

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- | | | | |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers / Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged / Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated / Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated / Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing / Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps / Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) / Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations / Planches et/ou illustrations en couleur | <input type="checkbox"/> | Quality of print varies / Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> | Bound with other material / Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials / Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available / Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may appear within the text. Whenever possible, these have been omitted from scanning / Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion along interior margin / La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure. | | |
| <input checked="" type="checkbox"/> | Additional comments / Commentaires supplémentaires: | | Irregular pagination. |

TEMPERANCE ADVOCATE.

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

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

VOL. XVIII.]

MONTREAL, NOVEMBER 15, 1852.

No. 23.

SPECIAL NOTICE.

We deem it advisable thus especially to call the attention of the friends of the *Advocate*, as well as of the cause generally, to the terms of the forthcoming volume, and which will be found in the last paragraph but two of the Prospectus. And we do so that none may have cause to complain of insufficient notice, should the paper be discontinued at the end of the year. In next number will be found a list of Agents, and the Post-office arrangements are now so complete, and the facilities of communication so great, that no one can be at a loss to send his name or his money, either directly to this Office, or to one or other of our numerous Agents: hence we feel ourselves at perfect liberty to adopt the plan of sending no paper to any but those who have sent their subscription in advance, or a definite order, for the next volume.

These are the only satisfactory and reasonable terms we can think of, in justice to ourselves, in which a work of so much labor, and involving so much expense, should be undertaken; and we are satisfied that no Teetotaler can find fault with them. The *Advocate* is his own paper, intended for his benefit, as well as those whom he should be interested in taking with him on the same road to health and happiness. No one can be expected to aid us in this work, but the Teetotaler: none but he can appreciate our labors, and we cannot but hope he will do so; and, therefore, we go forward for another year, if spared in health, in undiminished confidence on the friends of order and sobriety, that they will come up in yet greater numbers to our support. Very many contribute no more, in the course of a whole year, to the cause, but the small sum we ask for the *Advocate*; and surely, if that is the case, it is but a small return for the good the principle may have done them; at all events, it bears no proportion to the importance of the work and the benefits it confers on their fellow-men.

We offer to all who exert themselves to increase our subscription list, for the next volume, according to the following scale, one or more copies of the work entitled "THE BOTTLE," or "THE SEQUEL TO THE BOTTLE," both of which works have been printed in tract form, on good paper, with the illustrations, and neatly stitched in a tinted cover:—

| | | | | |
|-----|----|--------------------------------------|---|----------------|
| For | 5 | Subscribers to the <i>Advocate</i> , | 1 | copy of either |
| " | 15 | " | 2 | " |
| " | 20 | " | 3 | " |
| " | 25 | " | 4 | " |

Or one copy additional for every five additional subscribers over 25. It must be understood, however, that the subscription money must be sent with the order, or the payment guaranteed within six months, by known individuals, Divisions, or other Societies. Agents or friends complying with our terms, will please state with their orders which of the above works they prefer, and they will be sent to the parties free of charge.

John B. Gough on the Maine Law.

SPEECH AT CINCINNATI.

Mr. Gough remarked he had not come there that night to discuss particularly the Maine Law, but he would give his opinions upon it. Annihilation was the only remedy for intemperance. It was asserted by many, that no one had a right to oppose the traffic, and the previous exertions of temperance societies had been so employed. This was an egregious error—the traffic, and the traffic alone should be warred against. He would prove what he asserted; proving the truth of assertions, not mere vituperation, is what makes men angry. He said, from the very bottom of his heart, he hated the traffic; he had been a drunkard, and would prefer all manner of misfortune to a return to the degraded condition; and yet would rather be the lowest, vilest, idiotic drunkard, than a liquor seller. So strong an assertion required fortification with reasons; he was a coward and a slanderer if he did not give them.

The dealing in liquor was a useless trade; the dealer could get nothing more than his "board and clothes;" he could own nothing properly called his, but the small piece of ground which should be his grave. He might amass wealth, but what good would it do for him? He could only leave it to those who cared for him not a fig.

The seller of liquor was a pauper—a pauper inasmuch as he received support from the public without any return; which was the true definition of a pauper. He meted out to his customers disease, and death, and madness, and murder, and received curses, broken hearts, blasted hopes, and fiendish depravity as his recompense. No class of the community was more humbugged than the wine and liquor drinker. Young men gloried in drinking sparkling champagne worth two dollars a bottle; when it was cider sifted through charcoal, and cost the manufacturer fifteen cents. Most liquors in this country were made by a chemical process, and never saw the land of their pretended importation, unless sent hither to insure deception. At the great World's Fair, where almost every possible production of human art was exhibited, not a single drop of liquor was visible, though millions of dollars were employed in its manufacture. This fact he considered one of the signs of the times.

No better proof of the effect of the Maine Law was needed, than the simple knowledge of the decreased number of the inmates of the penitentiary, the alms-houses, and the houses of correction. These, within a short period after the passage of the law, had diminished over fifty, and in some instances over seventy-five per cent.

He hated the liquor selling business for the effect it had upon the seller. He might be naturally generous, humane, and sympathetic, but his soul-damning trade would convert the gentle blood of his better nature into gall. He might play the philanthropist to an unfortunate man who fell before his door in a fit; to his customers, however, those by whom he lived, he was as ice and adamant. No agonized

mother's prayer, no pale-faced weeping daughter's supplications, no despairing heart-breaking wife's appeal could touch his feelings, withered as they were by selfishness and love of gain. Mr. G. then gave several examples of the base treatment of wives and daughters, who had begged the liquor dealers to sell their husbands and fathers no more poison. The relation of such incredible brutality would rouse the lion in the lamb.

Numberless persons there were who laughed and took delight in the fall of men who had once been temperate, or in any way associated with the temperance cause. If he himself were to enter any of our coffee-houses, whether the lowest groggery or the splendid saloon, and ask for a glass of brandy, the proprietor, knowing it would produce phrenzy in his brain, bring his aged father in sorrow to his grave, break his consort's doting heart, and blast his every prospect, present and to come—would he not give it to him? If on the morrow he were to fall, and again become a drunken, driveling idiot, would not the coffee-house keepers and anti-temperance men be rejoiced, and throw up their hats and shout, until the infernal imps in the nethermost hell would waken up and wonder why their ancients were creating so terrific an uproar? The speaker had known frequent instances where every effort had been made by persons opposed to this cause, to get temperance advocates drunk, and who, when they succeeded, were as enraptured as if they had conquered a hemisphere. These wretches (for such they were) felt proud that they had reduced a fellow-creature to the level of the brute, and stifled, perhaps for ever, each elevated sentiment of his nature. From an example so pregnant with horror, the arch-fiend himself would revolt and hurry howling back to his native hell.

No redress could be gained from a liquor-seller—none whatever. He might murder indirectly your brother and your father, but no course was left you but calm submission. You might kill the heartless liquor seller, but would that be of any possible benefit to him that had gone? You would thus only injure yourself, and become the victim of the law. Talk as we might, the trafficker in the liquid poison had his patron completely in his power: he bound about him the hateful and loathsome fetters no hand could sever, but which weighed him gradually down to despair, death and damnation.

The Maine Law did away at once with all these evils, it acted decidedly and effectually, and until you can put the law into vigorous execution, you must suffer uncomplainingly the thousand miseries that may be piteously heaped not only upon your relatives and friends, but upon the entire race of mankind. The Maine Law is the proper law to quench—the only law that will quench the fatal plague that is yearly consuming thousands. Give him, he said, the Maine Law or none—annihilation or nothing. Take extreme measures, or abandon the labor,—which must result fruitlessly. This law had been called a political measure; it was not; it was a law of humanity which sprang impulsively from the teachings of christianity, and had its foundation upon the grand basis of all religion: "Do unto others as unto yourself."

It had been remarked the law was in advance of the age; so likewise had it been stated of the movement in favor of the great representative of free principle, the opposer of tyranny and oppression, who was now sojourning, an exile, on our shores. But nothing was in advance of the age that had for its end and object the melioration of man, the ennoblement of his faculties, and the suppression of vice. Such reforms could never commence too soon nor end too late. This was an age of progress, and everything must progress with it. The first Temperance Society in the Union provided that "its members should abstain from all spirituous liquor—except on the Fourth of July." How had the cause since advanced? and it would continue advancing until the Maine Law was everywhere carried into effect. Its necessity was

being felt more and more every day. Countless methods had been adopted and tried, and experience had taught this was the only manner of rescuing the world from the most horrible of all vices, honor-destroying, sense-consuming, contagion-breathing, woe-creating, soul-damning intemperance. The present generation might not live to see this glorious advent, but come it would, certainly and surely as the thunder succeeds the lightning's flash. The path that led to its consummation was being leveled and prepared, flowers of rarest hues and fragrant odors were being planted along the once sterile waste; toilers, though weary and care-worn, were still diligently laboring in the righteous cause, which, bursting on a sudden into noontide refulgence, would light the remotest region with its rays, and scatter ghastly vice before its virtue-promoting beams.

Decisions upon the Liquor Law.

The Supreme Court of Maine have decided that the inhabitants of that State may keep liquor in their houses for their own use, and that liquors may be brought into and transported within or through the State, if it be not intended for sale. The amount of the decision seems to be, that the Legislature may prohibit the sale, or keeping or offering for sale of liquor, but cannot prohibit its use. This decision makes the law analogous to the laws concerning other poisons. Only licensed druggists and apothecaries can sell arsenic. These can only sell it under certain regulations, and others cannot sell it at all. But the law does not prohibit the use. Hence anybody may use arsenic in any act, and it is much used in preparing the skins of animals and birds for stuffing. And anybody may take it, even with the felonious intent of suicide, without incurring any penalty. Hence if one should take arsenic or other poison with such intent, and should be saved from death, no prosecution for taking the poison could be sustained.

A great clamor has been raised against liquor laws, not only in Maine, but in New Hampshire, Vermont, Massachusetts, Rhode Island and elsewhere, as violating natural rights, and inducing espionage and domiciliary visits. The objectors say, that Legislative powers can no more prohibit them from swallowing rum, arsenic, opium, anything according to their own taste, than beef or mutton; and that a law allowing police-officers to enter private dwellings and search closets and cellars for liquor, besides being an outrage upon public feeling in a free country, violates the constitutional provision against unreasonable searches and seizures. Whatever be the character of these objections, they seemed to be removed by this decision, which confines the legal prohibition to sale or keeping for sale. All must admit that the great evil consists in the sale, and that the bar-rooms where liquor is sold are the great promoters of intemperance. The majority, even of the intemperate, especially in cities and large towns, keep no liquor at home, but rely entirely upon the bar-rooms. Hence the suppression of these involves extensive restraints upon intemperance that will not redeem many of the falling. A husband or father, under the influence of his wife and children, may be easily restrained from bringing liquor into his house. And even if their entreaties and remonstrances be unavailing, a sagacious and energetic wife can improve the first opportunity to destroy it. And if the husband be brutal enough to seek revenge in violence, the mother and children united may be strong enough to unite for self-defence. But while the intemperate, or those in danger of intemperance, may be restrained by their families from bringing or keeping liquor in their houses, they cannot be thus restrained from entering a grog-shop, when one stares at them from every corner, and going home drunk. Here the preventative is a law prohibiting the sale.

