sister shall say twenty years hence, when a latter generation shall rise and do your work: "Oh! had this been done twenty years ago, and the liquor destroyed, my husband would not have died a drunkard, and I and my little ones would not have been the tenants of an Alms-house." Women of Canada, and of all the other British American Provinces, will you do your duty?

### My Eve; or Temptation Resisted.

Business recently led me to a lowly but neat little habitation in one of the back streets of a small town in the north of England.

On entering the cottage I found all within clean and comfortable, though its occupiers were evidently poor. The mistress of the house was seated by a small fire, busy with her needle, advanced in life, but a smile of contentment and peace resting upon her countenance. Her husband, of whom I was in search, presently entered; and, in conversation with him, I soon found that he was a man of God, and also an abstainer from intoxicating liquors.

A feeling of sympathy led us into unanticipated conversation, in which the aged female occasionally joined; and I noticed that her partner generally addressed her as "My Eve." This led me to ask the meaning of such a title, when my new friend informed me that, some fifteen years ago, he was a sad drunkard—a very slave of alcohol; and, as a natural consequence, he waded deep in the ditch of poverty, want, and degradation, and shamefully abused the wife of his bosom. Blows and abuse were her daily expectation, while a house without furniture, a grate without a fire, a ragged and starving family crying for bread, were enough, when added to her cup of sorrow, to break any but a woman's faithful heart: while his wife exhibited patience and love sufficient to soften any but a drunkard's heart.

Weeks, months, and years passed thus, with little change, no improvement, and no hope; when, once on an occasion, a temperance or total abstinence meeting was held in the town, and, among others, our poor friend signed the pledge, and at once snapped the fetters by which he had so long been held in bondage. He was now a *free man*! It cost him many a hard struggle to keep down the oft-recurring craving for liquor; but he was determined not to surrender. He persevered till his old companions ceased their jeers, and the publicans their selfish taunts and deep-schemed temptations. Comforts were again springing up around his hearth; his children were clothed and fed; his wife again looked cheerful and happy, and really seemed to him to be getting young again.

The victory seemed to be gained, and the song of triumph already rose from the fireside of the reclaimed drunkard, when suddenly, as nature was struggling to regain her throne, he was seized with illness, and confined to his bed. Medical aid was called in. Alas! the doctor, like too many such, looking only to the present, recommended stron

drink to his patient. The poor, sorrowing wife saw her husband thus prostrated. She had heard the doctor's advice, and after his departure she approached her husband's couch, wetted it with her tears, and whispered in his ear, "Let me get thee a little drop; 'twill perhaps do thee good, and nobody shall ever know it."

This, he remarked to me, was indeed a temptation. He reflected a moment. The very conversation had caused an old fire to re-kindle in his bosom. He looked at his wife, and said, "Eve, if thou wilt fetch me the drink, I will take it; I tell thee, I feel that within me which says, if I touch one drop, all our joys will vanish. The cup of happiness will be dashed from our lips, and all our old experience will be revived." The wife looked into her husband's eyes filled with big tears; a tear stood in her own, and a flush of shame crossed her cheek, and she replied, "Never, then; never will I tempt thee again!"

Nature rallied, our friend soon recovered, and became healthier and stronger than he had been for years.

One Sabbath, when he had obtained suitable apparel, he took his wife to the house of God. With new ears he listened, was convinced—converted; and now both husband and wife walk together, in the decline of life, on the high road to heaven, struggling up the hill of Zion. And, as a memento of the critical moment which he felt, had his wife's temptation been listened to, might have hurled him back to degradation and ruin, he gave her the name of our first mother, *Eve*; "for," said he, "she sorely tempted me; but, bless the Lord, he gave me strength to resist; and now for fifteen years we have rejoiced together, and are anticipating when this world's scenes close on us, a reunion in the next world, where Eves will no more tempt their Adams to sin, and where the evil of the heart shall all be purged away."

### A Christian Resolution.

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—ROM. xiv. 21.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 COR. viii. 13.

CHRISTIAN READER, do you not admire these philanthropic sentiments of the great apostle? You must, but have you adopted them,—are they yours? Have you formed the noble resolution to abstain from all that would make your brother stumble, or be offended, or made weak? or, are you one of those who, while professing to know Jesus, yet refuse to deny yourself a selfish gratification for the sake of his honour, and your brother's present and eternal good?

You cannot but know that the great clog on the chariot-wheels of the everlasting gospel at the present day is our drinking customs. You cannot but know, for you see daily evidence of the fact, that intemperance, the offspring of these drinking customs, is the fruitful source of evils of every description—that it is ruining immortal souls by the million, unfitting them for this world, and hurrying them on to the blackness of darkness forever. You see the young, the old, the grave, the gay—the learned and the ignorant, the refined and the vulgar alike, fall before it; and last and worst of all, you see it overwhelm the Christian; yes, the Christian.

Can you really stand unmoved while your brethren of humanity are falling thick around you: and even those bound to you by a closer tie—members of 'the household of faith' are stumbling, and falling, and perishing?

How can you, Christian, touch, taste, or handle, ever so moderately—countenance, either directly or indirectly, that which is dishonouring the God you profess to serve, crucifying afresh, and putting to an open shame the Saviour you profess to love, and grieving and quenching the Spirit you profess to have received as your guide and teacher—that which is desolating the world, desecrating the church, and

crowding the cells of the prison-house of woe with ransomed, yet ruined souls!

Do you refuse to come 'to the help of the Lord,' and the rescue of your brother, because you think he ought to take care of himself as you do, and that you are not responsible for the consequences of his sin? 'Am I my brother's keeper?' were the words of his brother's murderer; and your words savour somewhat of his spirit, more of it than of his who said, 'Thou shalt love thy neighbour as thyself.' Surely you are in some measure responsible for your brother's ruin, so long as you lend your influence to uphold that which has dragged him from the feet of Jesus, and is hurrying him on to an untimely grave, and a hopeless eternity. O, that you would set your face against the evil we deplore, and be satisfied with nothing short of its speedy and entire annihilation—that you would henceforth refuse to countenance, directly or indirectly, the use of intoxicating drinks, whatever their name or colour. Talk no longer of using them moderately. Though you may perchance do so, and escape the drunkard's infamy—the drunkard's doom—yet that poor brother who thinks he cannot be far wrong in following your example, tries to imitate you, but is overcome, made weak, stumbles, falls, and perishes. Are you guiltless?

