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# TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

PLEDGE.—We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, nor for persons in our employment; and that in all suitable ways we will discountenance their use throughout the community.

VOL. XVII.]

MONTREAL, MAY 15, 1851.

No. 11

## The Broken Contract.

BY T. M. COLEMAN.

(From the National Temperance Magazine.)

Since the advent of teetotalism no event produced such glorious results as the signing of the temperance pledge by the 'immortal six' in Baltimore, some time during the year 1840. This year will long be distinguished as the one in which the great temperance reformation received an impetus that told, and will continue to tell, upon the best interests of our country.

The simple act of signing a temperance pledge, by six men, long addicted to the use of alcoholic liquors, and the relation of their suffering white slaves to a debased appetite, filled the land with astonishment. A great moral problem had been solved, and it was proved by demonstration, that mental treatment could triumph over physical change—that the pledge, with its associations, was a specific for what had long been deemed an incurable malady—that the determination of an honest persevering spirit, could change the morbid and diseased condition of those who had long suffered from the poisonous fangs of the serpent of the still.

Many, for a time, doubted; but when after a lapse of months, the 'six' with the many who had united with them in the movement, were found faithful and steadfast, the most sceptical were obliged to banish their doubts. The friends of the inebriate were confirmed in their fondest anticipations, and the general pulse beat high with joy. As the news spread of the great doings, in the 'old monumental city,' of those who had been snatched from the brink of the drunkard's grave, hope and gladness sprang up in the breasts of thousands who had long suffered from the serpent's bite.

The work progressed rapidly.—Like the undulations of the waves produced by casting a stone into a silent lake, it extended from centre to circumference, from city to city, from town to town, until every valley was filled with the joyous shouts of victory and every hill and mountain gave back an answering response. It was a year of general joy. The good work swept onward and onward, filling the hearts of thousands with gladness; wiping away tears from the face of beauty; kindling anew the cheerful fire on the domestic hearth, and scattering on every hand blessing and gladness. The 'void waste' as well as the city full shared in the general blessings of the glorious reform.

While listening to the simple tale of the reformed inebriate, and witnessing in him the saving power of the pledge, the poor, and almost hopeless drunkard, felt a new life springing up in his soul, and Eke them, they signed the pledge, and stood before their fellow men firm in a determination to be free. Strange sight, the drunkard of yesterday the temperance advocate of to-day, bearing in himself the value of the doctrine he proclaimed.

In short time this blessed reformation reached the city in which the writer resided. Its power and value were soon

made evident in the saving of many who had been considered beyond redemption. Among the number who embraced the principles of total abstinence was a young physician, who at one time enjoyed the confidence of many in the city, but his continued habits of dissipation had driven all from him. Soon after his reformation, he was called upon to enter the field of labor, and surely it was a singular sight, to see a man just 'plucked as a brand from the burning' now associating with ministers of the gospel, and day after day, to crowded audiences, holding forth, even from the 'sacred desk,' and seeking to influence the wandering and unwary to fly from the snares which beset them, and to enter into the good to which he owed so much.

The doctor's field of labor was extensive, and it was during one of his visits to a neighboring State the following incident occurred, and we shall proceed to relate it, as it was given to us soon after his return.

Among other places visited by me said the Doctor, was the church at——, having received a kind invitation from the pastor so to do. The reverend gentleman informed me in his letter, that he did not know how I might succeed, as there would undoubtedly be strong opposition to the movement, and that, too, he was sorry to say, from many influential members of his church.

The audience was all attention, and at the close of the address, upwards of one hundred came forward and signed the pledge of total abstinence. Among this number were eight or ten of what is generally termed 'hard cases.' Much, however, to the sorrow of the good warm hearted pastor, but few of his influential members seemed inclined to join in the good work.—This failed to surprise me when I understood, that within two miles of the church there were four or five distilleries in full operation, scattering the seeds of disease and destruction throughout the neighborhood. Four of these were owned by members of the church.

Notwithstanding this opposition, the success that crowned my efforts was so encouraging, that I determined to persevere, and meetings were held day and night, until the entire neighborhood had been revolutionized, and three of the distillers had signed the pledge and abandoned their business. More than five hundred had given their names, and united their efforts in the good work; but still one man held back, he was a member and Elder of the church: and the remaining distiller.

All the entreaties of his pastor, all the remonstrances of his brethren, all the persuasions of the three distillers who had signed the pledge, were unavailing. He would not yield. To save him from loss, the society offered to purchase his stock, but all in vain.

Elder M—— had commenced life poor, but he was now a wealthy man. And as the light of the temperance reformation diffused itself abroad, his neighbors could see that his coffers were filled by drawing every penny from those who were rich previous to the establishment of his distillery.

—Many were the bonds and mortgages he held, for which the givers had received disease and death. Yet Elder M—— held a high place in the church, and thanked God that he was not as other men. Was the Bible to be given to the destitute, or the Gospel sent to the heathen, he gave largely; but the prayers of the wretched and suffering around him, made so by his own hands, he regarded not. Daily praying that him and his might not be led into temptation, yet he furnished all with the means of moral, temporal and eternal death.

Elder M—— did not escape the fangs of the serpent of his still. Of two sons, his only children, one already filled the drunkard's grave, the other was fast following to the same end. This son was a highly accomplished young man, who, but for the habits of intemperance into which he had fallen, would have been the pride of the circle in which he moved.—Amiable, intelligent, with a mind finely cultivated, he was the pride of his father's heart, and should have been the stay of his declining years. But alas! alas! although young, he was a drunkard.

The meetings had now been some time in progress. The distiller had been a regular attendant, and at times seemed almost ready to persuasion, and the better feelings that would sometimes seize upon him.—The last meeting of the series had been announced, and when I arrived I found the church full to overflowing, and the distiller and his son occupying seats near the desk. After the lecture, I approached the old man, and again solicited him to sign the pledge.