But we shall be told that such laws cannot be effectually

enforced; that, in spite of the law and officers, much liquor will be sold secretly; and that to reach these secret haunts, domiciliary visits will be necessary. We reply that, if one half of the present sale can be prevented, a long step in reformation will be taken, and that a law faithfully executed would restrain much more than half. In our city and suburbs there are not less than ten thousand shops where liquor is openly sold. Of course, all these would be closed by the law. The amount now openly sold in them could not be sold secretly, for the vigilance of the authorities could not be eluded to such an extent. Such law would induce domiciliary visits upon suspicion. But so does the law for the suppression of any crime. If a house may be searched under process, for the discovery of stolen goods, or counterfeit bank notes, or instruments of counterfeiting, why may it not be for liquor kept illegally for sale? The hardship is no greater in one case than the other, and the party complained of has a remedy, if guilty, or probable cause for the process, cannot be proved.—*N. Y. City Alliance.*

Legislation against Liquor Selling.

The *American Temperance Magazine* contains an excellent article under the above caption, from the pen of that able and faithful standard-bearer, Christian Keener, Esq., of Baltimore. We would gladly insert the whole article, but must content ourselves with a short extract, and refer our readers to the valuable Magazine, which for several months past has been uncommonly rich in strong arguments on the legal question:—

“As the sanctions of DIVINE LAW are measurably withdrawn from the support of the liquor traffic, and it is no longer considered sacrilegious to question its accordance therewith; there is less hesitation on the part of good and conscientious men in questioning the correctness of that *civil sanction* which has so long upheld the *lawfulness* of this *death-dealing traffic*.”

“Take away the *LAWFULNESS* of the traffic, and that moment its *respectability* goes along with it.

“Take away the *LAWFULNESS* of the traffic, and that moment its *morality* deserts it.

“Take away the *LAWFULNESS* of the traffic, and instantly its *guilt* and *criminality* become strangely apparent.

“Take away the *LAWFULNESS* of the traffic, and the *out-lawed vender* holds rank with the smuggler in an illicit trade.

“But why multiply instances in support of a position which but few question, and fewer still have the hardihood to deny?”

“No truth can be more firmly established than this: *the legal sanction of an offence destroys the legal criminality of that offence*. No code, of even semi-barbarian law, ever contemplated the punishment of the subject who acted in accordance with the *LAWS* of the land in which he lived. So long as *rulers* are no ‘*terror to evil-doers*,’ evil-doers and evil-doings will abound. So long as the law itself draws a distinction between *cause* and *effect*, and steps in, with its broad shield of *legality*, to ward off the blow that would at once prostrate the principal and the accessory, and turns its full force from the former upon the victim of the vender’s cupidity, the *dealer* (in intoxicating drinks) with impunity may continue his work of degradation and death, without fear or molestation; while the unconscious *inebriate* is held responsible for every offence against the peace, good order, and quiet of society. Thus the law upholds, and thus the law strengthens the hands of the *guilty* author of nearly all the *mischief* and *crime* in the land. The *rum-seller* complacently quiets his conscience with the *LAWFULNESS* of his business; claims to be a lover of good order and quiet, and a good citizen, who never violates the peace himself, and is so considerate as to turn out of doors those

whom he has put in *prime* condition to disturb the quiet and endanger the lives of others.

“Every *licensed vender* is well assured that there are a number of *city officers*, bailiffs, police, and watchmen, places of confinement, &c., all ready and in waiting, after he has, by various *gins* and *snares*, baited and spread for that purpose, succeeded in obtaining his customers’ money, and drugged and dosed them with his fanciful and palatable poison, who, as guardians of the *public peace* and the rum-seller’s *interests* (which, by the by, are most faithfully attended to), are bound to see these out-door conditioned customers safely lodged in the watch-house, alms-house, jail, or penitentiary, according to their several demerits and offences.

“Thus the whole paraphernalia of *justice*, from the *judge* on the bench to the lowest police subaltern in attendance, are engaged to take care of, keep from, and punish the rum-customers of *licensed vendors* of *inorica ing liquors*. Now, if this view of the subject is correct, it follows inevitably THAT THE HABIT OF USING INTOXICATING DRINK CAN NEVER BE EFFECTUALLY RESTRAINED BUT BY LAW; nay, we will go a step further: the position, that the *LAW* ought to restrain *this traffic altogether, except for purposes of medicine and the arts*, rests upon principles as plain and immutable as those which form the basis of the prosperity, the happiness, nay, the very existence of the body politic.”

Extract of a Letter from Dr. Jewett.

We are sure the following, from the pen of a valiant warrior, will be read with avidity. The Doctor’s name is a guarantee for sound thought and scouting irony. We wish all the rum-sellers of Canada could hear and read the last portion of the extract given. “Lions, Tigers, Jackalls, &c., &c.” Well, Doctor, that is smart!—however, dear reader, we will not detain you from the Doctor’s thoughts, and he needs no long introduction. He says:—

An attempt has been made by certain opponents of the law to array the business men of Boston against it, on the ground of its alleged tendency, if enforced, to injure the trade of the city. That its rigid and persevering enforcement would injure the *liquor trade* of Boston, I have no doubt; but if any business man of Boston who has considered the subject, shall express the conviction that the enforcement, not only in our state, but throughout New England, of the anti-liquor law, will injure any proper or legitimate business, I predict that man will fail. “Cause why?” He has not practical intellect enough to conduct a successful business. What! the carrying out of a measure eminently calculated to promote sobriety, industry, economy and thrift, calculated to injure trade! Then it must be a trade that lives on drunkenness, indolence, wanton and watchful extravagance and unthrift. If there are any such trades or branches of business, why let them suffer, and God speed the day of their doom!

Boston has a deep interest in whatever may promote the productive energy and capacity of Maine, New Hampshire and Vermont, from which, with our territory, she receives an immense share of her trade.

Now if a Maine or Vermont farmer, who has during past years been a patron of tipping shops, shall, from the closing of those establishments, be rendered more healthy, clear-headed, and a more successful cultivator of the soil, and through his increased industry, skill and thrift, produce from his farm a quarter or a third more of marketable products, can that be a matter of no moment to the traders of Boston, which is the largest market in New England? If from the sale of his increased products, he is able to buy richer clothing, and more of the real comforts and innocent luxuries of life, for the use of his family, is that a matter of indifference

to the merchants and traders of Boston who have those things to sell? Sir, the war in which we are engaged is not so much a war of classes, of teetotalers versus tipplers, as it is a war of interests. The truth, if put in legal phrase, would stand thus: The liquor trade, versus the butcher's cart—the liquor trade, versus the dry goods dealer—the liquor trade, against every useful trade and business in the community. There is but one respectable argument for the existence of the trade, or of liquor sellers, as such, and that is drawn from analogy—from the laws which seem to prevail in other departments of animal life. I commend it to the Rev. gentleman who has recently become the champion of the rum-sellers. It would stand thus:—There are sharks in the sea, to devour other fish—there are tigers, lions, jackalls and hyenas, to prey upon other animals—there are vultures, kites and hawks, to prey on other birds; and loathsome spiders, to war on the insect race; and who will fill, among human beings, the niche filled by these classes, if rum-sellers are to be no more tolerated?

Stand to your guns, men of Massachusetts, is the advice of your fellow laborer,
C. JEWETT.

Sprinklings for Thought, Ideal and Actual.

PATIENCE.—The friends of temperance should be patient. They hear that rum is sold in Providence, and we hear that it is sold in Smithfield, in Jonston, in Newport, Richmond, and some other places where the traffic always had its strong holds. This is true, but it is also true that it is driven from open day, and forced to take shelter under the sanctity of the family circle, and the wing of night. It is further true, that it has been detected in almost every instance, and the law will be vindicated. Justice always moves slow, but it will eventually and certainly overtake the guilty. The violators of the law in this city need not expect to sell rum with impunity; they cannot do it with profit, and when they are made to feel the law in all its severity, they will have no just reason to complain. They know the law,—they knew it was earnestly sought by the people—they know that a thousand eyes are upon them.—Let them beware. Let our friends be patient.—*Providence Advocate.*

—We attended a meeting of ministers in this city last week, where the relation of ministers to the temperance cause was fully discussed. There was but one sentiment upon this subject, which was that ministers hold the same relation to temperance, they do to any of the doctrines or requirements of the gospel, and that it is as much their duty to preach upon it, and labor for its promotion, as it is to preach repentance, or labor for the conversion of men. This is the true view of the subject, and we doubt not the brethren of that Association will be found to be faithful workers in this cause.—*Conn Fountain.*

—The Marshal of Salem, Mass., in a recent report to the Mayor, States that since the passage of the new liquor law, there is a great improvement in the condition of the poorer classes, and fewer persons in the alms-house than for eight or ten years previous. For the two months ending July 22d, 150 arrests for drunkenness and crimes induced by rum were made,—for the two months ending September 22d, 35—a difference of 114. The Maine Law is the forerunner of happiness and prosperity.

—A man named Thomas Jefferson White, a resident of Mechanicsborough, in this county, died suddenly last evening in this city. He was about thirty-five years of age, and a tailor by trade.—*Journal.*

—Another victim of the accursed Liquor traffic. We understand that this man had been intoxicated all day, and when found had in his possession a bottle of whiskey, furnished very likely to aid some of the very many whiskey candidates who were running for office on the day of his death. When are such scenes to have an end? When

Whigs and Democrats think more of the welfare and lives of their fellow men than of the triumph of their party, and not before.—We saw more men intoxicated on election day than we have seen before in twelve months; whiskey was free that day.—*Indiana Temperance Chart*

—A few years ago, a young man, while resting his team, stuck his ox-goad into the bank of a stream near by, and it was forgotten. In years after that sprout grew to be a stately tree, resisting alike the stream that flowed at its base, and the storms that wasted their fury upon its lofty head. There it stands, a monument of a thoughtless act. How like the growth of that tree are the acts of many youth—careless at first, they take root; and when the streams of justice and the winds of truth shall bear upon the tree, the deep rooted views will successfully resist them, and leave a lasting monument of one thoughtless act!—*Mass. Life Boat.*

—“He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor; he doth catch the poor, when he draweth him into his net.—Ps. 9. Reader, who could the Psalmist have had in his mind when he indited the above verse but the rumseller? Who else in the world waits secretly as a lion in his den to catch the poor? How certain are the rich and poor of being caught when he draweth them into his net! “Beware of his den and his ret.”—*Ouawa Citizen.*

A NOBLE WOMAN.—Years ago, when most all grocers sold *Liquid Fire*, a firm in this city who had been doing a very large business, especially in the rum line, became bankrupt. One of the firm went home, and told his wife that he was a bankrupt. “Well,” says the lady, there is one consolation about it—and that is, the profits of the rum business will not disgrace our children.”

—There is nearly one murder per day in the city of New York. Such business would be ruined in the event of the Maine Law. The friends of the traffic are anxious to keep such business in a prosperous condition.

—To succeed, a man, especially a young one, should have inward firmness, steadiness, and intrepidity, with exterior modesty and seeming diffidence. He must modestly but resolutely assert his own rights and privileges. He should have an apparent frankness and openness, but within caution and coolness. All these will come by frequenting with and observing good company.