Not many weeks ago, I heard a temperance lecture, which I wish all the cold, calculating, moderate drinking professors in Britain had heard—it would have done them good. It was from an aged man who stood up in a public meeting, to tell what God had done for him. He told how that, many years ago, he had been brought to know the truth as it is in Jesus, and rejoiced in him as his Saviour. Previous to his conversion, he had been addicted to drinking, and afterwards he was tempted to taste the intoxicating cup—he fell. He was again reclaimed—again he was tempted, and again he fell. Again he turned to Jesus, and enjoyed the forgiveness of sin. Once more the accursed thing was set before him, and once more he stumbled and fell. At last, with one desperate effort, he dashed it from him, threw himself at the feet of Jesus, and solemnly resolved, that in the strength of the Lord he would set his heel on the enemy, and neither touch, taste, or handle the 'cup of devils' more. He had kept his resolution, and there he stood in the midst of that assembly; his voice quivering with emotion, the tears rolling down his furrowed cheeks, as he, with all the eloquence of a soul in earnest, implored the preachers of the gospel before him, and the professing Christians around him, for the sake of Jesus, and of souls, to set their faces against this enemy of God and man, which was such a mighty barrier to the conversion of the world, such a stumbling-block even to the pardoned soul; which had ruined thousands—almost ruined him.

His case is only one of thousands, who have not been almost but altogether ruined. Dear reader, once more will you think about it? and, O, be persuaded to adopt the Christian resolution—I will drink no intoxicating drink while the world standeth, lest I make my brother to offend.

We take the above article from *The Day-Star*, a neat little Scottish monthly, devoted to the revival of religion. We commend the remarks to all Christian people, and especially to the anonymous correspondent who has favored us with his thoughts upon a similar subject. It is against our rule to publish anything without a responsible name, otherwise for varieties' sake the letter might have appeared.

—ED. C. T. A.

GLUTTONY.—Gluttony is the source of all our infirmities, and the fountain of all our diseases. As a lamp is choked by a superabundance of oil, a fire extinguished by excess of fuel, so is the natural health of the body destroyed by intemperate diet.—*Burton*.

## Canada Temperance Advocate.

MONTREAL, DECEMBER 15, 1853.

### Close of Volume Nineteen.

When we entered upon the duties of the year, now so nearly closed, we had the boldness to say, "If we do not greatly miscalculate our own abilities and resources, the Nineteenth Volume of the *Canada Temperance Advocate* will be inferior to no preceding volume in the variety and excellence of its contents." At this period it is rather the business of the reader than our own to pronounce a judgment on the past year; but to aid that judgment, we advise you to examine the table of contents printed in this number. If you have read the *Advocate*, your memory will be refreshed, and the very titles of so many valuable articles will remind you, that, although there might be occasionally a subject about which you did not care much, yet, that every number has contained some two or more sterling articles which have been highly prized, and rendered the *Advocate* always welcome. We cannot help saying that such is our opinion. We are proverbially modest and unassuming both in character and appearance, but in reviewing the year, and carefully examining our fyle, we are persuaded that the verdict of nearly the whole of our readers will be an affirmation of zeal, honesty, integrity and unflinching perseverance in the discharge of our onerous and responsible station. If we have not done all we designed, we have perhaps in some other way done more, especially since no man can foresee what may arise in the future, to render necessary a change of proceeding or arrangement. These are days when firmness of principle is absolutely necessary, but at the same time there must be an elasticity of detail to enable a public man to adapt his labours to the general good. On every occasion it has been our endeavour to keep distinctly before our readers the great principles for which we contend. We could have furnished a greater variety of general literature, and some of our friends have even suggested that it would be for our interest to do so; but on due consideration we have thought it best for the past year to keep the readers of this paper fully posted up on temperance matters. We see some papers attempting to give the news and various literature with temperance advocacy, but in most cases justice is done to neither department. There are plenty of provincial newspapers conveying everywhere the ordinary intelligence of the day. The friends of temperance ought to get as much temperance matter into these provincial papers as they can; but we have tried to make, and shall continue to make the *Advocate* an indispensable household friend, so that if a family takes twenty papers, a loss will be experienced if the old familiar face of the *Advocate* be not seen. We have been sustained in our course by the approbation of most of our subscribers; and if any changes are made, all may rely on it that it will be for the public good, and the advancement of true religion and virtue.

It is not from a mere desire to conform to annual custom, but from a sincere conviction of duty, that we express our most cordial thanks to our correspondents for much valuable information, and various interesting articles. We bespeak their assistance for another year, and promise ourselves and friends an increasing force from various quarters.

To all who have in any way aided our enterprise we beg to convey our gratitude. Already many have begun zealously to assist us in raising the Ten Thousand Subscribers we ask from the country. They are at work out of love to our principles before we have had an opportunity of saying, "Thank you." This is truly encouraging. The work goes bravely on. The year will soon end—life will soon end. The world needs philanthropic exertion and benevolent effort. The time for work is short. May we all improve the opportunities of usefulness given us. To all we wish the comforts and compliments of the approaching seasons. A joyful Christmas and happy new year to all of you.

### To our Exchange Contemporaries.

We should not like to conclude the labors of the year without cordially expressing our thankfulness to our editorial confreres for the kind and generous way in which our efforts for the public good have been appreciated and frequently noticed. We have often been cheered in our course by the independent and disinterested commendations of the fraternity. Our aim is simply to do good, and all who know anything of pounds, shillings, and pence matters, will know, from the amount of reading matter we furnish at so very low a price, that pecuniary gain can only to a very limited extent enter into our calculations. On this account, and without presuming that we have achieved great things in a literary point of view, we have met with sympathy and support. For some time past our notices of the contemporary press have been limited, not because we have been indisposed to applaud the excellencies of our brethren, but because the rich materials they have furnished, and the wants of the times, demanded that we should mark our approval in another way. Hence, it will be noticed that our "Repository of Contemporary Opinions" has been a most valuable department of the *Advocate*. We shall, however, with the beginning of a new volume, recommence our "Literary Notices," which, with judicious arrangement and discrimination, will, we trust, be beneficial and acceptable both to contemporaries and our subscribers. With thanks for the past, we bespeak again the generous consideration of the press. We are anxious to secure ten thousand subscribers, and while we wish entire success to the local newspapers of the country, which are now an indispensable element in our social economy, we think that every one may safely recommend as an appendix, and as equally indispensable for our social progress, *The Canada Temperance Advocate*. (See Prospectus for 1854.)