'No,' said he, 'I cannot, I will not, my mind is made up, I will not sign the pledge; but,' continued he, 'I'll tell you what I will do; there's John if you will get him to sign, and stick to it for one year, I will give you a thousand dollars. God knows, I would give half that I am worth to see him reformed; as for myself, I think it my privilege to drink a little when I think I want it. I do not drink much; and I am not willing to sign away my liberty, because I can govern myself.'

I then went to John, and informed him that his father was anxious for him to sign the pledge.

'The deuce he is,' replied John, 'why should I give up drinking while he refuses to do so, and still continues to make and sell that which makes me drunk. No! no! the old man don't catch me in that way.'

Finding that John was at that moment far from sober and not likely to comply with his father's wishes, I moved off—but I was soon stopped by John, who said:

'Is father very anxious for me to sign?'

Yes, I replied, he has offered to pay one thousand dollars to secure your name to the pledge.

'Then, if it is such a good thing,' rejoined John, 'why don't he sign himself?' I know him: he has often told me he would give me any sum if I would only stop drinking.—Now I'll show you how very anxious he is, and getting up from his seat he said—'Ladies and gentlemen, my father, the Elder over there,' pointing to him, 'wants me to sign the pledge; now if he'll sign it, I will, and I'll keep it too!'

The old man was thunderstruck, and every eye was turned upon him, and every ear ready to catch the slightest whispering that might fall from his lips.

The Elder rose to his feet, and turning to his son, said, 'John, it is rather sudden, I am not quite prepared for this; will you give me three days to make up my mind?'

'Yes,' replied his son, 'three days or three weeks, if you wish, whenever you are ready, I will be, and not before.'

'Three days will do,' said the old man, as he took his seat, 'but mind, I shall hold you to your promise.'

'All right,' said John.

The meeting broke up, every one rejoiced at the turn the matter had taken. The greater part believed the

contract would end in shutting up the distillery, and thereby save the young man. Some doubted, and all were anxious to see the issue.

The first, second and third day passed, John, in the meantime, keeping 'pretty strait,' or as he expressed it, 'tapering off.' The evening of the third day came.

'Well, father, I shall be ready to fulfil my part of the contract to-morrow morning: will you be ready?'

The old man seemed troubled.—There was evidently a struggle going on in his mind; he desired his son's salvation, but how to relinquish his nefarious business he knew not.

'John,' he at last said, 'will nothing else do but this? I will do anything you require, except sign that hateful pledge, for I shall be laughed at. I do not like to be driven into this measure. Come now, on your simple promise to abstain for one year, I will give you a deed to the Manor property.'

'Well, now, that is a good one,' replied John, laughing, 'why, I wonder who you would give it to anyhow, if not to me? No, no, father, the pledge is the thing, let us sign the pledge, I feel that it alone will keep me from ruin. I know not why; but, father, I have had strange feelings for several days, and I have a presentiment that evil would befall us both, if we neglect to sign this pledge.'

'Well,' said the old man, sorrowfully, 'if I must, I must; but think of it until morning, and if your mind remains unchanged, I will sign the pledge, and there's my hand upon it.'

'But, father, why not now, it will be better I know, I feel it will be better.'

'No, not to-night; one night can make no difference, and you surely can take my word until morning.'

Who shall account for those strange foreshadowings of evil, which sometimes steal upon us, and weigh down our spirits with a mountain weight of consciousness of unseen yet impending danger?

John left his father's presence, sad and afflicted, fearful forebodings of the morrow filled his heart.

Early in the morning, and as soon as breakfast was over, John produced the pledge, together with pen and ink. The father looked sullen and dissatisfied.

'Come, father, your name first, you are the elder, besides, that was the bargain.'

'Take it away, out of my sight with it, you are only conspiring with those cursed temperance fanatics to make a laughing-stock of me. In less than three months, you and they will break your boasted pledge, and I will be the mock of all, as an old fool, who gave up a flourishing and profitable business, to please a set of crazy fools and designing knaves.'

Bursting into tears, the young man meekly replied, 'Father, sign it.'

'I will not,' shouted the old distiller; 'do as you please with it, but never mention it to me again.'

The son dried his tears, and looking his angry father in the face, calmly said, 'I KNEW IT,' then turned and left his presence.

The old man arose and went to the sideboard, and poured out and drank several glasses of liquor in quick succession, and as he turned to the window, he saw John slowly leaving the house on horseback.

Look, old man, look earnestly, it is thy last look at thy living son. Thou shalt see him again, but better thou didst lose thy sight first. These words seemed to be whispered in his ear; he turned, but he was alone.

The day passed on; John, angered at his father's conduct, rode to a small village a few miles distant from his home, and sought to drown his anguish in the maddening bowl. Late in the afternoon, he started on his return, scarcely able to retain his saddle. He proceeded in safety

until he arrived in sight of his father's dwelling, when his horse taking fright at something in the road, suddenly sprang one side, throwing him from his seat, his right foot remaining in the stirrup. The frightened animal dashed onward, dragging him on the ground, and stopped not until it reached the door of the rich man's house.

The father had seen his son dragging upon the ground, and wild were his calls upon Heaven to save his son.

'Merciful God,' cried out the old man, 'spare him! I'll sign the pledge. I'll do anything—take me if thou wilt, but save, oh! save my child, my only one!'

'**TOO LATE! TOO LATE!** The mangled body was taken up—it was lifeless.

The old man was childless, and I will not attempt to describe the anguish of his heart; but often have I heard him deplore the day when he refused to sign the pledge.