YOUNG PLACER IN BOSTON.—On Saturday, a small fancy desk was carried to Leonard's auction rooms, Tremont Row, to be sold under the unfeeling hammer. Just previous to its being knocked down at a broken furniture price, a boy accidentally touched a secret spring, when a drawer flew open, in which was nestled \$125 in gold and silver. The desk was withdrawn, the owner not thinking it worth while to make “any great sacrifice.”

—When we see a man coming, out of a drunken wip- ing his lips with the back of his hand, we put him down as an anti-Maine Law man.

Inductions in Agriculture.

The shade is a great fertilizing agent;—the putrefactive fermentation cannot be produced without it; and consequently no manures can be made and no fertility imparted to the earth in any manner independent of its influence.

The earth itself is capable of being converted into the best manure; to effect this it is only necessary that it should be located favourably for the generation of the putrefactive fermentation.

That the fertility imparted to the soil is more permanent when produced by shade than from the application of any manure whatever.

That every particle of earth, as it is naturally constituted, contains a portion of this fertilizing principle. That surface

earth or 'mould,' is fertilized earth itself, caused by shade, and not the residue of vegetable decomposition.

The difference in the fertility of the soil in our native forest lands arises solely from the circumstance of the soil being densely shaded. Pine has no leaves, and white and red oaks, which part with theirs so reluctantly, never leave the surface soil so fertile as those trees which drop their leaves with the first frost.

Many plants do impart more fertility to the soil than they extract from it during their growth—not in "excrements," but by their shade.

The natural provision for the renovation of worn-out lands appears to be this; that some plants like some animals, require but little food; these thrive best on the poorest soils. Every practical farmer knows that if additional fertility be given to the soil, they disappear magically.

However industrious and energetic a farmer may be, he cannot continue to cultivate a farm exceeding one hundred acres and preserve its natural fertility by manures made on the farm. He attempts an impossibility and must fail.

Through the agency of shade, every farmer may fertilize every acre of land which he is able to cultivate. In this consists the perfection of agriculture.—*Dr. T. Baldwin.*

WHAT WOULD WE DO WITHOUT THE FARMER? WHAT IS THE POSITION OF THIS CLASS?

If the farmer would only see his real standing, his true relation to society, he would be equally amazed at his own thoughtlessness and the temerity of other classes who would exalt themselves above him. The farmer is the head and front of community: he is the foundation of all prosperity, either in the commercial, or mechanical, or the literary world. Without him, the wings of the navy and the sails of the merchantman would cease to expand themselves to the winds of heaven. Without him, the busy hum of the factory and the machine-shop would be hushed in the silence of the grave; without him, the sparkling wit would grow dull; genius turn to stupidity; the pen of the historian would drop from his nerveless hand; the tongue of the orator stammer; literary men would cease to write, and lawyers to plead. The farmer sustains the same relation to the community that the sun in the heavens sustains to him; and as well might the community attempt to move without the farmer as the farmer attempts to grow his grain without the influence of the sun. He is emphatically the sun of their prosperity; without him, all would be wrapped in one rayless, starless, cheerless night.

And yet, Mr. Editor, this is the man who toils for the people, drudges for the community; more patiently of labor than the mule, more uncomplaining than the ox. He must be scorched by the sun, pelted by the storm, endure the heat of summer, the cold blasts of winter: rise early, toil the livelong day, and then—then feel himself happy to commit the effects of his hard labor to the non-producer, to send many, many miles to find a market, instead of making a market at home; and then, as the other part of this system, to send for those things he needs, and which ought to be produced in his own neighborhood. This is, as you and we all feel, the sad state of things at present; but the dawning of a brighter day begins to streak the distant hills, all radiant with the hope of a better time, not for the farmer only, but for every part of the community. No mistake can be greater or more fatal to the hope of all mankind, than to think that the different callings in life—to think that the plough, the loom, and the anvil clash in their respective interests."—*The Plow, Loom and Anvil.*

Poetry.

Beggary.

BY THE AUTHOR OF "POVERTY'S DREAM."

I stood by a desk in my little store,
Turning the leaves of a volume o'er,
Now of a monarch, reading slowly—
Then of a God-man, far more lowly,
Of whom the olden records say,
He knew not where his head to lay.

I turned from that sacred book of yore,
As a shadow darkened the small glass door,
A shadow—but scarce more frail than she
Who lifted her pitiful eyes to me,
And, trembling, against the counter bent,
And wept, and begged for a single cent.

Her cheek was white, and lean, and high,
And little luster was in her eye;
Though from its glances a wildness shot,
That told of pleasures she now had not:
And as a silent suppliant, she
Stretched forth her pale hand to me.

I read on her wasted face the tale
That has made a thousand spirits quail.
O! I would willingly hear my knell,
Were there no more such tales to tell,
Cursed be the want and the woe that lent
Such value to a coveted cent!

The woman—oh! thin and young she was—
Shook like a blade of wind-stricken grass,
And hectically she blushed to know
That a world was witness of her woe;
But with that hectic flush, a sigh
Showed that death to her heart was nigh.

She paused a moment beside the door,
Until the throe of her pain was o'er,
And I, into her open palms,
Had dropped a poor man's meager alms;
And then she prayed on my soul might fall
That Father's blessing who gives us all.

The shadow glides across the door,
And vanished slowly, to come no more,
May God preserve thee deserted thing!
Thy sorrow my heart is harrowing.
It was so mournful to see thee bent
In supplication for a cent!

—*N. Y. Tribune.*

A MICHAELMAS NOTICE TO QUIT.

To all gadflies and gnats, famed for eventide hum,
To the blue-bottles, too, with their goesamer drum;
To all long-legs and moths, thoughtless rogues still at ease,
Old Winter sends greeting—health, friendship, and these:—

Whereas, on complaint lodged before me this day,
That for months back, to wit, from the first day of May,
Various insects, pretenders to beauty and birth,
Have on venturesome wing lately traversed the earth:—

And Whereas sundry haunches and well-seasoned pies,
And a thousand sweet necks have been o'rrun with flies
In his wisdom old Winter thinks nothing more fit
Than to publish this friendly "memento to quit."

At your peril, ye long-legs, this notice despise!
Hasten hence, ye vile gadflies! a word to the wise!
Hornets, horse-stingers, wasps, fly so hostile a land,
Or your death-warrant's signed by old Winter's chill hand
—*Time's Telescope.*

Streams from Temperance Springs.

We have reason to know, that many of the "Streams" we have diverted from various "springs," have exercised a beneficial effect on the moral field of our much loved Canada. A friend has handed us a paper, with which we have not the honor and advantage of an exchange, but which we have generally the privilege of conning over. It is the "Zion's Herald and Wesleyan Journal," published in Boston, and now edited with great ability by the Rev. D. Wisc. From that Journal of October 27, we cut a stream, which we are persuaded will greatly assist in irrigating our country and thereby promote the growth of sound opinions. We consider the article one of the best expositions of "The Liquor Law," and definitely answers the question, "Ought it to be sustained." Reader we advise you to read this carefully through, and then prepare to give another stroke on the head of the snake, which yet infests our land.

Naturalists assert the power of the snake to fascinate birds, and even small animals. A writer in a British magazine affirms that he saw a squirrel, one day, with its hair erect, as if greatly terrified, running backwards and forwards between a creek and a tree. It retreated to a less distance from the tree at each succeeding trip. This strange movement led the gentleman to alight from his horse and to seek its cause. Approaching the tree, he beheld the head and neck of a large snake protruding from a hole, with its eyes glaring steadfastly upon its victim. Presently the affrighted squirrel ceased running, and quietly laid down, with his head close to the snake's mouth. The snake now seized his fascinated foe by the head; when the gentleman struck the destroyer a blow on the neck with his whip, and the little trembler was released.

Now what would be said, providing this power of fascination extended to men, if certain persons, for greed of gold or love of cruelty, were to introduce such snakes into our cities, and thereby destroy the lives of numerous citizens? Would they be tolerated? Nay! Would not society rise up in self-defence; and pronouncing the snakes and their keepers to be insufferable nuisances, would it not destroy the former and effectually punish the latter? Would such an action be delayed an hour? Would any sane man question the right of society to take such defensive action, providing it were done according to the forms and requirements of law?

Now, we place the liquor traffic and the liquor law precisely on these grounds. The former is a social nuisance—the latter a just procedure on the part of the community to rid itself thereof. Who will question the verity of the first assertion? Who will deny the destructive influence of the liquor traffic on society? Assuredly no man, who regards his reputation for intelligence or truth would dare to do so. Voices unnumbered—voices of wailing and sorrow, from lordly halls, and plebian cottages—from alms houses and prisons—voices from the lips of suffering childhood and ruined age—from daughters, matrons, mothers, widows,—from der.s of human ruin—yes, and from hell itself, would thunder terrible contradiction in his ears! It is too late in the day to deny a fact so terribly patent to all eyes, that THE LIQUOR TRAFFIC IS THE GREATEST SCOURGE OF MODERN SOCIETY. It is worse than war. It transcends the plague. These are but flashes of fearful lightning which rush along the high-ways of life, blasting and withering all the lovely and beautiful things which they touch, but passing away when their work is done. This liquor traffic is a demon, perpetually trampling upon all that is precious and good in human nature; and constantly belching forth flames of destruction.

The liquor law now spread upon the Statute books of Maine, Rhode Island and Massachusetts, is founded upon this view of the liquor traffic. It justly assumes it to be an unmitigated evil, and strikes it to the ground. It inscribes it on the roll of offences against society, and prohibits it. It enforces its prohibition with fines, forfeitures, and imprisonment.

Who can prove that there is aught of wrong in this? Has not society an unquestionable right to protect itself? Legal commentators, judges, teachers of ethical science and theologians, all agree in asserting both the right and duty of government to conserve the public good by preventing or abating public evils. For what is society constituted, if not to protect itself from suffering

through the passions, caprices or cupidity of unprincipled individuals? The legal prohibitions of lotteries, of counterfeiting, of gambling houses, of the sale of obscene books and pictures, &c. found on the statute books of nearly every commonwealth in the Union, are examples of the exercise of this right. Why then may it not properly forbid the liquor traffic? Wherein do the provisions of the liquor law transcend the established and admitted right of government, as understood and practised in all civilized communities? There is nothing new in them, except their application to this peculiar traffic; and, admitting the destructive influence of this traffic on society, it is impossible to challenge their legality, without, at the same time, questioning the rightfulness of a multitude of other laws, hitherto unquestionable both as to their constitutionality and utility. This cannot be successfully done. Similar laws will still stand unimpeached and unimpeachable. And while they live, the liquor law cannot be set aside by legal quibblings, or by judicial decisions.

OBJECTIONS TO THE LAW.

But notwithstanding all this, the liquor law still has its assailants. It would be strange if it had not. It stands in the way of the passions of many, and of the profits of others. The children of mammon hate it, because it injures their craft; and the slaves of lust curse it, because it renders the indulgence of their depraved appetites difficult. Hence they cry out against it, and, were it possible, they would pour upon it such a baptism of ignominy and reproach as would render it first a bye word, and then a nullity. They try to make it appear as hateful as EMUSA, the monstrous spectre, which, according to the Greek legend, Hecate was wont to send abroad to frighten travellers.

IS IT A SUMPTUARY LAW?

By such as these the liquor law has been denounced as a *sumptuary* law. "It interferes," say they, "with our right to drink what we please, and is, therefore, arbitrary and despotic."