### To Postmasters.

We regret to hear that some of our subscribers have been charged postage since we announced the *Advocate* "Free." We hope that hereafter no error of this kind will occur. Postmasters must perceive that the *Advocates* are not charged on offices where received. Attention, gentlemen, or we must complain.

### The Pledge and the Law

The sentiments we have often expressed respecting these two topics, are so very forcibly ratified and confirmed by the *Fountain and Journal* (hereafter to be issued from Portland, Me.), that we have much pleasure in giving them to our readers in this prominent position. Here they are:—

By the pledge thousands have been saved from their cups,—from the drunkard's life, and the drunkard's death.

When their resolution seemed no stronger than a rope of sand; when appetite overmastered their best impulses, and all that was left them of moral principle and of manhood was led captive by the demon intemperance; when friends gave them up as lost, and hope gave place to despair; when the victim appeared more like a living mass of putrescence than anything human; when stupefaction, sottish indolence, and disgusting sensuality had undisputed possession of the victim; or, on the other hand, when the victim, maddened by rum, threw off his humanity and assumed a tiger-like ferocity; in short, when manhood was clean gone, and beastly stupidity, or satanic ferocity, had attained its perfect development,—then the power, the mysterious, God given power of the pledge appeared in behalf of many a drunkard, and, lo! the dead came to life. Men lost and given up as ruined have been received as from the dead by their friends. Restoration to themselves, to their friends, to society, to their God, has ensued, and all this wondrous transformation may be attributed to the more than magic power of the pledge.

The friends of temperance cannot afford to give up so efficient an instrumentality as the pledge. It has accomplished great things, and its power for good is by no means abated. Let appeals be made to all, both young and old, who are in danger, (and who is not?) to rally upon the platform of the pledge. Our boys, and our young men, must be instructed with respect to the nature of this vice of intemperance. They must be shown that the pledge is their true ground of safety.

When an individual has given his word to stand by a principle, his honor is enlisted, and he feels a sacred obligation to stand for the right. The pledge, therefore, has done immense good, and well yet do more.

The law will do much toward suppressing the traffic, but the appetite of men for strong drink will, despite of law, remain the same. We must, therefore, pledge men to the denial of appetite, thus saving as many as possible, who are already addicted to this destructive habit of using intoxicating liquors. We must take especial pains to pledge the young beforehand, so that they may be secure from the deleterious, and destructive influences of the bowl.

The temperance reformation is destined to a complete triumph; but its friends must avail themselves of every means in their power to consummate it. The law will do much, but moral suasion and the pledge cannot be dispensed with, with safety.

The work before the temperance men of Maine may be summed up as follows:—*Execute the law. Keep up efficient organizations. Make good use of the pledge, by inducing as many as possible to sign it.* OUR MOTTO: Moral and Legal suasion combined. The former for the drinker; the latter for the rum-seller.

### Michigan Temperance Advocate.

We are most happy to place on our list of Exchanges this capital auxiliary to the good work. Will the Editor be good enough to send us the former numbers containing the first five chapters of the complete "History of the Maine Law, &c.?" We shall take it as a favor.

### Oration by Mr. Gough.

By the last English mail we received a nearly verbatim report of a splendid oration delivered by Mr. Gough, in London, before the Young Men's Christian Association.—Subject: "Habit." We design to give the whole in the two first numbers of our next volume. Of itself, the address is worth the whole of one year's subscription to the *Advocate*.

### Montreal Temperance Society.

The Committee of this Society have long felt the importance of securing the services of an able Lecturer, to visit the towns and villages of Lower Canada, whose duty it would be to present the claims of the Temperance cause, with a special view to the advocacy of a prohibitory law for Canada. One generous friend of the cause offered a donation of £10 to aid in defraying the expenses. Encouraged by this liberal donation, the Committee have engaged Mr. Kellogg, an experienced Lecturer from the United States. He has been in the service of the Society for nearly a month past, and his efforts have been highly successful. His marked popularity makes it very desirable that a continuance of his services should be secured, if possible, for the winter. The collections taken up at the meetings by Mr. Kellogg defray only a small part of the expenses, and this Society is responsible for the rest. This and the other important operations of the Society call for an immediate increase of the funds. The friends of the cause will shortly be called upon for their annual contributions to the Society. In view of the importance of sustaining and carrying on this work, we ask not for a special effort, but for the *necessary effort* to raise the means needed. Let us not only accelerate our movement, but let us do so steadily from year to year till the reformation is consummated. We only ask that the rate of increase to the contributions may accord with the clear indications of Providence, and the importance of the work.

Special donations from friends in other cities, and in the country, are respectfully solicited.

By order of Committee,

DAVID INGLIS, Gen. Sec.

Dec. 12th, 1853.

### Mr. Kellogg at Clarenceville.

Having been requested to send you a few particulars respecting the recent Temperance Lectures delivered in this village by Mr. Kellogg, I do so with cheerfulness, notwithstanding the urgent claims upon my whole time, which the interesting state of our Church in this circuit now presents.