He is an altered man. The fires of the distillery are extinguished. No man in the neighbourhood, at the present time, is a more ardent, persevering friend of the great cause of Temperance than Elder M.—

### Are you a Teetotaler?

Reader, are you a teetotaler? This is a question freely put to you, and may be as easily answered—Yes, or No. If not, I would earnestly advise you to give the subject your most serious consideration. Ponder over it in private, and reflect on the good you may bestow or your fellow creatures by adopting the principles of total abstinence from all intoxicating drinks. Become a teetotaler, if you wish to do good unto all men, and show by your example that you have the welfare of men at heart. You will confer a lasting benefit on society by helping to attain the great object of the temperance movement—viz., to reclaim the poor and despised drunkard, and repair the neglected and emaciated frames of those who tell too plainly the tale of misery and degradation brought on by that destructive scourge to mankind—Alcohol. Sign the pledge, and cease taking your 'little drops.' Drink is most alluring, and you may be led unconsciously into the vortex of intemperance. I am a working man myself, and have experienced the sad effects of these 'little drops,' which at first are like a puny rill at the foot of a mountain, and which a child might stop or divert from its course, which way soever it pleased, but if allowed to run on uninterruptedly, soon bounds o'er the pebbles and extends itself to the brook in a continual stream of habitual drinking, until it moves its lengthening course along, and swells and deepens, till it arrives at the torrent of intemperance, and finally plunges into the sea of misery, disease, crime, and death! Such are the effects of 'little drops,' that many who once moved in a respectable sphere of life, have fallen from the paths of virtue, neglected religion, and are lost, irretrievably lost, to society.

Sign the pledge, then, and help to bring such as these again to comfort and happiness. Be not afraid of the sneers and taunts that may be hurled against you by the enemies of teetotalism. Its principles are based on philanthropy and truth; it is the stepping-stone to religion; and its final results are domestic comfort, health, and prosperity! Be a teetotaler, then, and let your beverage be water, pure and undefiled—

'Bright to the eye, delicious to the taste,  
With mingled health and pleasure courts the lip.'

Remember that it is far better to be sneered at as a water-drinker, and more profitable too, than to be shunned and abhorred as a drunkard. The day has long gone by when Cobbett wrote that 'water-drinkers are universally laughed at.' Society is in a more healthy condition now, though much more remains to be done. But Cobbett says again—'It has always seemed to me that they are the most welcome of guests, and that too though the host be by no means

of a niggardly turn. The truth is, they give no trouble; they are sure not to make their sittings inconveniently long; and what is the greatest of all, their example teaches moderation to the rest of the company.' Much more might be said on this subject, but I am afraid I have already exceeded the space allowed me, and in conclusion would say, as temperance is the mother of health, activity, and contentment, so is intemperance the nurse of all that is evil. Embrace the former with cheerfulness; and for the latter, you who are already teetotalers, do all in your power towards abolishing this 'abomination of desolation' from our land.—*British Temperance Advocate.*

### The Wife's Influence on her Husband's Fortune.

A woman has her husband's fortune in her power, because she may, or she may not, as she pleases, conform to his circumstances. This is her first duty, and it ought to be her pride. No passion for luxury or display ought for a moment to tempt her to deviate in the least degree from this line of conduct. She will find her respectability in it. Any other course is wretchedness itself, and inevitably leads to ruin. Nothing can be more miserable than the struggle to keep up appearances. If it could succeed it would cost more than it is worth, and as it never can, its failure involves the deepest mortification. Some of the sublimest exhibitions of human virtue have been made by women, who have been precipitated suddenly from wealth and splendor to absolute want.

Then a man's fortune is in a manner in the hands of his wife, inasmuch as his own power of exertion depends on her. His moral strength is inconceivably increased by her sympathy, her counsel, her aid.—She can aid him immensely by relieving him of every care which she is capable of taking upon herself. His own employments are usually such as to require his whole time and his whole mind. A good wife will never suffer her husband's attention to be distracted by details to which her own time and talents are adequate. If she be prompted by true affection and good sense, she will perceive when his spirits are borne down and overwhelmed. She of all human beings, can minister best to his needs. For the sick soul her nursing is quite as sovereign as it is for corporeal ills. If it be weary, in her assiduity it finds repose and refreshment. If it be harassed and worn to a morbid irritability, her gentle tones steal over it with a soothing more potent than the most exquisite music. If every enterprise be dead, and hope itself almost extinguished, her patience and fortitude have the power to rekindle them in the heart, and he again goes forth to renew and encounter with the toils and troubles of life.

### An Unwise Antagonism.

It is always to be deplored when good men, through prejudice, misunderstanding, or misrepresentation, are found in array against each other. The friends of truth and goodness are few enough, when united, to contend with the powers of evil, and at best the progress of the right is slow and difficult. But when, from any cause, good men oppose each other, bad men and their interests have a double advantage.

We have an illustration of this in the antagonism between a portion of the religious community and the Sons of Temperance. This opposition results from misunderstanding or prejudice on the part of Christian people. There is no real ground of dissent. There is no principle dear to the Church which the Sons regard with an unfriendly feeling, and there is no doubt that real and enlightened Christians desire, as much as the Sons do, the suppression of intemperance. They ought, therefore, to pull together. But prejudice has jaundiced the eyes of many ministers and Christians, and led them to imagine that the Sons have some sinister purpose, and they refuse to co-operate. In taking this stand they

ecome, virtually, in many places, the auxiliaries of the rum power. For the rum power believes that if the Sons can be put down or crippled, they will gain the victory, and when the Church, directly or indirectly, aids to cripple them, they lend support to intemperance. Whereas, could the Church and Sons act cordially in concert, the rum interest would be defeated.

The Sons are not responsible for this illstarred antagonism. They would willingly, gladly, aid the Church in driving out intemperance. They have no ends to accomplish at variance with those of the Church. There is no conceivable reason why the Order should be alien to the Church, but many and strong ones why they should desire co-operation. They do desire it. They have earnestly and repeatedly sought it, and if there is a want of cordiality and union between them and the Church, it is not their fault. If Christians of different denominations would avail themselves of our invitation and come into our connection, they might guide and animate the mighty hosts of our Order, and move on to the entire regeneration of the nation and the world, from the scourge of intemperance. We have no secrets which all good men are not welcome to know. We have no aims to accomplish which any good Christian could refuse to promote. Why, then, should we stand apart, arrayed against each other? Why not unite in pulling down the strongholds of intemperance? Why should ministers and professing Christians any longer be willing to be quoted by wine bibbers and rumsellers as their allies in opposing the most effective organization against them now in the field.