This denunciation is false. It betrays either the absence of knowledge or of truth in its authors. The liquor law is not, in any sense, a sumptuary law. What is a sumptuary law? It prescribes what articles of diet or clothing men shall or shall not eat, drink, or wear. As, for example, in France, formerly, it was enacted that none but princes should eat turbot, or wear velvet, or gold lace. But what is there in the liquor law which resembles this? It forbids no man to drink liquor! It hinders no man from using it in his business, if its use be therein required. It even provides a way by which he may readily procure it for all medical, mechanical, and artistical uses. If he chooses to use it as a beverage, this law neither prevents him from importing it, nor denies him the right of manufacturing it for such private use. It merely forbids him from selling it—from making it an article of traffic—just as other statutes forbid him to sell obscene books, poisonous food, or lottery tickets. Is it then a *sumptuary* law? Nay! The principle of the sumptuary law is not in it. Every man is left entirely free as to the fact of drinking liquor. The law only makes it contraband as an article of common merchandise.

THE LAW AND THE RIGHT OF SEARCH.

But it is objected by others, that this law provides for the violation of domestic sanctity. It permits *domiliary* visits, and thereby neutralises the proud boast of the freeman, that his house is his castle, and may not be invaded. "My enemies," an opponent of the law, asserts, "have only to swear they suspect me, and straightway I am subjected to the annoyance and disgrace of having my house searched by police officers, and my private stock of liquors seized and destroyed. What could despotism do more?"

This is partly true and partly false. The law does provide for the right of searching private dwellings. But is this a new thing in our governments? Do not our statutes authorise search warrants to seek for gaming implements, obscene books, counterfeit money, and stolen property? Why not denounce these laws? But the liquor law guards the sanctity of home more than any other statute which recognizes the right of search. In other cases, the oath of a *single person* is sufficient to procure the issue of a search warrant. This law requires the oath of *three voters*, before any building can be visited; if a dwelling-house is to be searched, one of these voters must swear to his belief of a sale of liquor within a month, and to the facts on which that belief is founded. And these facts must be such as to satisfy the mind of the magistrate who issues the warrant. Is there any danger of an improper exer-

case of the right of search under such restrictions? We think not. And then, if a dwelling house is searched, the mere presence of liquor is not taken as proof of guilt; but of liquor "with the implements of sale." Could law guard personal right more carefully than this?

THE LAW AND THE RIGHT OF PROPERTY.

Still it is argued that this law attacks the right of property. Its operation, it is said, will depreciate the value of an immense capital already invested in the manufacture of liquors, and it proposes to seize and destroy personal property in certain cases. These facts, it is asserted, prove the law to be an unconstitutional violation of private rights.

Who is he that brings this objection? Has he a man's nature?—a human heart? Would he set the claims of property above those of humanity? What, if, as in the *legendary* history of old England, a body of men and women existed among us, versed in the occult mysteries of pretended magical art. Suppose them capable, at immense cost, of creating wax images, and of connecting the lives of men with the duration of such figures. What, if one of these images, gradually melted before a fire, had the power of wasting away the life of the person it was made to resemble? Imagine one or two or ten citizens to have perished thus, and discovery of the magicians and their infernal arts to be made. Their images are costly. They have invested, say millions of dollars, in their instruments of death. Would any man plead the rights of capital or property in their behalf? Would the holdest priest of mammon dare to whisper the thought? Nay! A demon would blush to plead the right of such property to be spared from destruction. But who can show the difference between the two cases. Did the supposed magic figures destroy life? So does the liquor traffic. Only on a larger and more fearful scale. Property! Humanity! Place them in the scale! If you think the right of the former outweighs that of the latter, oppose the law. Stand by the liquor dealing capitalist. Tell him that human happiness is nothing; social enjoyment a trifle; the production of crime, the spread of pauperism, the degradation of mind, the ruin of souls, are all nothing compared with his capital! But if humanity is above property—if capital, invested in a traffic which defeatures the glorious mind of man, is wickedly, immorally and unlawfully invested—then stand by the law, and leave the guilty capitalist to shed his impious tears alone, in the solitude of his deserted distillery; or, if he prefers weeping in company, send him to those dealers in lottery tickets, vile books, and gambling implements, whose property, by the action of kindred laws, is depreciated and spoiled. Let him mingle his tears with theirs. They are fit companions for his grief.

WHAT SHALL BE DONE?

Such is the liquor law. It stands built on the assumption that the liquor traffic is a scourge to society—a nuisance necessary to be abated. In prohibiting it, it exercises nothing more than a right inherent in society. In its provisions, it violates no single right of the man, or of the citizen. It is stringent only so far as is necessary for the accomplishment of its object. Its aim is lofty; its spirit is benevolent; its influence blessed beyond comparison. MAINE, GLORIOUS MAINE, has given it more than a year of trial; and her people have already grown jubilant under its auspices. —Massachusetts and Rhode Island furnish innumerable proofs of its delightful power to bless society. What then shall be done with it? The entire army of spirit dealers, sustained by a wine loving aristocracy, and by a multitude of the slaves of the still, are seeking to procure its repeal. They would treat it as Ephorus did the heptachord of Phrynis, the poet. Being of an inventive genius, the poet had invented two new strings for his instrument; but Ephorus rudely cut them without stopping to inquire whether they added to the harmony and perfection of the music or otherwise. With equal disregard for its influence, these men would destroy our law. Money is expended unsparingly for this purpose. The press is used to the extent of its influence. Political men are tampered with on every side. Shall they succeed? What does the reader reply? Will he slumber, while they act? Shall they be permitted to triumph because of the apathy of better men? Nay, it must not be so. Great questions are involved in the fate of this law. Sustain it, and trade will flourish; crime will diminish; pauperism will almost cease, public morality will be promoted; social refinement and happiness will advance, public health will be recuperated; life lengthened;

society will bloom and put forth flowers like a second paradise; religion will prosper, and man be as happy as is possible to humanity on earth. But let it be repealed, and through the flood-gates of the traffic a tide of unutterable woe will roll over the state, sweeping before it the good and beautiful, and overflowing unnumbered hearth sides, with sorrow.

What then will the reader do, we ask? We read his heart. He will give the law his influence. He will speak for it. He will urge his friends to speak for it, saying with the poet,

"If we have whispered truth,
Whisper no longer;
But speak as the thunder doth,
Sterner and stronger."

He will vote for it, treating the bands of political partizanship, if they would bind him in unholy fellowship to an enemy of the law, as Samson did the withes of the Philistines—tear them resolutely asunder—scorn them—despise them, and vote for an undoubted friend of the law. Personal interest, the claims of family, the welfare of society, the demands of religion, all imperiously require such a vote at the hands of every good citizen; and woe to that man, who, to please his political friend, deposits a vote for a doubtful candidate. The responsibility of such a vote, we would not dare to meet. Nor will the reader. But by speech and vote he will stand by the law, and use it as Aaron did the censor of fire, when he stood between the living and the dead, and stayed the plague among the people; for what that censor of fire was to the Jewish plague, so is this law to the modern curse of Intemperance.

Perhaps the reader thinks this stream long enough—perhaps it is, but we prefer to insert the following, lest it should be lost. It is one of the excellent sketches of "Phocion," which appears in that very excellent paper "The Massachusetts Life Boat." Perhaps this Liquor agitation may help wise men to discern the precious and the vile in the Church of Christ. In due time they will be separated.

"*Enoch walked with God.*" This was a text from which the writer recently preached, and one branch of the subject was illustrated by incident which might be supposed to occur in the course of the execution of the Mass. Anti-Liquor Law. An opposer of this excellent statute said to one of its staunch friends, as they were passing out of the house, "I am opposed to the Liquor Law, and I want the world to know it." Then glancing to the subject of the sermon, expatiated upon the excellent character of Enoch, declaring that few such christians were now among the living. "Do you suppose," said the temperance friend, "that if Enoch were now upon the earth, he would go for the 'repeal' of our liquor law?" This was bringing the question to bear right upon the conscience of the man. Though an opposer of the Temperance cause, he was yet an honest man. After stumbling over some of the cobbles, and larger obstructions, which his conscience obtruded in his way, he stretched himself up with an air which seemed to say, "I must confess it," and replied out-right, "No!"

Here is much admitted, viz.—that eminent goodness is on the side of the law. And who would not full as heft be in the ranks with Enoch, and that long line of similar worthies who came after him, David, Jeremiah, Daniel, Isaiah, Paul, and the like, as to be found with noted rumsellers and their tipping or intoxicating customers! If good men be for us, who will fear, though the voters of vice are against us!

There is a lesson in the above incident. Go into almost any community in the State, and who are for sustaining the Law? First is the minister of Christ, with his faithful deacons. Then, firm and true in the ranks, are the active, praying men of the Church, who do most to sustain the ordinance of the Gospel by word and deed, by prayer and practice, by heart and purse. If there are men and women in the Church who are opposed to the law, they are among the inactive, prayerless, worldly portion. They are those of whom the pastor has some fears lest they are self-deceived. Hence, goodness, moral worth, religion, all that is of heavenly origin in our christian communities, is on the side of the main features of the Law.

THE DREAM OF THE REVELLER.

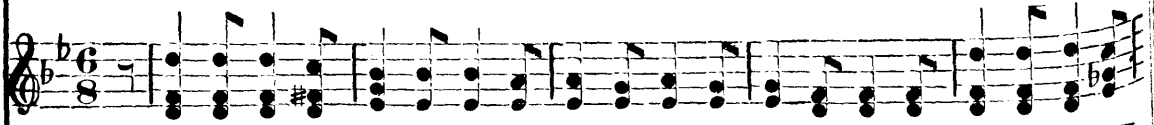
Having been favored by our friend Mr. OLIVER, Band Master of the XXth Regt., with the Music of the following excellent Cantata, we beg to lay a part of it before our readers

Words by C. Mackay, Esqr.

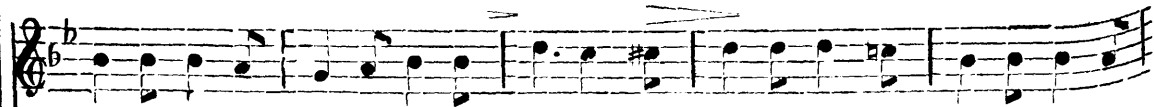
Music by Henry Russell.



A-round the board the guests were met, the lights a .bove them gleam-ing, And in their cups re-



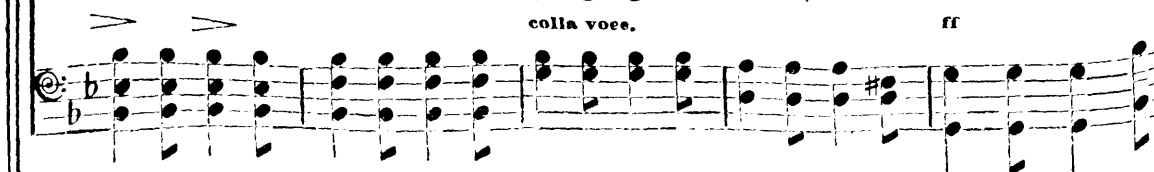
Mysterioso e legere.



plenish'd oft, the ruddy wine was streaming; Their cheeks were flush'd, their eyes were bright, their



hearts with pleasure bounded, The song was sung, the toast was giv'n, and loud the re - vel



CONTINUED.

sound - ed; I drain'd my bum - per with the rest, and cri'd a - way with sor - row.
8va.....

ff *legere.* *e* *colla voce* *ff*

Let me be hap - py for to - day, and care not for to - mor - row. But
8va.....

as I spoke, my sight grew dim, and slum - ber deep came o'er me, And

Canada Temperance Advocate.