The first Lecture delivered by the above gentleman, which I had not the pleasure of hearing, was reported to me as the best that had ever been heard in this place. On the evening of the last Lecture, outward appearances created some forebodings that the audience must be very small, the very bad state of the roads, and the darkness of the night, being so unfavorable to the gathering of the people; but the fame of the Lecturer, and the excellence of his former address, had created such a desire to hear him on his second visit, that every obstacle was overcome, and to our surprise and delight the principal room in the Academy was well filled. T. G. Brainerd, Esq., J.P., was called to the Chair. He introduced the business of the Meeting, and the Lecturer for the evening, with a few, but appropriate, remarks. The "Maine Liquor Law" was the subject of the address; it was stated, explained, and commended to us with such clearness, fullness, pathos,



and evidence of its excellency, that I presume there could not be one in the congregation but what must have been convinced that the sooner such a Law is enacted and enforced in this country the better it would be for the whole community. As an evidence of this, I may add that the assembly then present passed a unanimous and cordial vote of thanks to the Committee of the Montreal Temperance Society for their kindness in sending to this place the respected and able advocate of Total Abstinence principles. Another resolution was passed with equal unanimity and cordiality, requesting a third visit by the above gentleman as early as convenient, which we hope will be found practicable.

A movement, which for some time has been felt to be a *desideratum*, originated at the above Meeting, viz., for persons to sign a Total Abstinence pledge, without being obliged to join the "Sons of Temperance," the only organised body of the kind in this place. At that Meeting four names were obtained, and, as the pledge and names have been put into my hands, I purpose to do my best to induce persons to unite with this little band in support of Temperance principles; and, from my knowledge of the public, I confidently anticipate the accession of a large number. I am happy to add that an extensive revival of religion is now in progress here, and that a few persons who had gone far from the practice of Temperance, have become the subjects of Divine grace, and are now manifesting a becoming detestation of the old enemy.

I regret that the few moments I now snatch from other engagements do not enable me to send you a few lines more becoming the literary character of your excellent periodical.

HENRY LANTON.

#### Mr. Kellogg at Hawkesbury.

I am happy to know that the Montreal Temperance Society has made arrangements with F. W. Kellogg to lecture on the subject of temperance at this important season, when the public mind is near the turning point, and when Parliament will have to consider the Maine Law question. We had a very interesting, and, I hope, profitable lecture on the evening of the 11th inst., and, judging from the abilities and faithfulness of your agent, we cannot but hope that much good will be done through the labors of Mr. Kellogg as a temperance lecturer. I do hope that other Societies will avail themselves of the opportunities which the Montreal Society has afforded them, in securing so able an advocate of the cause.

JOHN LAMB.

#### New Year's Day Drinking Customs.

It is impossible to estimate fully the amount of injury done to families and to society, by the practice of offering and using intoxicating drinks on that occasion. Our efforts have frequently been put forth to prevent or diminish the evil referred to. We have warned our readers and friends again and again, we trust not without some measure of success. The time is again approaching when many

may be tempted to adopt a sinful and foolish practice, and offer to friends on New Year's day the drunkard's drink. For the purpose of repressing the custom, we beg the reader's attention to a few extracts from an address on the subject, sent out by a Committee of the Free Church Presbytery of Wigtown. It was addressed to those within the bounds of said Presbytery; but we suppose the writer will have no objection to the free circulation of their good thoughts in Canada:—

The first day of a new year calls for, and is entitled to receive, very serious consideration. Another year of your short allotted span has passed away, lessening by so much your time of preparation, and bringing you so much nearer to the judgment-seat and the great reckoning. That year, whatever it may have been in other respects, has been to you characterized by mercy, inasmuch as you are permitted in life and comfort to see its close, and to hail the dawn of its successor. A new year has been entered upon, the close of which you may never see. Ere its autumn winds strip again the leaves from the forest, your seat in the family circle may be empty, your heart still and cold in the Kirk yard, and your precious soul—where?—on the everlasting abode for which it has been prepared.

We would entreat you, dear friends, to consider how inconsistent the New-year's-day festivities, as they are usually celebrated among us, are with the solemnity of such an occasion.

The past year calls for the expression of deep gratitude to Almighty God, for the many mercies which He has conferred upon all. He has given abundance—trade and commerce flourish—the soil has poured its abundance into the granaries of the husbandman—the mechanic and labouring man have constant and remunerating employ—our shores have been unvisited by the scourge of pestilence, so prevalent in many former years—and even the aged and infirm feel the effects of the peace and plenty conferred upon the kingdom by a beneficent God. Thus we all have great cause to rejoice, not only in God for His bounty, but also, with grateful and contented spirits, in the good gifts which He has bestowed. But how inconsistent with this spirit of chastened joy and holy gratitude, which the occasion ought to call forth, is that which New-year's day actually does call forth, in too many instances, throughout the land! The one sole animating spirit from early morn till eve, and from eve till late midnight, on that annual holiday, too often is "the spirit of malt." Friend salutes friend in the early morning, not with the invitation to prayer, but with the invitation to the bottle. The social board is surrounded with invited guests, less to be profited by the agreeable interchange of good wishes and Christian experiences, than to promote an unhealthy and short-lived pleasure, by quaffing from the deceitful cup.

Again, consider how inconsistent these drinking customs are with the high Christian name and character which Scotland has long possessed in the estimation of the world.

It is notorious that Scotland has long got the credit of being an eminently educated, moral, Bible-reading and Sabbath-observing country. She is embalmed, in the memories of the good of all lands, as the land of Martyrs—a nation which has been honoured to make greater sacrifices for the truth than any other, and which God has signally blessed, in continuing to her the enjoyment of sound doctrine and godly discipline, the religion of the closet, the family, and the sanctuary, till this day. \* \* \* How sadly inconsistent with this, her professed character among the nations, are the drinking customs of the country! These habits have already damaged the national character much, and threaten, if God prevent not, to destroy it entirely. That portion of the newspaper press which is favourable to Popery and Infidelity is making a boast of it, and tauntingly rejoicing over it.

It is not long since we read the open announcement in one such organ, that Scotland was one of the most drunken and incontinent nations under heaven, and it ascribed this intemperance and uncleanness to Protestantism as the cause.

Now what can we say to this? Can we deny the prevalence of drinking habits, and consequent intemperance? To a certain extent we cannot, because evidence is against us. It has been ascertained that, on an average, each inhabitant of Scotland uses

more than eleven gallons of whisky in the year, being treble the amount of the average of spirituous liquors consumed by each inhabitant of England, and twice as much as the proverbially drink-loving Irishman consumes! In the face of such evidence as this, we cannot deny the prevalence, to an alarming extent, of drinking customs in Scotland. But we can do this—and we are imperatively called upon to do it—we can arise as one man, and say, by the grace of God we will labour to counter-work this evil—to root out these customs—to purge out this plague-spot from our national character,—so that Scotland may retain her place as of old, among the nations, in the front rank as to intelligence and morality—that old Scotland may be honoured, for ages to come, in exhibiting to the world in her own bright example the true character and genuine fruits of evangelical and free Protestantism.