We ask Christian professors and clergymen to look at these inquiries candidly. We urge them to weigh the question, whether it is wise to persist in encouraging unfriendly feelings towards an Order which numbers three hundred thousand men, whose character as good citizens, as exemplary members of society, and as fellow laborers in a most important philanthropic enterprise, entitles them to the respect and confidence of their countrymen. We ask that the fruits of the Order may be considered. Let the thousands of men redeemed from intemperance be summoned to witness to the influence of the Order. Let the countless families made happy, respectable, and useful by its agency, be cited to give evidence; let the vast procession of wives and children, who once went bowed down and broken-hearted, but who now rejoice in their recovered, regenerated husbands and fathers,—let all these bear witness whether the Order has done evil, and justly incurred the suspicion, the contempt, or the disapprobation of the wise and the good in the Churches.—*New York Organ.*

### Progress of the Great Temperance Reform.

The reformation of the world from the evils of intemperance, and the bringing back of society to habits of strict sobriety, is a work far more arduous than was at first anticipated by the friends and advocates of the cause. Many, no doubt, counted on an easy victory. The evils occasioned by strong drink were so obvious; its sad and baneful effects were so wide-spread, and pressed with such crushing weight upon all classes; and on the other hand the blessings of abstinence were so abundant and self evident, and so fully and easily demonstrated, taken in every point of view, domestic, social, intellectual, moral, and religious, and involving the great interests of time and eternity, that it was quite natural to suppose that a well-directed effort in such a cause as this would be crowned with speedy and complete success.

But the arduous and persevering labors of the last quarter of a century, in this work, have served to undeceive the world in this respect, and to exhibit in a clearer light the giant strength of this monster vice. In order to a proper estimate of the evils to be grappled with in the prosecution

of this great undertaking, we must go back twenty-five or thirty years, and inquire what was the condition of society in relation to this subject when the work was first commenced.

The passion for strong drink was then universal. It had grown up from generation to generation, and was clearly identified with the common customs of society, and with every branch of human industry and enterprise. All ranks and classes were under a fatal delusion in regard to the utility of the sparkling cup. An appetite had been created which nothing could control; disease of almost every kind found in it, if not a sovereign remedy, at least a powerful restorative; it gave strength to the laborer, and rest to the fatigued; it warmed in winter, and cooled in summer. It was indispensable on all festive occasions, and by its stimulating, enlivening influence, it gave new brilliancy to thought, and added a new zest to domestic and social enjoyment. The worldly interest of immense numbers were identified with the perpetuation of the existing state of things, as manufacturers of, and traffickers in the article. Custom and fashion, two of the most potent influences in society, held all ranks and classes in a state of complete vassalage. Here then in these, and a hundred more which might be mentioned, we have the reason of the slow progress of this great Reform. The demon of intemperance was entrenched within these strongholds, and could almost bid defiance to any and every means which might be employed to dispossess him, and to demolish his impregnable fortress. Every effort of the friends of Temperance has been met with the most determined opposition; breach after breach has been made in the strong walls and bulwarks of the enemy, but they have been speedily built up again; again and again has the enemy been fairly routed, and yet he has returned to the contest with recruited strength and redoubled obstinacy; when driven from one position he has immediately assumed another; when dispossessed of one set of weapons he has ingeniously invented others, and thus he has protracted the war, and with formidable array he still keeps the field.

But are the friends of Temperance to despair of final success? are they to give up the struggle as a hopeless one? By no means. Intemperance is doomed; and although it dies by inches, as though it had a thousand lives, yet die it must;—even now its death throes and struggles are seen and heard and felt through all its ranks, and among all its adherents—patient perseverance on the part of the friends of this noble cause will ensure ultimate and complete success.

The progress which this cause has made since its first commencement is almost without a parallel in the history of human events. A single glance of the past will be sufficient to inspire with confidence all who are engaged in this great and good work. When all the circumstances of the case are taken into account, the wonder is, not that so little, but that so much has been accomplished in so short a time. A work of this character was not to be accomplished in a day. A revolution so radical, which aimed at nothing less than the complete overthrow of those customs and habits which enchained all classes, and which found an advocate in the prejudices, the appetites, the interests, the very enjoyments of the people, and which were defended by the example of men of the most respectable character and occupying the most influential positions in society, could only be effected by arduous, protracted and persevering efforts. Such an attempt was certain to meet with the most determined opposition on all sides.—It would be denounced by all parties, and no efforts would be spared to prevent its success.

This great Reform was undertaken in the name of the Lord, and although it may seem to decline in many places, and to be checked in others, and many a warm friend of the

cause may have often been left to despondency, and doubts, and fears, yet it has progressed with a rapidity seldom, if ever equalled, in any enterprise undertaken for the good of man; and it is still progressing with a steadiness of purpose, and an energy of action, which leave no room for doubt as to the final result. The outworks of the enemy have long since been carried; many of the strongest bulwarks of this almost impregnable fortress have been battered down; and the means are now being vigorously applied, which must eventually demolish the entire structure.

The present aspects of the temperance cause are truly encouraging. Permit us to note a few particulars. That alcoholic drinks are *useless as a beverage*, is a fact no longer questioned—that men enjoy better health, can endure greater fatigue, and perform more labor, and with greater ease, without these drinks than with them, are matters of fact, fully and clearly demonstrated—that alcohol is a *poison*, which cannot be received into the system without producing deleterious results, is established beyond a doubt—that the *traffic* in these drinks, except for medical, mechanical, or chemical purposes, is an *immorality*, and not universally, yet it is very generally admitted by all except those interested in the business—that the *moderate use* is the direct cause of all the intemperance that does, or ever did prevail, is a fact no longer questioned—that *three-fourths* at least, of all the *crime*, and *pauperism*, and *wretchedness* which prevails, are produced by these drinks is now pretty generally believed and felt—that the *license system* is founded upon a *wrong principle*, and ought to be abolished, which is beginning to be perceived and felt by the leading men, and by legislators, in almost every State and Country throughout the Christian World, is another fact ominous of the future triumphs of the temperance cause. These are only a few of the many cheering indications of the progress of this great and glorious Reform. There are other indications, which promise much for the future.