MONTREAL, NOVEMBER, 15, 1852.

Supply and Demand.

We attach so much importance to the questions involved in the measure of freedom from the "baneful domination" of Messrs Alcohol & Co., that we owe to our readers, if not to our country, a free and full expression of our opinions in relation to topics which may naturally or incidentally arise. We have reserved ourselves very much hitherto, knowing well that the tug of conflict had not fairly come. It was enough for us in the beginning to assert our principles, and designate the precise ground we meant to take, being prepared, after a careful survey of every objection likely to be started, to defend ourselves and refute opposition. Incidentally the question of "supply and demand" has come up, not as an abstract question of economical science, but as affecting the right of the state to legislate against the liquor traffic. As we understand the *True Witness*, he affirms that it is the demand for liquor which causes the supply, and with that demand and supply the law has no business to interfere. In our issue of Oct. 1, we said, "We protest against the argument in opposition to the Maine Law, based on the false assumption that it is the demand which causes the supply, and not the supply which causes the demand," and we now further aver, that if the false assumption were a true one, it would furnish no sufficient reason against a prohibitory enactment. In a time of anarchy and rebellion, there might be a "demand" for pikes and firearms, but we rather think the government would be justified in prohibiting a "supply." On this topic, however, we shall not enlarge just now, but return to the simple question of supply and demand, as affecting the liquor business.

Our adversary of the *True Witness* has expended a good deal of stale witticism against us, because we have dared to deny his assumption, that it is the demand which causes the supply, and not the supply the demand. He says, "The world has hitherto been given over to delusion to believe a lie; men have hitherto, in all the affairs of life, acted upon the false principle, 'that it is the demand which causes the supply;' they have been all wrong, and trusting to blind guides, like Adam Smith, Ricardo, McCulloch, and writers upon political economy, might have gone blundering on for ever, if the *Canada Temperance Advocate* had not come rather late in the day to set them right." Now, we may be permitted to say that we have devoted a little attention to Smith, Ricardo, McCulloch, and other writers upon political economy, and therefore we defy the *True Witness* to quote from any of them, whether advocating what is called "Free Trade" or "Protection," a single passage which justifies his "assumption," that it is demand which causes supply, and not supply which causes demand. The fact is, most of these writers on political economy exercise their knowledge of trade and commerce and their literary acquirements with vastly more precision than to be guilty of mere solecisms and false issues. We may safely say, that our opponent has not carefully studied any profound and authoritative work on political economy; he seems to know the names of a few, but even these he cannot quote, and of those many writers not named, he seems not to be aware that their theories are entirely opposed to his "false assumption." For the present we content ourselves by quoting from a recent work on political economy, by Mr John Hill Burton. If we do not agree

with him on all points, we believe he has embodied in his very valuable book the acknowledged axioms of the science, and on disputed questions, has presented so many probabilities as to render it very difficult by other probabilities to overthrow his deductions. Mr Burton says, "A principle in political economy says that the supply is always equal to the demand. We must understand this in the limited sense, that when a certain quantity of articles of commerce are in existence, or easily producible, they will find their way to the place where they are wanted, and can be paid for. If we carry the principle any farther, so as to include the proposition that the demand must precede the supply, and that when it does, the supply is always forthcoming, we are at once contradicted by all that we see around us, and are driven to the opposite conclusion, that in the market the supply precedes the demand." Again he says, "If we examine the germs of these great schools of labour, we will find that they have had their first vitality from the enterprise of individuals, who have opened new sources of industrial enterprise, and have supplied desires which never sleep, though their external development in the shape of demand has not appeared until the method of supply has come into existence." (Page 44, Edin. ed.) In respect to all manufactures of articles of mere convenience or positive luxury, it is the supply which primarily produces demand. Accident or skill or enterprise originates a new article of commerce. The article is found to be useful or ornamental. There is a demand, and as all human beings are imitative and competitive, the demand increases, and the supply goes on. It is exactly thus with some articles of manufacture which minister to the gratification of human concupiscence, as, for instance, alcoholic drinks. They excite the passions and stimulate the physical senses. These were their first effects when introduced into the human system. The distillation of aromatic waters was probably known to the Greeks, the Romans, and the Arabians in very remote times. In the 13th century Arnoldus de Villa Nova and Raymond Sully both noticed a mode of producing intoxicating spirits by distillation. Now, so far from the demand for spirituous liquors creating the supply, the supply produced by art of man was not demanded as a beverage until the avarice and passions of men combined and acted on each other, the one for gain, the other for self-gratification. But the supply was first there; and if there were indeed other modes of stimulation previously known, the same argument applies—the supply created the demand. Subsequently, as now, "supply is a fact which stares us in the face," so says our adversary, but how to account for supply without a demand, he does not know, which only proves how little he knows of political and social economy, for the subject has been amply illustrated by various authors. The brief remarks given above convey our views, and accord with sound political economists of different schools; so that we need not reply to an inappropriate and senseless enquiry, and "explain why coals are not sent to Newcastle," for even at Newcastle the supply of coal caused the demand for coal, though not for fire or heat. Our opponent's theory is utterly false, and the whole history of social progress and productive development proves the soundness of our practical conclusions. Now, we cannot see any method of disproving our theory, and the *True Witness* will henceforth become a staunch advocate of the Maine Law, for he says of us, if he can succeed in proving the truth of his grand discovery in political economy, "that it is the supply which causes the demand," we will cease from our opposition to the 'Maine Liquor Law,' and become one of its warmest advocates." But whether he do so or not, our way is clear before us. There is a

plentiful supply of, and a frightful demand for intoxicating drinks. The "supply and demand" are an injury to society. They impoverish the country—they diminish the legitimate sources of revenue—they weaken the forces of national strength, and necessarily tend to "ruin and decay." We propose by law to prohibit the supply and thus limit the demand. Even our adversary traces the demand for intoxicating liquors to the "corrupt heart of man." Will he advance a step and require the legislature to make provision for the gratification and development of human corruptions? Or will he prefer "free trade" in the incentives to corruption and vice, and embrace the "laissez faire" theory? Whatever he or others may do, we advocate the entire prohibition of the liquor business for purposes of beverage, and contend that "supply and demand" have so little to do with the Maine Law, that they furnish no argument against it, but rather, on the contrary, they supply a strong argument in favor of it, for as the practical working of the Maine Law proves, cut off the supply and the demand will cease. As we have before said, the demand for liquor does not arise from a lawful necessity of human nature. "We are ruined," says Colton, "not by what we really want, but by what we think we do; therefore never go abroad in search of your wants; if they be real wants, they will come home in search of you; for he that buys what he does not want, will soon want what he cannot buy." To which may be added the remarks of Johnson, "Where necessity ends, curiosity begins, and no sooner are we supplied with every thing that nature can demand, than we sit down to contrive artificial appetites." If ingenuity or avarice devise an instrument of pride or luxury, depraved appetite or unhallowed desire accepts the proffered bait, until customs sit in pride on reason's throne. Thus have nations become degenerated and imbecile, an open prey to hostile foes, and easily destroyed, because impoverished and weak. Let not modern nations who now boast of their civilization imagine themselves free from the taint of degeneracy and the tendency to decay.

"If that the Heavens do not their visible spirits
Send quickly down to tame these vile offences,
'T will come,
Humanity must perforce prey on itself,
Like monsters of the deep."

"First Principles in Common."

Considering that there is about an equal number of Catholics and Protestants inhabiting our United Canada, it is a question of grave importance whether there are not certain "first principles in common," on which all are agreed, and from which we can unitedly argue the necessity and duty of enacting a law prohibiting the manufacture and sale of intoxicating drinks. It seems to be the wish of our friend of the *True Witness* to dissociate and divide the people of Canada on the Maine Law question. He says, (Sept. 24), "Catholics, zealous as they must always be in the cause of Temperance, can have no sympathy with the 'Maine Liquor Law' men." We shall not here dwell on the positive contradiction given to this statement by thousands of Catholics who have signed the petitions for the Maine Law, and who have acted on precisely the same grounds as thousands of Protestants have done. The fact that they have done so, is at least presumptive evidence that they have not been corrupted by the pernicious sophisms which disfigure the arguments of some of our adversaries, and it is further to be inferred, that there are some "principles in common," in reference to which unsophisticated humanity sees, and feels, and acts consentaneously. We are tempted here to quote the language of Shylock to Salarino, in Shakespeare's

Merchant of Venice: "Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? if you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die?" Now, we presume, that the *True Witness* will admit that strong drink has killed, does kill, and will kill both Catholics and Protestants; and, to both classes, the use of liquor, as a beverage, has been attended with unmitigated misery. But all this is as nothing to the profound philosopher of McGill Street. He has a most ready way of upsetting the clearest and most cogent reasoning, if it happens to emanate from a Protestant. Hear him:

"Were our cotemporary a Catholic, our task would be an easy one; for, as we have remarked before, Catholics have certain first principles in common, by the application of which they can solve every conceivable political or social problem.

But Catholics and Non-Catholics have nothing in common to which they can alike appeal; they can never arrive at the "*Deus vult*," which is the highest reason, because they have no common means of arriving at a knowledge of that Divine Will; they can never get beyond the "*populus vult*," and the will of the people is no reason at all. In arguing with a Non-Catholic, therefore, the Catholic must argue with an amiable and highly intelligent heathen; as he would have argued with a Cicero, or with some of the great men of Pagan antiquity, who had naught save the last faint glimmerings of the primeval revelation to guide them in their researches after truth."