We would entreat you, in conclusion, to consider how inconsistent these drinking customs are with, and how destructive your true interests as individuals, as families, and as subjects, for time and for eternity.

The effects of an excessive use of strong drink upon the body, and through it upon the mind, are most pernicious. The pained hand—the emaciated and overgrown body—the stammering tongue and tottering step proclaim the fact to every observer. And if proof were wanting to confirm the sad fact, a whole host of physicians proffer their disinterested testimony. Alas! alas! many a man old before his time—many an untimely death, sudden or otherwise—many a widowed mother and orphan child proclaim its deadly effect upon the human system, when habitually indulged even in moderation, or occasionally to excess. So notorious is this truth, that doctors invariably testify that a large *per centage* of the diseases to which the human frame is subject, may be directly or remotely traced to the abuse of strong drink.

The mind sympathises with the body; when the body suffers, the mind also is affected. Confusion of thought, imbecility, idleness, madness, are penalties which the intemperate often pay for the exhilarating and short-lived influence of this daily beverage.

But the evil steps not here. Follow the intemperate man into his family circle. He is a poor man. He has squandered his earnings away to gratify his own appetite, and his home is cheerless and comfortless. His children and wife are in want and rage, if not in bodily fear of the outburst of passion, over which he has no command. There are upbraidings, recriminations, quarrels within—contentions and strife without; so that home—which if rightly occupied is a *Bethel*, an *Eden*—becomes a little hell, from which its inmates flee as from a pest house.

We need not ask you to consider the effects of this habit upon the man's position in society, and upon his property. We have seen—and some of you also doubtless have seen—instances of strong drink bringing the wealthiest in their neighborhoods to poverty, and sometimes to shame, on account of criminal acts, to which they had recourse to retrieve their losses. (The jailors throughout the kingdom have been able to trace to it nine-tenths of all the crimes committed.)

But what is all this—awful as it confessedly is—to the influence of drinking habits persevered in, upon man's eternal destiny? We have wept over a drunkard's deathbed before now—we have lamented and mourned over the terrible power which the confirmed habit possesses over its victim, when we have prayed, and besought him, even upon our knees, to break its yoke, but in vain. We have shuddered with horror over the mangled remains of the guilty madman, urged to self-destruction in the horrors produced by it. Our hearts have bled over the sad wrecks left by it in its onward desolating track in many a neighbourhood. And we would willingly drop the curtain at the grave shutting out the future of lives thus spent here, and leaving them with the God of eternity. "But we dare not"—for the sake of God's truth, we dare not; for the sake of our own souls, accountable to God for proclaiming all his truth, we dare not; for the sake of the uninitiated in this sinful course, and to deter them from entering on it, we dare not; for the sake of its living victims, and that they may strive to extricate themselves from its perilous labyrinths, we dare not interpose a screen between a present life of intemperance and its consequences in eternity. God has poured a flood of light upon the future destiny of the confirmed intemperate. His word tells us clearly who shall *not* enter into the kingdom of heaven, and among them are drunkards.

Can that, then, be consistent, in any sense, with the interests of society—that, which tends to debilitate the body, to debase the

mind, to deaden the conscience, to bring discomfort into the family circle, to squander the property, to disturb society, to produce disease and premature death, and, in another world, to entail everlasting exclusion from the presence of God, and from the society of the blessed? It is impossible. Then, dear friends, for the sake of that society, whose interests are so endangered by these drinking customs; for the sake of that Master whose laws are broken, and whose name is blasphemed by such abuses, let us deny ourselves the observance of every custom not in accordance with "the Law and the Testimony"—let us use every lawful endeavour to wean society from Drinking Customs, and to implant and foster in the minds of the multitude a taste for purer enjoyments.

### United Kingdom Alliance.

We conclude our report of the proceedings of the Inauguration of the "Alliance." After the speech of Dr. Lees, his resolution was seconded by J. S. Buckingham, Esq., who said—

The destructive arts and demoralising agencies referred to in the resolution, included the operation of intoxicating drinks; he wished, therefore, to call attention to the points in which the operation of this evil was most prominent. In the first place, it invaded our industrial rights. Labourers enjoyed the fruits of their labour best, when it was most in demand, for the law of supply and demand applied politico-economically to the value of labour, as it did to the value of land, or any other commodity. The value of labour rose in proportion to the extent of the consumption of its products; but every drinker in the kingdom was to a great extent, a non-consumer of such products; and as it was supposed that 600,000 persons habitually drank to excess in this country, it would be seen at once what a serious invasion of the rights of industry this was. But this was not half of the real injury to those rights inflicted by drunkenness; for the industrious and sober were obliged to support the paupers created by this vice, and were thus injured in a double manner. Secondly, by drunkenness our political rights also were invaded; for nothing disturbed the freedom of the people's choice, and corrupted the political representation at its source, so much as the drinking customs at elections. Many were the cases in which a man who had, perhaps, every requisite for a good representative, was rejected, and another chosen who was, perhaps, the last man in the kingdom who would be chosen if he stood upon his merits. This man was made taller than the other. How? By being set upon the beer barrel the electors elevated him by depressing themselves; they first made beasts of themselves, and then they chose a beast for their representative. (Loud laughter.) He had some knowledge of the House of Commons, and he believed that if there were no drinking during election times, out of the 658 members now in the House, not much more than one half would continue to be there. Nothing but closing the public houses altogether would cure this political evil. Our domestic rights also suffered from the same cause. Intoxicating drinks used in families are the frequent inciters and fomenters of feuds, and ill-will commenced in intoxication often settles into perpetual hatred. Husbands and wives were made miserable by them, sons were alienated; and with regard to the daughters, those who were best acquainted with the facts relating to the prostitution existing in this country, were well aware that there was only a very small proportion of it that could not be traced to the operation of intoxicating drinks. And if our domestic rights were thus invaded, so also were our individual rights. Progression from a lower stage to a higher was the law of our being; but every one knew that when intoxicating drinks came into operation, the process with regard to the drinker is just the reverse. The strong man is made weak by them, and the intelligent becomes stupid or lunatic. The progress is always downwards. There might have been a period when it would have been said to the promoters of such a measure as was now proposed, "Try moral suasion before you seek help from legislation;" if that had been said twenty years ago, it would have been reasonable, but moral suasion had been tried for the last twenty years, and no doubt it had done some good; but when they compare the small amount of good done, with the enormous amount of evil that remains, they must perceive that it would take 8 or 10 generations to produce the effect which it was required to produce in our own. If it was lawful to shorten the jour-