The movement is beginning to affect the higher classes of society, many of whom are lending their influence for the advancement of the work. Men of station and rank, and those who occupy influential positions in society, are turning their attention to this subject, and are disposed to give it their hearty co-operation and support. Various organizations are springing up, having the same great end in view, and are thus combining influence, and pressing every possible means and instrumentality into the work. A large number of ably conducted periodicals are exclusively devoted to the interests of this cause; and another fact not less important is, the entire press, with very few exceptions, is wielding its mighty influence in its favor. The license system, one of the strong-holds of intemperance must soon go by the board; it is making its last struggles to maintain its position; in several States and countries its end has come; in many others it is trembling, and when all it is doomed, and must soon cease to be.

Let the friends and advocates of this great reform, buckle on their armour, redouble their exertions, and wait patiently for the end, for come it must, and come it will.—*Christian Advocate*.

### The Temperance Movement Unsectarian.

To those who are unacquainted with the principles on which the total abstinence movement is based, and the distinct and definite object aimed at—the *abolition of the drinking customs*—through which our great end as temperance reformers is to be achieved, few associations appear more sectarian, or more sectional in their first aspect than does our temperance scheme. So much so, indeed, does this strike the uninitiated, that they are ready to regard us as a race who have erected the imperial wall of Chinese bigotry and seclusion, so as to cut ourselves off from all intercourse with the 'milk of human

kindness,' and its diversified associations found in other men. We are regarded as a kind of cold, aqueous, impoverished craft, who have bid adieu to all good fellowship extant among men; never a thimbleful of spirituous comfort more, ministered either as ginger cordial, purple port, or Caledonian toddy; the vinous consolation is 'for ever and a day' excluded from the lips of total abstainers. We are seen with habits of thought alien to the great mass of our countrymen; with prejudices as to the drinking customs that remove us from the toper's circle, and the vinous convivialities of drink-delighted men; and with stories about the alcoholic epidemic—its poverty, its disease, its vice, its crime, and its mortal issue—that ever and anon grate on the ears of the social-glass advocates, and render us, as a people men of strange lips and seemingly unsocial customs.

But this is only to the eye of the superficial observer. Ours is truly the milk of human kindness, and not its brandied counterfeit. Ours is a movement which, when viewed in itself, has shorn away as much of what is purely selfish, as can be named in connection with any philanthropy of our age or nation. It is not the mere preaching of self-denial in order to advance the well-being of others. The root of the movement is in the simple act of *doing*, or *not doing*—plain, palpable example, fitted to lead men away from one of the foulest, most expensive, and most debasing conditions of custom found on the face of the earth—the never-ceasing imbibition of alcohol. Here instead of sectarian littleness, the bigotry of mere owl-like partisans, the narrow-mindedness of a one-eyed intolerance; there is a rising up to deeds of charity, impelled simply by a regard to the social well-being of all around us. The temperance movement, in its simplest, plainest, and most effective form, takes its stand in the love of country, kindred, home, and every human being. Whether it comes in contact with political, scientific, literary, economic, or religious associations, or with philanthropic movements under any name, its course is one and the same—that of wishing well to every effort put forth with a view to emancipate humanity from ignorance, from vice, from poverty, from crime. The operation of what set of means, so ever, fitted to teach men to respect the laws of the commonwealth, to be industrious, to be virtuous, to be intelligent, and, above all, to be religious—never in itself can be regarded as antagonistic, or in any way or measure obstructive to the progress of temperance reform. And, consequently, the advocates of this radically and essentially benevolent movement, never can feel themselves in any way called on to oppose, or even frown upon the enterprises of the age which aim at the elevation, mental, physical, moral, or religious, of the great communities of the earth. Nay, so absolutely unsectarian and unsectional is this drinking-usage abolition scheme, that men of all religious persuasions, of all professions, of all ranks, and of all occupations may unite, and do unite, in furthering the radical destruction of the drunkenness of the land, by the total abolition of the drinking customs.

But, then, the same unsectarian simplicity which characterises our contact with all other humanity-elevating schemes, leads us to view with disapprobation the ministrants to intemperance wherever they appear, or under what forms of social intercourse soever they take their stand. We have not yet been able to master that species of learned craft that enables one to see the baseness of strong drink when sold to the labouring, unlettered, untitled working myriads, or when gulped by them in dirty cellars, or gilded gin palaces—and at the same moment to see the innocuousness of the same strong drink when sold to merchant princes, learned professors, or even reverend men. If the custom of devouring the drink in low taverns and dramshops by thieves, and burglars, and all other grades of a vicious or criminal population is bad, indefinitely bad, so that we behold in these regions the seething volcano of vice sucking in and vomiting forth

moral debasement, and only moral debasement continually, shall we say of the same custom when elevated into the ranks of thrifty tradesmen, respectable merchants, or learned and religious men, it is innocent, it is harmless, if not entirely consonant with the maintenance and progress of the purest and most christian-like virtue? The diverse condition of the men and women in character, in rank, in education, and so forth, we never forget—we never confound. But whisky is whisky, gin is gin, wine is wine, and beer is beer, whether sold and devoured amid the devilism of St Giles's, or the palace-emulating mansions of Belgrave; the publicans of the Grass-market and Cowgate, or the stately halls of Drummond Place or Henriot Row. The drinking-custom fails, in our eyes, to gain beauty, and propriety, and safety, by being lifted out of the nasty kennels and vermin-haunted abodes of costermongers and thieves, and made radiant with crimson-curtained walls sparkling with resplendent lustre, and crowned with a perfect galaxy of human beauty and refinement. The custom is ever the same; and the issue of the custom, graduatedly, ever the same. No doubt

'The usurer hangs the cozener:

Through tatter'd clothes small vices do appear;  
Robes and furred gowns hide all. Plate sin with gold,  
And the strong lance of justice hurtle breaks;  
Arm in rags, a pigmy's straw doth pierce it.'