Well, then, suppose that we have only "faint glimmerings of the primeval revelation," those "glimmerings" do teach us somehow or other, that it is essentially wrong to injure our neighbor, and equally wrong for our neighbor to be allowed to injure us with impunity. In one sentence, "rights are necessary conditions of man's action as man," not as Catholic or Protestant. There is such a thing as Natural Law; the laws of nations may not conform thereto; and yet some may approximate nearer than others. Our opponent would argue with us against the Maine Law, as though we were a 'heathen,' 'highly intelligent' of course. Agreed, and we suppose our cotemporary will not be alarmed when we affirm, that many highly intelligent heathens of "Pagan antiquity" reasoned on questions of law and justice, with a clearness and soundness not excelled by any men of modern times. These "heathens" never imagined the monstrous dogma, that there were no "first principles in common," by which different sects of philosophers were alike distinguished. We poor dim-sighted scribes of the *Canada Temperance Advocate* are likened to Cicero: to Cicero we turn, and quote this passage from his work, *De Republica*:—"Law is right reason, congruous to nature, pervading all minds, constant, eternal; which calls to duty by its commands, and repels from wrong doing by its prohibitions; and to the good, does not command or forbid in vain; while the wicked are unmoved by its exhortations and warnings. This law cannot be annulled, superseded, or overruled. No senate, no people can loose us from it; no jurist, no interpreter can explain it away. It is not one law at Rome, another at Athens; one at present, another at some future time; but one law, perpetual and immutable, includes all nations, and all times." In this is contained the essential principle of the Maine Law, or, we may say, as we think with truth, a prohibitory liquor law embodies the "perpetual and immutable" principles of "natural law," which regards man as man, and not man as educated or trained to this or that system of religious faith. To any person, therefore, who desires to be considered reasonable, it will appear that in the

nature of the question we are discussing, there must be "first principles in common," and whether we be Christian or Heathen, Jew or Turk, Catholic or Protestant, or whether our opponents in Canada be one or the other, makes no difference. Alcoholic drinks will kill any of us, and it is the right and duty of the State to prevent the destruction of human life. To assume that there is no common ground on which Catholics and Protestants can stand, when endeavoring to adjust the laws relating to human happiness and social progress, is, to say the least, perfectly absurd. We regard the Catholics of Canada as our brethren, and consider that man an enemy who interposes a wild and senseless sophism for the purpose of preventing harmonious co-operation for the accomplishment of a public good. To say, on this question of the Maine Law, that there is nothing in common to which Catholics and Protestants can alike appeal, is a palpable evasion; and Lavater has justly said, "evasions are the common shelter of the hard-hearted, the false, the impotent, when called upon to assist; the real great alone, plan instantaneous help, even when their looks or words presage difficulties." The *True Witness* need be under no apprehension that we shall undermine the faith of Catholics. On Transubstantiation, Sacraments, and Purgatory, we have here nothing to say. On these subjects, it is probable we should not agree as to the standard of appeal, and the source of authority, and, therefore, could hardly be expected to start fair in any question purely ecclesiastical; but in reference to the use of liquor, and its indiscriminate sale, we maintain that there are common principles of judgment acknowledged by all men. The facts and evidences which bear upon the case, may all be brought together, and whether Catholic or Protestant, an honest reasoner cannot resist the logical deduction, that the Maine Law is agreeable to the rights of man, as man, and absolutely just toward society as such.

May we not call in the aid of Catholics, of Catholic priests, and of Catholic bishops, to prevent the mischief that might follow the opposition of the *True Witness* to the prohibitory liquor law? We have before us M. Chiniquy's Manual of Temperance, published, not without Episcopal sanction. The whole tenor of that book goes to prove the wickedness and immorality of the traffic. Take the following from page 148:—"La distillerie! C'est la torerresse ou se préparent les chaines qui vous lieront bientôt les pieds et les mains, pour vous bannir plus facilement de chez vous. La distillerie! C'est la citadelle d'où le démon lance continuellement des dards enflammés pour consumer vos maisons et vos champs, et les réduire en cendres. La distillerie! Ah! elle est un nuage embrasé qui, passant au dessus de vos têtes, et y laissant tomber, comme autrefois sur Sodome, une pluie de feu, couvrira le pays de ruines et de larmes." Does the *True Witness* subscribe to the above scorching denunciation of distilleries, printed with the approving sanction of the Roman Catholic Bishop of Montreal? Perhaps he does not approve, but suggests that M. Chiniquy says nothing there of prohibition. No, he does not directly! But ought society to permit, and legalize, and draw a revenue from a distillery, of which M. Chiniquy says: "It is the citadel from whence the demon (i. e., the devil) continually launches fiery darts to consume our houses, and our fields, and to reduce them to ashes." That is the business our *True Witness* would protect and defend. But let us hear M. Chiniquy before the Parliamentary Committee in 1849. He thus speaks plainly:—"The law which authorizes the granting of licenses to sell strong liquors, such as it has been in operation in Canada since I have been able to experience its results, is one of the most immoral, and the most inhuman that I can possibly conceive, and the

proof of this assertion is written in letters of blood from one end of Canada to the other." How is the mischief to be prevented? Hear M. Chiniquy once more. He says to the Committee and Parliament: "If, in your wisdom, you think that the hour has arrived to prohibit, throughout the country, the wholesale and retail traffic of strong liquors, I shall, WITH ALL MY HEART, applaud such a measure." Now, whether this sort of assent to the Maine Law be according to the principle involved in "populus vult," or "Deus vult," or whether here "vox populi" is "vox Dei," we cannot stay to enquire. It is sufficiently democratic for any country; but what we want to know from the *True Witness* is, on what platform does M. Chiniquy stand? On what, the Bishops who endorsed his opinions? Our unity of thought and action with an undoubted Catholic, neither prompting or countering the other, does look very much as though there were "first principles in common," to which the unsophisticated mind invariably turns, as the needle to the pole. What say you of the *True Witness*? Be cautious! or be assured that both Protestants and Catholics will discern you! But answer, we beg of you—What are your "first principles in common?"

PRESENTMENT OF THE GRAND JURY OF THE COURT OF QUEEN'S BENCH.

We have to thank the Editor of the *Montreal Witness* for placing before the public this presentment; for rescuing it, as it were, from the oblivion to which our political press seemed determined to consign it. We are sorry the names comprising the Jury are not given, as we take pleasure in heralding the men who have the moral courage to stand up in the midst of this country, and declare such sentiments. We hope they will have their due weight in the right quarter.

The Grand Jury would further beg leave to state, that they have been at considerable pains to ascertain the cause of the crimes which have come before them; and, from all the evidence, it appears to them the use of intoxicating liquors to be the predominant cause; and that, to this, either directly, or indirectly, by far the greater proportion of the cases can be distinctly traced. To remedy this evil, therefore, ought to be the great object of all who regard the well-being of their fellow-men, and the peace, happiness, and prosperity of the country. The Grand Jury are unanimously of opinion, that the system of licensing houses for the sale of intoxicating drinks, is the bane of this and every other country where it is practised; and that every house so licensed is more or less a nursery for crime.

They are further of opinion, that for every shilling that goes into the coffers of the Municipality for licenses, or is collected by the Government in the shape of duties, the country at large is taxed to at least four times the amount, independent of the misery, wretchedness, and crime that it entails upon the community, for which no pecuniary consideration can compensate.

They would, therefore, recommend the adoption of what is commonly called the Maine Law—the prohibition of the sale of all intoxicating drinks used a beverage, and thereby cease to make a traffic respectable by law, which practice proves to be the greatest source of evil to the community.

The great advantage and utility of the Maine Law in defending the public peace and morals, and in diminishing the public burdens, is fully brought out by the Reports which have been made by authority, subsequently to the passing of the Law, whereby it appears that the public peace and morals have been greatly benefited, and that the public burdens have been diminished, in some cases, 72½, and in others, 97 per cent.

TO CORRESPONDENTS,

Several Communications have been received, and shall appear in our next. We have to apologize to our readers for the non-appearance of the "Temperance Jottings" in the present number, owing to the great press of matter.

BRIEF REJOINDERS TO THE TRUE WITNESS.

Two articles, (perhaps too long for the taste of some of our readers,) are in this number devoted to the discussion of two important questions, brought up by the waywardness of the contemporary named above. We shall in this short article briefly reply to some minor points. The eleventh section of the Maine Law now stands quoted with some degree of fairness. The *True Witness* is welcome to his *opinions*, only let him fairly state *the facts*. We have surely freed ourselves from the heresy of Manicheanism. We have repeated frequently our view, that liquor is not *Malum per se*, but we believe the use as a beverage is an unmitigated evil. We asked of the *True Witness*, "How the enactment of a prohibitory measure is calculated to prove injurious in practice." He answers, "By offering a premium to smuggling, illicit distillation, and sly grog selling." We reply, there is no proof that any of these evils can be attended with consequences equally fearful and revolting as those which follow the legalized traffic. The evidence quoted from Dr. Millingen's work is not to the point. The legislation of the times of the first and second George, was an attempt to regulate, not prohibit, that which was felt to be an evil. The laws of England on this subject have never been "identically the same in principle" with the "Maine Liquor Law." Ghastly pictures have been drawn of the "atrocities of the smuggler," &c, but the portrait of modern rum-selling supported by law, exceeds in horror anything known of smuggling, or even of piracy. In this business we recognize no moral difference, between "illicit speculators" and "respectable capitalists." As to the comparative strength of the Executive in Canada, we are willing to risk that. Let us have the weapons of the Maine Law. It may do at present to vapour thus,—"they would never be tolerated, and could never be enforced," but we warn our enemies not to tempt the steel of truth, and reason, and law. As a people, we bear a grievous load now, a law is now enforced which grinds the face of the poor, filches from the coffer of the rich, and robs society of its inherent rights. And when society is about to right itself, and act justly towards its own members, let no vicious adherent of antiquated corruptions interpose to prevent the reign of peace and intelligent sobriety.

More than once our opponent has referred to the example of the Lord Jesus Christ—his making of wine at Cana, and his supposed use of wine, in justification of the modern custom of drinking, and in opposition to the Maine Law. We have not space, neither have we the disposition just now to enter into a fall reply, if indeed such a statement as the following needs a reply:—"If the Scripture be true, Jesus Christ habitually made use of Alcohol, and was reproached as a 'wine bibber,' for so doing; now to assert that that, of which Jesus Christ habitually made use, is *malum per se*, is to accuse the Son of God of Sin, and to take part with his persecutors who crucified him between two thieves." We believe the Scriptures to be true, and we will present the Editor of the *True Witness* with a splendid copy in the original language, if he can prove from any part thereof, that "*Jesus Christ habitually made use of Alcohol.*" Give us chapter and verse, from any existing translation, Catholic or Protestant. Now let us have it! No equivocation, and no Manichean nonsense. Give us the plain words of Scripture, in proof of the assertion made. *Vale—Vale.*

ALCOHOL'S DEVASTATIONS.

We think it is well now and again to expose a measure at least of the work caused by the traffic in and use of intoxicating drinks. What follows, it will be observed, is but a small portion of what comes under the eye in the columns of our exchanges, and bears no

proportion to the extent of the evil which never reaches the public eye, but surely it is enough to make the most inveterate opponent of the Maine Law to cease his opposition, and we would hope induce him to aid us in our endeavors to obtain the only law that would effectually remove the evils we complain of:—

RECOLLECTIONS OF A PHYSICIAN.

Sir,—Although a stranger to you personally, but not to your long and most praiseworthy and noble efforts in the cause of human benevolence, I have often thought of offering a contribution to your journal, but finding your space so well occupied by yourself and others, nothing but a sense of the backwardness of men of my profession in aiding the good cause you advocate, and alas! no class of men witness more the dire effects of intemperance than we, induces me, with the consideration that too much cannot be said in reprobation of them, to request a portion of your valuable space for the first time, to record some of my own recollections of the disastrous consequences of drunkenness, as they have come under my own observation and knowledge. Would to God that the rum-seller could disprove that such were the results of his traffic, and the responsibility of them was not his, but he cannot, for, let him plead as he may that drinking is the voluntary act of the drunkard, and he does not compel him to it, yet, we ask him, where would be the drunkard, could the means of intoxication not be procured? Where? We answer, nowhere. Then still will the malediction of the prophet Habbakuk stand, "Woe unto him that giveth his neighbor drink, and maketh him drunken," against its vender, and if the drunkard "cannot enter the kingdom of heaven," can any but a similar doom await him who helps him to ruin? Oh! how fiendish, how Satan-like, to abet the destroying of souls; it is really doing Satan's work for him, for he too might say that he only tempts men, and does not compel them to sin and ruin. The heart sickens at the thought, and groans the enquiry, when will humanity have the foul stigma wiped away? Legislators, you have the power to do it, and God and your country cry to you, "wipe it away!" But I must come to the recital, painful as the task may be, which I set out to place before your readers, stating that they are but a few facts, amidst a multitude, with which I have become acquainted in my experience, but these are of a sufficiently tragic character, to show the horrid consequences of intemperate habits.