ney from Manchester to London by using the railway, it was equally so to facilitate the abolition of the evils of intemperance by legislative enactment. The measure proposed, certainly did seem at first sight a pretty large one; but if ever there was one truth more firmly established than another, it was, that in proportion as temptations are multiplied, the danger of falling into vice increases. It was well known that publicans and spirit-dealers almost monopolised the corner shops inhabited by the poor; and the reason for doing so was in part to enable their customers to slip into the shop, and be out of sight in a moment, while appearing to be simply turning the corner. By the multiplication of such houses, it was well known that the victims were also multiplied; and no expense is spared to decorate and render these houses attractive. Diminish the number of such places, and half the vice existing from them would be diminished; abolish them altogether, and the evils complained of would also be altogether abolished. Considering such facts as the one mentioned this morning at the conference, of the thirty-five parishes in Scotland where no poor-rates are needed, and where also (very significantly) no public houses exist, and looking at the whole case, it was impossible not to see that drinking was the parent of poverty and crime; and that the remedy which in America had already produced so much good, would also, if applied here, produce similar beneficial results. The longer he lived the more solemnly and deeply was he impressed with the importance of that measure, and he counted it one of the happiest events of his life that he had been permitted to take part in the promotion of it.

Rev. R. Panting, M.A., vicar of Cheshsey, supported the resolution, and it was unanimously adopted.

Rev. B. Parsons, of Ebley, moved:—

“That the traffic in intoxicating liquors as beverages is always and eminently productive of immense injury to the social, moral, and material interests of the nation.”

He found a number of persons saying that the object they had in view was perfectly Quixotic; several persons had looked him in the face as if they had almost pitied him, and would not have been surprised if they had seen a keeper with him; and they asked, “Do you think it possible to do it?” Many of those present, however, remembered having been engaged in rather curious work before. When they began to agitate for the abolition of slavery, they were very much laughed at and reviled; and prime ministers and others said it was perfect madness to talk about the abolition of the corn-laws. But, said the speaker, we have succeeded in that—that’s the thing. (“And we’ll do it again!”) Yes, and we’ll do it again. The French, when they began to carry anything, always began by knocking people’s brains out; but, when we began to carry anything, we always begin by putting brains into people; and by and by, the people would be with them; and as they had given the people anti-slavery brains, and anti-corn-law brains, so now they would give them alliance brains, and then the thing would be carried. They were certain to carry it; it had been carried in many places in America, and it would be carried here. He found many who had not the courage to be teetotalers, but who, nevertheless, would not be sorry to have our drinking customs abolished by such a measure as the one proposed. There were nine millions of teetotalers in this kingdom; they were, therefore, a strong body; but strong as they were as teetotalers, they were much stronger as alliance men; and numbers of clergymen, magistrates, and others, who would not think of going to a teetotal meeting, would gladly come forward on the alliance platform. He was not going to give up teetotalism himself; but it was not to be brought on prominently here. If people would come and help them to put down the traffic, they would not be asked whether they were clergymen or dissenting ministers, believers or unbelievers, teetotalers or not teetotalers; they wanted all the help they could get, and would accept it all. It was hardly possible to take up a newspaper without finding cases in it of persons who had either killed or been killed by the assistance of intoxicating drinks. Life, property, and liberty, were the proper objects of legislation; and as all these were extensively injured and destroyed by the liquor traffic, it was clearly a case within the province of legislation. Not one jot or tittle of their attachment to moral force means would they abate; but they knew that their progress with these must be slow, and, therefore, they invited the legislature to help them.

William Willis, Esq., of Luton, seconded, and the Rev. Henry Gale, B.C.L., of West Lambrook, supported the motion, which was then unanimously carried.

Rev. Fergus Ferguson, of Glasgow, moved:—

“That this meeting regards the liquor vending establishments of the country as a source of temptation and a nursery of crime, incompatible with the advance of society in the path of true civilisation, and earnestly calls on all patriotic citizens and enlightened statesmen to aid in the work of the total and immediate suppression of the traffic in intoxicating liquors.”

This was seconded by the Rev. Jabez Burns, D.D., of London. What was the object, he asked, that they had in view? It was nothing more nor less than the entire suppression of the drinking traffic of this country. It was not merely limiting it a little, or rendering the evil a little less pernicious; but they intended, by the Divine blessing, and by the legitimate employment of two kinds of action, to attain, as quickly as possible, the entire and utter and everlasting suppression of the whole traffic. Let them not deceive themselves. This was a mighty work; let them look at it calmly. They would have to contend with wealth, with custom, with appetite, with legal enactments; and with one of the most powerful trade organizations that the country can present,—a compact, solid, ancient, powerful organisation,—an organisation which, by the divine blessing, they would entirely overthrow. He presumed that there was not any denomination of Christians in the world, which did not contain distillers and brewers and other traffickers in these drinks; and this enemy that they intended to dislodge was entrenched not only in the deep customs of the country, but also in the visible church of God. In spite of all this, they intended to give it no quarter, and never cease until it expired. What were the means at their disposal? It would not be merely by denouncing the traffic that they would conquer; they must enlighten the whole community. There were millions of persons in the kingdom who conscientiously believed the traffic was not really bad; these they would have to enlighten and convince, by exposing the pernicious attributes of the traffic in every possible way, and thus by moral suasion, to prepare the whole people for the bill. They would never attain the measure they sought until it was forced upon the House of Commons, and until the people were first imbued with it themselves. The nation must first of all, be educated on this question; and, so far from giving up their moral suasive efforts, these they must increase and double. Where they had one lecturer, they must have ten; where they had held one public meeting, they must hold twenty; where they had distributed one tract, they must distribute 100. The old machinery must all be rubbed up and oiled, and worked with accumulated power. But, then, in connection with that, they must also bring the power of the law to bear upon it. It was the law that gave the trade its respectability, it recognises and regulates it, and the same power which has aided the traffic, must now blight and crush it. They must enlighten the masses of the people, and not them only. The masses were easily to be gained in this cause; the great work of the alliance would be to educate bishops and clergymen, and dissenting ministers, and the religious bodies. Depend upon it they would have a tough job here. All sorts of learned, metaphysical, subtle, and statistical arguments would be brought against them. They would have to educate the consciences of men, and to show noblemen and magistrates, and all other persons having an interest in the traffic, and especially moral people, and people who call themselves religious and philanthropists, that they have no right—that it is contrary to the law of common humanity, as well as the lowest principles of Christian integrity—that a man should enrich himself by cursing all around him. They had, therefore, a most sublime, momentous, and arduous task to accomplish, and their appliances must be intellectual and moral means first, and then the legal means also.