But if the drinking usages are fairly convicted of the intemperance of the land—and if our movement is to put these usages down, by inducing our fellow-countrymen, far and near, to abandon them, then, wherever these drunkard-making customs do appear, 'through tattered clothes, or robes and furred gowns,' plated with gold, or armed in rags—our advance against them must be one and the same. Our object does not lie with special classes of men—as if it were drunkards as a genus; or special classes of drunkards, as if found only among artizans or thieves: our object lies in the social customs, as ministering to habits which, in thousands and tens of thousands of instances, are daily leading to the formation of the drunkard's appetite and character; and wherever these customs reign, their exposure and condemnation, as a matter of course,—indeed, as a matter of consistent and impartial justice, must be uttered. Our unsectarianism binds us to attack no real philanthropy—no bona fide movement towards human redemption from evil—and as little does it bind us to wink at the prevalence of potation practices, however elevated, or opulent, or holy, the gradations in which they are found. Our movement is not against men, or against their associations, political, scientific, literary, or religious; but against the alcoholic customs of our country,—the drunkenness-creating and propagating usages which have found their way into all convivialities, and seat themselves with czar-like imperialism in the heart of society, and over a besotted serfdom of more than half-a-million of British and Irish drunkards. We confess to it; we have not the heart to sit and indite our wine with pious and respectable citizens amid domestic felicitations, or public carousals, and then to go forth and anathematise, or at all events, pour our oburgations on the labouring and artizan tipplers—on the multitudes that live in vice and sensual degradation. Nay, more, we cannot sympathise with any movement that does not deal fairly and impartially with drunkenness wherever found—drum-drinking by whosoever practised,—social alcohol usages wherever exhibited. As total abolition advocates, we have taken our stand against the drinking customs of this age; and the more these customs are seen in connexion with rank, and learning and opulence, and religion, the more do we deplore, and the more sadly and heartily are we ashamed. But, whether amid the more exalted or lowly, the more virtuous or vicious, the more religious or disbelieving—the drinking-usage infatuation can be met on our part, only with one front of uncon-

promising antagonism—'The entire disuse of all intoxicating liquors.'

Such then is our obvious unsectarianism. No association can plead that characteristic more freely, more fairly, more honestly. No philanthropic movement can ever regard ours otherwise than as an efficient ally; no rivalry, but in good doing; no hostility, but against a common foe. We welcome all who will lend assistance, in uprooting the deadliest upas that drinks up the life-blood of the United Kingdom. We go hand in hand with every virtuous citizen, who will help to crush the hydra-headed evil that devours so vast a multitude of our 'brethren according to the flesh.' Jealousy—mean, bigoted, sectarian jealousy, we have none. Hostility to 'the good and gentle,' engaged in feeding the hungry, clothing the naked, teaching the ignorant, reclaiming the vicious, need we say? we have none. Nay, even for weakly, sickly, feeble, hesitating ambiguity, when trying to tune its reed in the ear of vice, and crime, and a nation's drunkenness, we have only tears and smiles. But, notwithstanding all this, with unsectarian simplicity we must ever continue to think and to say, black is black—drink is drink—custom is custom, and the devil is vile—whoever may hesitate to be so daring.—*Scottish Temperance Review.*

### Reflection's Aids.

Be Wise to-day, 'tis Madness to defer.

Virtue is like a precious stone, best plain set.

True goodness is like the glowworm, in this, that it shines most when no eyes but those of Heaven are upon it. He who does evil that good may come, pays a toll to the devil to let him into heaven.

Too much magnifying of man and matter, doth irritate contraction, and produce envy and scorn.

The intellect of the wise is like glass: it admits the light of heaven, and reflects it.

A man that is young in years, may be old in hours, if he have lost no time.

Happy are they that bear their detractions, and can put them to mending.

Cunning has effect from the credulity of others, rather than from the abilities of those who are cunning; it requires no extraordinary intellect to lie and to deceive.

Order, distribution, and singling out of parts, are the life of dispatch.

To choose time is to save time; and an unseasonable motion is but beating the air.

Virtue is like precious odours, most fragrant when they are incensed, or crushed: for prosperity doth best discover vice, but adversity doth best discover virtue.

It is heaven on earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

The memory ought to be a store room. Many turn theirs rather into a lumber-room; nay, even stores grow mouldy, and spoil, unless aired and used betimes, and they too become lumber.

The proudest word in English, to judge by its way of carrying itself, is I. It is the least of monosyllables, if it be indeed a syllable; yet who in good society ever saw a little one?

To be free-minded and cheerfully disposed at hours of meat, sleep, and exercise, is one of the best precepts of long living.

We see in needlework and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground; judge therefore of the pleasure of the heart by the pleasure of the eye.

It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to sub-



serve a design which they may, in their first apparent tendency, threaten to frustrate.

Suspicious among thoughts are like bats among birds, they ever fly by twilight; certainly, they are to be repressed, or, at the least, well guarded; for they cloud the mind, they lose friends, and they check business; they dispose kings to tyranny, wise men to irresolution and melancholy.

There is something noble in publishing truth though it condemns one's self.

We know diseases of stoppings and suffocations are the most dangerous in the body, and it is not much otherwise in the mind; you may take sarza to open the liver; steel to open the spleen; flour of sulphur for the lungs, castoreum for the brain; but no receipt openeth the heart but a true friend, to whom you may impart griefs, joys; fears, hopes; suspicions, counsals; and whatsoever lieth upon the heart to oppress it.