S— was a man between fifty and sixty years of age, who was in the habit of "spreeing it" at the tavern nearest to him, but as the landlord was a man of "regular habits," and closed up his house at a certain hour at night, when bar-room toppers had to make their exit to reel home, if able, or go elsewhere, our hero was ordered to take his departure from this home of public accommodation, about 11 o'clock one cold November night, when, with a view to take a near way home, he attempted to cross a fence for this purpose, but in the act got his feet entangled in the upper rail, and losing his hold, fell back, and from being intoxicated, was unable to recover himself, and remained for hours thus suspended, the dogs being the only spectators of his wretched condition, whose terrified howlings led at length to his discovery, but not till the vital spark was taking its flight, from cold and congestion. It may be remarked that the landlord now became most assiduous to preserve his life, but how much more well-timed would have been his efforts had he withheld the death cup from him. He was returned to his weeping family a drunkard's corpse.

M— was a man in the prime of life, possessed of an interesting family, himself a kind-hearted and good natured fellow as ever lived, but indulging now and then in a "glass too much." (Ah! indeed it proved a glass too much.) One day, being under alco-

holic exhilaration, he rode his horse at full speed over a cow in the road, causing him a fall that fractured his skull, and after lying for a week in speechless insensibility, death closed the scene without giving him a moment's interval after the accident for rational thought on the futurity into which he was so sadly hurried. Rum-seller, can you tell us the feelings and the reflections of his bereaved wife and family, in connection with this tragedy?

M— was also a respectable man when sober, but utterly reckless of danger when intoxicated. In this state, coming home one night with his team, he ran them furiously along the road, when he was thrown from his waggon, breaking his neck by his fall upon the road, where he was found in the morning, having died apparently without a struggle, and hurried drunk in an instant into eternity. What part had the liquor vender who furnished him the glass, the fatal glass, in this disaster, and the heart-rending shrieks of agonizing grief that burst from his widowed wife at the sad tidings reached her ear and she beheld the dread reality? Shame upon the man that did it, as eternal shame must be his portion in the great day of awards, unless he avert it by timely repentance.

J— was one of those habitual inebriates whose beastly excesses caused him to be abandoned as incorrigible by friends, and even his own family, no one enduring his loathsome presence, except such as were as far degraded as himself, and they only so long as he had whisky. After a spree of this kind, abandoned by even his debauched associates, he was found dead in his shanty in such a state that the neighbors rolled him out with a handspike into a box to bury him.

A similar case of death from the same cause could not be disposed of without a jug of whisky being first procured to induce a set of rumsucks to bury him.

J— S— was a drunkard who fell down a flight of stairs, broke his skull, and after a few days of incoherent muttering, closed his miserable career "unpitied and unwept."

S— was stabbed in one of his limbs in a drunken fray, and rendered a cripple for two years, suffering the most untold of agonies, from a portion of the weapon remaining in the wound.

The cases so multiply around me that I find I must desist; the very remembrance sickens me, and no doubt would disgust your readers, should I furnish any more. But shall this tide of evil flow on unchecked, and shall the many around us verging toward the same fate have railroad facilities furnished them to ride on to ruin by our "Railroad Government"? God forbid it, and dispose those in our Legislature who would oppose the efforts of their philanthropic fellow subjects to crush the evil, to change their minds and to lend a helping hand to rid our otherwise happy country from the blighting curse—intemperance, they then in its annals would be ranked as its benefactors, and a grateful people would rise up and call them blessed. Mr Editor, pardon me for trespassing so much on you, and believe that you have the best wishes of the Temperance community with you, as you have mine, that you may live to see your able and consistent advocacy of the good cause crowned with ultimate and entire success. "Groat will be your reward in heaven." AQUA PURA.

ANOTHER VICTIM AND ANOTHER VOICE FOR THE MAINE LAW.—On Thursday a party engaged in taking up potatoes in the vicinity of this town, having partaken of whiskey during the day to some extent, sent in the evening to the liquor store for a fresh supply, which was drank in-doors in course of the evening. At a late hour the other members of the party retired to the sleeping room above, leaving an Irishman of the name of James McTague by the fire in the sitting room. Towards morning a boy asleep in

the room above was awoke by McTague shouting that he was on fire. On descending, the lad found the apartment filled with smoke, and the clothes of the unhappy inebriate burning. There was no water to be procured in the house, and McTague, was eventually induced to go and roll himself in the mud and water outside (it was a rainy night,) until the fire was quenched, when, after being washed by the now alarmed inmates, he resumed his seat by the fire, it being found impossible to get him to bed. McTague died on Monday morning, and it was given in evidence by the medical attendant on the inquest, that he had labored under *delerium tremens* to the period of his decease, acting and talking in the most fearfully incoherent manner. The Coroner's jury returned a verdict to the effect that "James McTague died from a severe burn received when in a helpless state of intoxication." The deceased was only 27 years of age.—*Guelph Herald*.

On Thursday night, about 11 o'clock, a blacksmith named Alexander Preston, who was in the employment of Mr. Harrison, blacksmith, Front Street, was found lying drunk on Front Street, opposite Dillon's Tavern, by Booth the Watchman. The watchman having obtained assistance conveyed him to Harrison's and on the following morning he was found dead. Mr. Coroner Duggan held an inquest on the body, and the verdict of the jury was that he died from the effects of drunkenness.—*Colonist*.

EFFECTS OF DRINK.—A man named Durham, living in Moore, in the County of Lambton, was found dead lying in a ditch by the road-side, between his own house and P. Rielly's Tavern, on the 25th of September, being the day after the Moore Agricultural Show, where he had been drinking the night before.—*Id.*

DEATH BY INTEMPERANCE.—An Inquest was held in London, on the 30th inst., before Dr. Wanless, coroner, over the body of Elizabeth Garrity, wife of Thomas Garrity; after a lengthened investigation the Jury came to the following decision: That the immediate cause of her death was compression of the brain, from the bursting of a blood-vessel, said rupture brought on by habits of intemperance, which the Jury believes she was forced into by the continual ill usage of her husband.

DEATH FROM INTEMPERANCE.—A few days ago, a man named Matthew Davis died in Port Hope, under painful circumstances. It seems that the deceased was in indigent circumstances, and greatly addicted to drinking ardent spirits. Two or three days spent in a continued debauch, during which he had no food, brought on *delirium tremens*. While suffering under this awful malady, he was arrested and confined in the room of a dark cellar, badly ventilated, which is described as a "veritable black hole," in which he greatly injured himself, by knocking his head against the walls of his prison. These injuries, together with the effects of his drunkenness, caused his death, after a confinement in the black hole of nearly twenty hours. The Coroner's Jury held an inquest on view of the body, and returned a verdict that the death of the deceased was caused by the excessive use of whiskey, and in consequence of want of timely medical aid.—*Kingston News*.

PROSPECTUS.

NINETEENTH VOLUME

OF THE

CANADA TEMPERANCE ADVOCATE.

To those who have labored in the Temperance enterprise, almost from its commencement in Canada, the present position and prospects of the cause are alike cheering and encouraging. In the maintenance of sound principles and the dissemination of correct information, by which great good has been achieved, and a glorious future anticipated, no periodical can have a stronger claim on the suffrages of the community, nor can any other be entitled to a more distinguished place in the estimation of the people, than the *Canada Temperance Advocate*. First in the field, and uniting in its exertions, it has won for itself a pre-eminence, which the press of Canada has cordially acknowledged, and which has been rewarded, by the continued and increasing support of an extensive list of subscribers. Our friends will accept our hearty thanks for their past exertions and support, and it will be our endeavor always to merit the patronage we solicit, by withholding no means, whether of energy,

ability or money, which can be made subservient to the spread of total abstinence, and the attainment of appropriate legislation.

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 solidly 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, through all its phases and advances, has been duly appreciated. But 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 exposures of its iniquity.

As we shall not augment the price of our paper, so we can not promise any increase of its size. All are free to admit, that for cheapness and general excellence, the *Advocate* is not surpassed; but during the coming year we shall endeavor, by choice PICTORIAL ILLUSTRATIONS, SELECT MUSIC, GOOD PAPER, and SUPERIOR TYPOGRAPHY, to exceed in beauty any former volume.

THE LITERARY DEPARTMENT

Will be under the same editorial supervision as during 1852. The progress of events will be carefully noted; the spirit of the age will be, not only judiciously reflected, but cautiously directed, the one being as necessary as the other. In addition to the discussion of current events and the indispensable narration of important facts, the editor will prepare a series of articles on the kindred topics of

SANITARY AND SOCIAL ECONOMY,

In their relations to human progress and happiness, which, together with occasional papers on Education and Agriculture, from the best sources, will constitute this periodical a

BI-MONTHLY MAGAZINE

Of choice temperance literature, and a

RICH REPOSITORY

Of useful information relating to the peace, progress, and perfection of human society; and adapted for circulation, not in Canada only but throughout all the British Provinces. By this early issue of the Prospectus for the Nineteenth Volume, our Subscribers and Agents will have an opportunity of forwarding their lists of names in good time. We cannot continue the *Advocate* to any but those who make payment in advance, or send their orders definitely. To encourage and assist our agents and friends in obtaining new subscribers immediately, the *Advocate* will be sent for 2s. 6d. for the year 1853 including the current numbers for 1852 from 1st November, according to the date of the order.

The *Canada Temperance Advocate* is published on the 1st and 15th of every month at 2s. 6d. per annum, payable in advance.

As formerly, all orders and remittances to be forwarded to JOHN C. BEECHER, Publisher, 22 Great St. James Street. Montreal.

LIST OF AGENTS.