Samuel Bowley, Esq., of Gloucester, moved:—

“That this meeting cordially approves of the object and constitution of the United Kingdom Alliance for procuring the legislative prohibition of the traffic in intoxicating beverages, and accords to that movement its hearty sanction and support.”

Rev. D. McCrae seconded the motion, and it was unanimously adopted.

Dr. Burns having taken the chair.

Rev. Dr. McKerrow moved a vote of thanks to Sir Walter C. Trevelyan for presiding.

Joseph Eaton, Esq., seconded the motion, and it was cordially adopted.

The President returned thanks, and so brought to a close the business of the meeting.

### Boston City Election—Benjamin Seaver Defeated! Law and Order Triumphant!!

Monday last was a day of great excitement in this city. The "Union Association," "Bay State Club," "Seaver Club," Irish Voters, Rag Tag and Bobtail were all out, and in some wards, scenes of disorder, riot and fighting after the manner of New York were the order. Mr. Seaver, as will be seen below, has received a rebuke from the citizens of Boston which he will not forget. The city of the pilgrims repudiates a man who has pandered to the lowest passions of the lowest men, and who has given his official influence to prop up those institutions among us which are breeders of crime, disease and death. Benjamin Seaver has declined to execute the laws, and the people have executed him.

#### VOTE FOR MAYOR.

Seaver, 5,680; Smith, 4,665; Sleeper, 2,091; Allen, 559; Scattering, 58. Majority against Seaver, about 1700.

Two Aldermen only have been elected: Paul Adams and Oliver Frost—one on the League ticket and one on the Citizens' Union. 32 Common Councilmen elected—20 of them by the Citizens' Union and Young Men's League.

We trust the Citizens' Union and the League will unite on the next trial. Let all prejudices and personal preferences be thrown aside.

James Adams, Maine Law Mayor, elected in Charleston, Monday.

Roxbury has elected a Maine Law Mayor, by over 200 majority!

### Alcohol.

BY ALICE SOULE.

There walketh a fiend, o'er the glad, green Earth,

By the side of the reaper Death;

He dazzles alike, with the glare of mirth,  
Or quenches the light of the household hearth,  
With his foul and withering breath.

He stalketh abroad, with his hydra head,  
And there gathereth in his train,

The failing foot, and the strong man's tread,  
The restless living—the ghastly dead,  
And Misery—Want and Pain.

He nerves the arm of relentless Hate,  
With the goblet's beaded foam,

He lurks in the halls of the rich and great,  
In the beggar's moan, at the palace gate,  
And curses the poor man's home.

He barters the wealth of a spotless name,  
For the wine-cup's subtle glow,  
And scathes the pinions of deathless Fame,  
Till they droop with their burthen of Guilt and Shame,  
'Mid its dregs of Sin and Woe.

And there cometh ever, a sorrowing wail,  
In the path of his blighting tread;  
And Childhood's cheek grows wan and pale,  
And its heart is faint and its footsteps fail,  
For he grudgeth the Poor their bread;—

Grudgeth the Poor their daily bread,  
And filleth the Drunkard's bowl  
With Want and Woe—Remorse and Dread,  
With a nerveless hand, and a failing head,  
And a curse on his deathless soul.

And Beauty and Manhood—Love and Mirth,  
Still turn to the laughing Wine.

But the blighted home and the darkened hearth,  
And the tears of the sorrowing ones of Earth  
Lie deep in its gleam and shine.

And the fiend still watcheth, with tireless will,  
For the swift and the wary tread,  
For he knoweth the Wine, with its subtle skill,  
Shall gather alike, the Good and Ill  
'Neath the curse of his iron tread.

—Mass. Life Boat.

### WHAT MAY BE HAD FOR THREE DOLLARS.

AN EXCELLENT OPPORTUNITY.

ARRANGEMENTS have been made by which the *Home Journal* (which is \$2 a year,) and the *N. Y. Musical World and Times* (which is \$3 a year,) will both be furnished for THREE DOLLARS, to all who subscribe or renew their subscriptions before the first day of January, 1854. These papers are leading Journals of their kind. The *Home Journal* is so well known that any description of it would be superfluous. It is enough to say, that, in addition to the articles of its editors (Morris & Willis,) it is enriched by the contributions of many of the most brilliant pens now at work on either side of the Atlantic. It is, in brief, a superior FAMILY NEWSPAPER. The *Musical World and Times* gives over two hundred pages of choice, new music, annually, which would cost at the Stores thirty dollars; and the editor (Richard Storrs Wills,) furnishes the best possible musical instruction and criticisms on music and musicians. It also gives a vast amount of useful and interesting musical information, furnished by Lowell Mason, Thos. Hastings, Root, Bradbury and others, just what teachers, scholars, clergymen, choisters, organists and singers need; while Fanny Fern contributes one of her best original articles every week. Both papers, containing all this literature, music, amusement and instruction, are furnished for the small sum of THREE DOLLARS. Address either MORRIS & WILLIS, Publishers of the *Home Journal*; or, DYER & WILLIS, Publishers of the *Musical World and Times*, New York.