It is a pleasure to stand upon the shore, and to see ships tossed upon the sea; a pleasure to stand in the window of a castle, and to see a battle, and the adventures thereof below; but no pleasure is comparable to the standing upon the vantage ground of truth, (a hill not to be commanded, and where the air is always clear and serene), and to see the errors, and wanderings, and mists, and tempest, in the vale below; so always that this prospect be with pity, and not with swelling or pride.

A man without decision can never be said to belong to himself; since, if he dared to assert that he did, the puny force of some cause, about as powerful you would have supposed as a spider, may make seizure of the hapless boaster the very next moment, and contemptuously exhibit the futility of the determination by which he was to have proved the independence of his understanding and will. He belongs to whatever can make capture of him, and one thing after another vindicates its right to him, by arresting him while he is trying to go on; as twigs and chips floating near the edge of a river, are intercepted by every weed, and whirled in every little eddy.

The present world opens to us so immense a theatre of diversity, order, fitness, and beauty, whether we seek after these in the infinity of space, or in its unlimited division, that even according to the knowledge which our weak reason has been enabled to acquire of the same, all language lacks its expression as to so many, and undiscernibly great wonders, all numbers in measuring their power; and even our thoughts all bounds, so that our judgment of the whole must terminate in a speechless, but so much the more eloquent astonishment. Every where we see a chain of effects and causes, of ends and means, regularity in beginning and ending.—*Scottish Temperance Review.*

**PROGRESS OF TEMPERANCE.**—According to the most authentic advices, the total quantity of tea, coffee and cocoa consumed in the year ending 5th January, 1830, amounted to 60,000,000 pounds. In 1850 it amounted to 87,000,000, being an increase of 27,000,000 pounds. The total quantity of spirits, wine and beer consumed in 1836, was 623,000,000 gallons.—In 1850 it was 583,000,000 gallons, being a decrease of 40,000,000. Had the population of 1840-50 drank of coffee, tea and cocoa, the same quantity per head as the population of 1845-6, the increase in the consumption of these articles would have been only ten millions pounds, whereas it has been nearly twenty-seven millions pounds, or considerably more than one-third, and had the population of 1848-50 drank of spirits, wine, and beer, the same quantity per head as the population of 1835-6, the increase in the consumption of these articles would have been one hundred millions of gallons; whereas there has been a decrease of forty millions of gallons; showing the actual difference, taking the increase of population into account, to be upwards of one hundred and forty millions of gallons, or more than a fifth part of the entire quantity consumed in 1836.—*Star.*

### Presidential Temperance Pledge.

A Temperance Society of New York, is preparing a block for the Washington Monument which will contain the following inscription, being the temperance declaration subscribed to by eight Presidents of the United States. It will be placed in the structure in such a manner as to allow the succeeding Presidents to add their names should they see fit so to do. The declaration, as it now stands, was prepared before the total abstinence pledge was adopted:

"Being satisfied, from observation and experience, as well as from medical testimony, that Ardent Spirits, as a drink is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community, we hereby express our conviction that, should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world."

[Signed]—James Madison, Andrew Jackson, John Quincy Adams, M. Van Buren, John Tyler, James K. Polk, Z. Taylor, Millard Fillmore.

### The Wine Cup.

I'll quaff the sparkling wine, said Health,

It gives new light to the soul,

And wit will flash like gems of wealth,

As it yields to its high control:

Ah! he drank; disease had touched the cup,

And fever burned each vein,

In poison wit was swallowed up,

And madness consumed the brain.

Beauty came next, with rose-hued lips,

And love-light in her eye;

She bent o'er tempting fount to sip,

And gather new brilliancy;

Ah! but poison was mingled with its waves,

A poison that cannot fail,

And her eye drooped like the eye of slaves,

And her lip grew thin and pale.

And Youth, in untaught gladness, sprang,

Like eagle in its flight,

And laugh-like music breathings rang,

As he quaffed the nectar bright;

Ah! he drank, and the poison reached his heart,

And he bowed his feeble head,

And turned in shame from the world apart—

The life of his soul had fled.

And Love, with soft, crossing tone,

With warm persuasive lip,

And a glance that none but Love hath known,

O'er the chalice bent to sip;

Ah! his tons was vile as he turned away,

And his lip with passion burned,

And his glance fell 'neath the light of day,

And virtue his presence spurned.

With lofty brow, and eye of flame,

An eagle heart within,

Genus stood forth in garb of fame,

Where the tempter sought to win;

Ah! he drank, and the mighty soul bowed down

Like a tree beneath the blast,

And the lofty name and the laurel crown

In the sycen cup were cast.

O God! how long shall deadly flood

O'erwhelm our glorious land?

Up, sluggard, up, lest brother's blood

Be demanded at thy hand;

Ah! up, up, thou of the sleeping heart,

Arise, with new life warried;

Thy God is Love, go forth, thou art

"In God's own image formed!"

[For Music see next page.]



# THE WINE CUP. — Quartette.

From the American Musical Review

Not too fast, but in the declamatory style.

I'll quaff the spark-ling wine said Health, It gives new light to the soul, And

A little slower.

wit will flash like gems of wealth, As it yields to its high con - trol; Ah! he drank; disease had touch'd the cup, And

A little slower.

fe - ver burned each vein, In poison wit was swallow'd up, And mad - ness consum'd the brain.

## Canada Temperance Advocate.

MONTREAL, MAY 15, 1851.