- Abbotsford—O Stimpson
Acton—Rev H Denny
Addison—H W Blanchard
Adolphustown—S Thomson
Albion—G Bolton
Alexandria—J M Pherson
Allanburgh—W Pennock
Alnwick—Thos Solomon
Amherstburgh—A Bartlett
Amherst Island—W Trulevan
Ancaster—T Bishop
Ashton—John Sumner
Atherly—D McDonald
Augusta—H McLean
Aylmer—W E Murray
Ayr—Robert Wylie
Barnston—Rev J Greene
Barrre—James Edwards and P White
Bath—Edward Wright and I. Bristol
Bayham—O Wheaton
Bayfield—Geo Dewar
Bedford—S W Stone
Belleville—M Sawyer and J Harrison
Bellamy's Mills—Jno Bowes
Bentinck—Geo Jackson
Belin—J D Bowman
Beverly—Henry W Sopher
Bloomfield—D Leavens
Bondhead—C Wilson
Bosanquet—N Eastman
Bowmanville—Thos Windatt
Bradford—Thos Drifhill
Brautford—H Wade
Brighton—John Sherwood & A J Wright
Bristol—W King
Brock—James Brebner
Brockville—R S Wade
Brome—H N Jackson
Brooklin—S M Thomas
Bronte—Chas Sovereign
Brougham—G Rell
Brucefield—W McMillan
Buckingham—O Larwell
Burritt's Rapids—R Breckanridge
Bytown—Rev W Hewitt
Caledon—Saml Johnston
Caledonia—A C Buck
Camden East—W H Clarke and J C Switzer
Campbell's Cross—T Falconer
Canboro'—W Brown
Canistogotown—S Washburn
Canning—J R Hill
Carlton Place—G Dunnett
Carillon—W Lamb
Carlisle—J C Crooker and J Moxsom
Cartwright—Rev D McAleese
Centreville—J N Lapum
Charlottenburgh Front—J Craig
Chatham C W—H Verrall
Chelsea—T B Hudson
Cheltenham—Alex M'Laren
Cherry Valley—Rev G Miller
Chingacousy—J Wilkenson sen
Chippawa—J W Fell
Churchville—R Pointer
Clapham—J E Turner
Clarence—Rev J Edwards
Clarke—Rev W Ormiston
Clarenceville—T G Brainerd
Clyneborough—Thos Farr
Cobourg—
Colborne—W Easton
Columbus—Robert Ashton
Colchester—S Her
Cooksville—H F Magee
Coteau Landing—R Aird
Cornwall—J Craig
Cowansville—P Cowan
Crowland—G W Cook
Credit—J Andrews
Cumberland—A Petrie
Cummingsville—
Dalhousie, Perth—A M Innes
Danville—J P Stockwell
Darlington—A Fletcher and Rev J Climie
Demorestville—Rev J Rogers
Derry West—F Johnston
Dickenson's Land—G Parkis
Doon—D Kribs
Dorchester—R Craik
Drummondville—Jno Shugg
Dunham Flats—L F Leach
Dundas—John Ware
Dunnville—J R Brown
Durham C W—R Mathews
Earnestown—C W Miller
East Farnham—R Hutchins
Eaton—Rev A Gillis
Easton's Corners—W Hutton
Edwardsburgh—J A Bailey
Ekfrid—John Campbell
Eldon—J Proctor, jr
Elora—D Kribs
Elgin—H B Marvin
Embro—G C Grout
Eramosa—Rev J R Williams
Erin—W Tyler
Errol—James Moffatt
Escott—H M Trickey
Euphrasia—W Rorke
Farmersville—W Landon
Fergus—J Watt
Fingal—E Willson
Five Stakes, St Thomas—Jonas Page
Flos—J Yates
Frankfort—John Smith & H Brundage
Frelighsburgh—H J Smith
Galt—R McLean
Gananogue—R Brough and J McKelvey
Georgetown, CW—P W Day-foot and J B Fraser
Glanford—G Smith
Goderich—George Bissett
Gosfield—A Brunar
Granby—W B Vipond

- Grafton, C W—J Wilson
 Grimsby—D Palmer
 Guelph—G W Allen and Rev R J Williams
 Haldimond—J Wilson
 Hallowell Mills—J Carley
 Hamilton—S Hewson
 Harlem—W Root
 Harwick—D Fraser
 Hawkesbury—John Lamb
 Hay—Rev G Case
 Haysville—
 Hemmingford—John Ray
 Heck's Corner—B J Beach
 Holland Land'g—A Jakeway
 Hornby—Rev J Clarke
 Homing Mills—J McGhee
 Houghton—J W Hall
 Humberstone—L Boardman
 Hungerford—Rev J Dix
 Huntingdon—J Knox and Rev P D Muir
 Ingersoll—R Wright
 Jarvis—W Lemon and B S Haines
 Jerseyville—M Ficht
 Jordan—S Secord
 Kemptville—R Leslie
 Kenyon—D Cattenach
 Kilmarnock—J Telford
 Kingston—E Stacey and S D Fowler; Portsmouth and Barriefield—S Chown; Waterloo—J F Ward; Glenburnie—E Waggener; Portland—H M Kim
 Kincardine—W Withers
 Kitley—H Holmes
 Lacolle—P O'Connor
 La Guerre—A Fortune
 Lanark—Jas Dick
 Lancaster—W M'Lean
 Lachute—S Orr and R Kneeshaw
 Leads—Rev W Hulbert
 Lennoxville—C Brooks
 Lindsay—R; McL Purdy
 Loydton—John Graham
 Lochaber—G W Cameron
 London—W Begg and D T Ware
 L'Original—J W Marston
 Louisville—W A Everitt
 Lower Ireland—R Cobban
 Lowville—Peter Cline
 Lyn—B Coleman, J Godkin, and James M'Nich
 Lynden—John Howard
 McKillop—Thos Sproat
 Madoc—G A Olmsted and D Campbell
 Markham—M M Braithwaite
 Marshville—M Graybiel
 Martintown—J J Kellie, and Finlay McGregor
 Mariposa—N M Kirnon
 Matilda—J A Carman
 Melbourne—Rev Wm Scott
 Melrose—Rev A Hudson
 Merrittsville—James Wright
 Merrickville—W B Putnam
 Mersea—J Sheldon
 Merton—A G McCoy
 Middleton—D C Swazy
 Millbrook—M Knowlson
 Millcreek—P S Timmerman
 Milton, C W—R Wilnot
 Mitchell—F Coleman
 Mohawk—A Townsend
 Moira—F A Howe
 Moore—J H Burr
 Morpeth—T Rushton
 Morven—F Kellar
 Mosa—J J Archer
 Moulinette—P Tait
 Mount Pleasant—S G Best
 Mount Vernon—W Miles
 Nanticoke—S G Haskett
 Napanee—T Beeman
 Nassagiveya—Jno Macklem
 Nelson—A G M'Coy
 Newboro—H Rowsell
 Newburgh—G Scott
 Newcastle—Jas Motley, and W Hewson
 New Dundee—J Allison
 Newmarket—Thos Nixon
 Newport—T Smith
 Niagara—A R Christie
 Normandale—Jacob Cope
 North Augusta—J B Bellamy
 North Gower—W Craig
 Norval—Thomas Foster
 Norwood—Samuel Young
 Norwich—G Bingham
 Oakland—Rev W Hay
 Oakville—J W Williams
 Oakwood—A A M'Laughlin
 Orillia—J Cappage
 Ormstown—W F Lighthall
 Orona—J L Tucker
 Oro—D Grant
 Oshawa—Rev R H Thornton
 A Farewell and G Burns
 Osnabruck—J A Bochus
 Otonabee—D M'Leod
 Otterville—C S Johnston
 Owen Sound—G Newcombe
 Pakenham—J Brown
 Palermo—Andrew Smith
 Paris—D Church
 Peel—John Haight
 Pefferlaw—John Hart
 Pelham—J B Crow
 Pembroke—Rev Mr Melville
 Penetanguishene—R Buchanan
 Percy—E S Sanborn
 Perrytown—A Choate
 Perth—James Allan, and Jno White
 Petite Nation—W Dickson
 Peterboro—Thos Robinson
 Phillipsburgh—Rev E S Ingalls
 Pickering—W Dunbar
 Picton—C Pier and John Carley
 Pigeon Hill—Jos Rhicard
 Pine Grove—W Mankhouse
 Point a Cavignot—Jno Lancaster
 Port Elmsley—John Mills
 Point Fortune—D Sinclair
 Port Hope—Morrice Hay
 Portland, Johnston District—S S Scovill
 Port Royal—A Butler
 Port Sarnia—A Young
 Port Stanley—D Cameron
 Port Robinson—S P Johnston
 Port Dover—M C Nickerson
 Preston—J W Bergy
 Prescott—W D Dickenson
 Princeton—Thos Cowan
 Quebec—G Mathison
 Queenston—John Garnsey
 " Stamford—A A Heaton
 " St Davids—U Harvey
 Rainham—I Root
 Raleigh—H Verrall
 Ramsay—J Menzies
 Richmond—P McElroy
 Richmond Hill—
 Rigaud—S Fournier
 River Trent—H Brundige
 Roslin—G Clapsaddle and G Embury
 Ruport—E Dyer
 Rushton—G O Rushton
 St Andrews—E S Orr
 St Thomas—H Black and W Webb, sen.
 St Catherines—L Parsons
 St George, C.W—W Smith
 St Johns, C.W—W W Milton
 St Mary's, Blanchard—W Moscrip
 St Sylvester—S Orr
 St Vincent—R McL Purdy and R Burchill
 Sandhill—J Lowes
 Saugeen—J D Cathey
 Scarboro—J Law
 Seneca—A C Buck
 Sharon—C Haines
 Shannonville—Mr Holden, Post Master
 Sherrington—Rev A C Stuart
 Sherbrooke—W Brooks
 Silverhill—E Foster
 Simcoe—J F Brown, C B Davis
 Smith's Falls—R Bartlett
 Smithville—G W Griffin
 Sorel—R Hunt
 South Monaghan—Jas Kerr
 Spencerville—A Snider
 Springtown, Bagot—W Craig
 Springfield—E Bess
 Stanbridge East—S H Cornell
 Stanley's Mills—J Sanderson
 Stanstead—D White
 Stevensville—A J Hershey
 Stewarttown—Rev J Clark
 Stouffville—G Mortimer
 Stratford—A F Mickle
 Stoney Creek—Rev G Cheyne
 Streetsville—J Glendinning jr
 Sutton—G C Dyer
 Temperanceville—W Teeple
 Three Rivers—W Ginnis
 Toronto—A Christie
 Tuckersmith—R Thwaites
 Union—J J Wellstead
 Vanleek Hill—T H Higginson
 Vaughan—W Rainey
 Vienna—R N Cook
 Vittoria—Rev A Duncan
 Warsaw—T Choat
 Waterford—C Merrill
 Warwick—S Shepherd
 Waterloo, C E—Dr R Parmalee
 Wainfleet—W Farres
 Walpoole—J T Waggoner
 Waterloo, C W—S Burkholder
 Wellington—F O Payne and J Raynor
 Wellington Square—Rev A McLean
 Weston—J Pirritte
 Westport—L G Bagg
 West Huntingdon—Rev J Dix
 Westmeath—C F Bellows
 West Brome—S R Hungerford
 West Farnham—J Bowker, jr
 West Oxford—W Tripp
 West Woolwich—J Moore
 Whitby—Rev J T Byrne
 Whitechurch—T C Appleton
 Williamsburgh East—J R Ault
 Williamsburgh North—P Dickey
 Williamstown—J Cumming
 Wilton—E Shibley
 Williamsburgh West—J W Rose
 Windsor—John McCrae
 Windsor Mills, C.E—D Rankin
 Winchester—R H Rose
 Woodstock—T S Shenston
 Woolwich—E G Woodward
 York Mills—Jas Davis
 Zone Mills—W Webster

NEW BRUNSWICK.

Bathurst—Samuel Miller
 Campbelltown—Jas Morse
 Dalhousie—Jos Windsor
 Grand Falls—W C Burpe

NEWFOUNDLAND.

Brigus—W T Stentafoord
 Carbonear—S Levi and Rev J Norris
 St Johns—Henry Winton, jr

NOVA SCOTIA.

Albion Mines—Dr Tremain
 Amherst—Rev W C Beals
 Bedeque—C McLennan
 Halifax—R Noble
 New Glasgow—J R Fraser
 Pictou—J D B Fraser
 Wallace—Rev R Smith and S Fulton

PRINCE EDWARD ISLAND.

Charlottetown—J S Bremaer
 Crapaud—G Wigginton
 Searletown—John Wright