### DR. CARPENTER,

### ON THE USE AND ABUSE OF ALCOHOL,

AND

### Edward Paxton Hood's British Temperance Melodies.

THE SUBSCRIBER begs to notify the friends of the Temperance cause, that he has still on hand a few hundred copies of the above unequalled Publications, which he would be happy to dispose of at a very low price by the quantity for cash.

He also takes this opportunity to request those parties who have not yet remitted for copies sold, to do so without delay, as he is anxious to close his first and last transaction in Temperance Publications.

Single copies of Carpenter on Alcohol at 1s 3d each, can be obtained from MESSRS LESLIE, FLETCHER, and WOODALL, Toronto; PHINNEY & CO., and BARNES & CO., Hamilton; W. WILSON, London; A. MOORE, Smithville; WADE, Brantford; C. H. PECK, Prescott; CREIGHTON, Kingston; J. DOUGALL and B. DAWSON, Montreal, and MRS. REID, Quebec. Address Post-paid.

H. W. JACKSON,

Toronto.

Toronto, Nov., 1853.

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OR,

### MORE WORK FOR THE MAINE LAW,

BY THE REV. DR. CHURCH,

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Five copies by mail or otherwise, post or freight paid, for three dollars. The order and cash to be remitted here free of postage.

J. C. BECKET.

Montreal, September, 1853.

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, Huntingdon, 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**.

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WILLIAM H. BOWRON, Proprietor.

Port Lewis, 7th June, 1853.

**CANADA TEMPERANCE ADVOCATE,**  
1854.

TWENTIETH VOLUME. POSTAGE FREE

When the undersigned assumed the responsibility of publishing the *Canada Temperance Advocate*, he was persuaded that the rapidly increasing hosts of total abstainers needed, and ought to have, a medium through which to express their views, and by means of which their principles might be extended. It was his conviction that such a periodical would receive the support of those who had the real welfare of their country at heart. The *Advocate* has not been circulated as widely as it ought to have been, but the countenance given it throughout the country has saved the publisher from any material loss, and encouraged him to proceed in what he feels to be a philanthropic and Christian enterprise.

Two things are now to be kept in mind relating to the Temperance movement. First, every exertion must be made and persevered in, that by means of moral suasion and sound argument, the number of total abstainers may be increased. Secondly, every lawful effort must be put forth to secure a prohibitory law, forbidding the importation, manufacture, and sale of intoxicants, as beverages.

For the attainment of the great objects of the Temperance movement in its progressive development toward the suppression of the traffic, it is absolutely necessary to circulate sound literature; such as the publisher has aimed to disseminate for many years past. In discerning and directing the spirit of the age, the undersigned has a growing conviction that duty demands a generous and united effort for the increased circulation of this old, long tried, and consistent friend of the Temperance cause; and he is persuaded that the new volume will have a wider sphere than any of its predecessors.

All are agreed that prohibition can be attained and carried out only by and through an enlightened public opinion; and the undersigned is confident that he can supply the information which Canada needs both cheaply and correctly.

He has made arrangements for the regular transmission from Britain, of the proceedings and documents of the British Alliance, and is in communication with the leading associations of the United States through their recognized organs.

Since the commencement of the *Advocate*, various forms of organization have arisen, and have done good to an extent not easily estimated. The foundations for these valuable institutions were laid solid and deep. Thousands of copies of this paper were gratuitously distributed in every part of Canada; and the original promoters of this form of temperance literature contemplate, with gratitude, the noble superstructure now beheld. While we do not pretend to be the special organ of any particular association, we have always had pleasure in noticing the origin and progress of all, and we have every reason to believe that our usefulness from the beginning of the enterprise, throughout its phases and advances, has been highly appreciated. But, as we said last year, the period has not arrived when either the *Advocate* or its numerous friends would be guiltless if they were to discontinue their exertions. On the contrary, as for ourselves we feel that the enterprise demands a vigor and zeal scarcely known in the past. **THE CRISIS IS COME**, and for another year we buckle on our armor, determined to do our duty in conducting the temperance hosts to a victory as perfect as the infirmities of humanity can authorize the most sanguine to anticipate. Compassion for the inebriate will prompt our benevolence, while uncompromising hostility to the traffic will dictate our exposure of its iniquity.

The accomplished Editor of the *Advocate*, who is thoroughly acquainted with Temperance matters on both sides of the Atlantic, will continue to give his attention to the preparation of every article of importance, and the *Advocate* will surpass itself in vigor, taste, and adaptedness to the times.

The Publisher has resolved to improve the appearance of the *Advocate* by lengthening its columns. He is convinced that it ought not to lapse into the mere newspaper form and character, but to maintain the high position of a

**SOUND TEMPERANCE MAGAZINE.**

The *Advocate* will therefore appear, on the First of January, 1854, in all its essential features as heretofore. Although augmented in size, the price will not be increased. It will be published on the First and Fifteenth of each month, at Two Shillings and Sixpence, and will be forwarded free of Postage.

Considering the great additional expenses which are necessarily incurred by the Publishers in these days of advance in the cost of every thing, each copy of the *Advocate* must be 2s. 6d. in advance; but he offers to agents and friends who may forward twenty subscribers or upwards, with the cash, a copy of that most deeply thrilling and useful work, "Mapleton, or More Work for the Maine Law," free of all charge, and a copy of the *Advocate*.

All who send six subscribers and upwards, with the cash in advance, will be entitled to a copy of the *Advocate*, gratis, for one year.

Our friends in all other British North American Provinces are invited to co-operation on the same terms.

Nobody can get rich on these offers, but all may participate with the undersigned in the satisfaction of doing good.

All orders and remittances are to be sent to

JOHN C. BECKET,  
Publisher.

Montreal, 22 Great St. James Street.

THE CANADA TEMPERANCE ADVOCATE is published on the 1st and 15th of every month, at 2s. 6d. per annum—Agents receiving one copy gratis—by J. C. BECKET, Office, 22, Great St. James St.; Residence, Brunswick St., Beaver Hall, Montreal.