## SOIREE AT MR. DUCLOS' TEMPERANCE HOTEL.

We would direct attention to the account which we have taken from the *Montreal Witness*, of the opening of the "Eagle Hotel," as a Temperance-House. The occasion was celebrated by a Soirée, under the auspices of the various Temperance organizations in the city, and the meeting was addressed by the Rev. Drs. Taylor and Cramp, Rev. Mr. McLeod, and Messrs. T. S. Brown and John Dougall. The devotional exercises were conducted by the Rev. G. Miller, of Picton, and Rev. J. MacLeod. The meeting was quite an interesting one; and it is entitled to special notice, both because it may be regarded as marking an epoch in the history of the Temperance Reformation here, and because of some important points brought out in the addresses of the speakers. Mr. Duclos is, we believe, the oldest Hotel-keeper in Montreal, having been 40 years in the business, and when such a person gives up the sale of intoxicating liquors, the judgment which he pronounces against them, may be regarded as the deliberate verdict of experience. There is no room here for the objection which is often brought against us, namely, that our conclusions are to be ascribed to party-prejudices or interests. If Mr. Duclos' mind can be supposed to have been influenced by prejudices at all, in this matter, they must all have been in favor of continuing the traffic; and as for interest, no persons know better than Hotel-keepers, what a venture he has made in this respect. We do hope that his example will induce some others to follow, but whether this may be its result or not, it is surely an interesting fact, both for them and the public, to consider, that the experience of 40 years testifies against the expediency of keeping liquors in a Hotel or Boarding-house.

The fact is also interesting as an index of the strength of the Temperance cause in this city. For a man with Mr. Duclos' experience, having such a large establishment to support, would not rashly venture on such a step, without knowing that he would be likely to be sustained. He must have seen that the number of those who call for liquors, both of visitors and boarders, was gradually decreasing, and the number of tectotillers steadily rising; in fact, he himself has assured us, that his house has been conducted for some time, almost like a Temperance-House, his guests having but little cause for liquors, so that the change which he now makes is not so great as might at first appear. If the case is so with his guests, it must be the same also in other establishments of a similar kind; and the keepers of these establishments are open to the charge of still adhering to the traffic, merely for the sake of the gain which they derive from it. Is this a right motive? Are such profits likely to be blessed? If the keepers of Hotels and Boarding-Houses will not consider this question seriously, they may soon find that their guests will begin to consider another, namely, whether it is wise in them to remain with a landlord who endeavors to make a gain of them in two ways, that is, both from the Bar and the Board, or whether they should not transfer themselves to a Temperance House, where the landlord will be satisfied with one profit.

We again call upon the Temperance public, to sustain Mr. Duclos, by making the "Eagle Hotel" their head-quarters in this city. We address this request both to Farmers in the neighborhood, when visiting the market; to Clerks, and others, boarding in liquor-selling establishments; and to Merchants in the country, when they come to Montreal to make their purchases. Let the

latter reflect on the hint of Mr. T. S. Brown; he speaks from knowledge. A Merchant who wants credit, and "smells o' drink," is not likely to get it. And as for the dashing young Clerks, who must have their wine and cigar, they may rest assured, that if they were to board in a Temperance-House, they would not only save expense, and keep away from temptation, but recommend themselves to the confidence of their employers, even though they should deal themselves in the "blue ruin," as an article of trade.

From the *Montreal Witness*.

On Friday evening last, many friends of the Temperance cause assembled for the purpose of congratulating and encouraging Mr. Duclos on the opening of his Hotel, as a real Temperance or Teetotal House, and we need not say they met with a cordial reception and substantial entertainment. The interval between tea and supper was occupied with speeches and music. Several of the points brought out in the speeches were, in our estimation, so important, as to warrant a brief recapitulation.

1. The want of a public house conducted on Temperance principles, had been long and seriously felt. It was a stigma upon Montreal, that it had no house at which the Temperance man from a distance might put up with pleasure, and the reformed inebriate with safety. But to establish such a house required peculiar fitness, experience, and capital, and it was therefore evident that no Temperance Society, however ardently it might desire the object, could accomplish it. But Mr. Duclos possessed all these requisites, as well as a widely extended and excellent reputation, and it was therefore matter of great congratulation that he had done it.

2. It was shown that inasmuch as a considerable portion of the gains of public houses in general, were derived from the sale of liquors, Temperance houses must be much better frequented in order to be self-supporting. A wine-selling hotel could sustain itself on a few good customers, nearly all of whose payments were profit, but a Temperance house must be constantly well frequented, inasmuch as its receipts from each customer were smaller, and these represented a much smaller per centage of profit. This point was illustrated by one of the speakers, who held up a bill of fare of a hotel in this city, one side of which was all entables, and the other side wines, and remarked, "You may eat down this side for half a dollar, but every single line of the other side is a dollar and a half or two dollars." He also said, he had been asked for the loan of money once, by a young gentleman, to pay his bill at a most respectable hotel in this city, where he boarded, and that bill consisted of about £20 for board, and £70 for sundries. This was a fast young man, it is true, who did not live more than a year afterwards; but the incident served to show whence the profits of ordinary hotels were derived.

3. The same speaker (Mr. T. S. Brown) said, that if country merchants seeking credit, or young men seeking situations, appreciated their own interests, they would always stay at Temperance houses. He had known young men commencing as merchants in the country, who brought excellent letters, but their breath was tainted with the smell of liquor, and they were refused credit for no other reason, although this reason was not assigned, and they never knew that it was the one glass they had taken before calling on the wholesale merchant, which decided him to decline opening accounts with them. He had known others who, in hard times, had to crave leniency, and if all appeared right, they were invariably left to make the most of things themselves; but if one of them smelt of drink, the whole-sale merchant thought he must be going to the bad, and that the first loss would be the least, and, consequently, pushed him to the wall. This man never knew why he had been harassed and driven almost to utter ruin; but the glass of brandy he had taken at the bar before going out to ask for time was the sole cause of it. And just so with young men seeking situations. Every one's confidence was increased in a man, by learning that he put up at a Temperance house, and every one's confidence was diminished in a man by any cause to believe that he used intoxicating drinks.

4. The duty of friends of the Temperance cause to recommend and support a Temperance Hotel, when established, was enforced by several speakers; and not only should this support be looked for from country merchants and people from a distance, but from gentlemen who board out in town. It was added that no one

would wish to draw away a single boarder from any well-conducted private boarding house, but both for their own sakes and the sake of the Temperance cause, it were exceedingly desirable that boarders at drinking hotels should transfer their patronage to a Temperance house.

5. Mr. Duclos was warmly congratulated on having the courage to do what he knew to be right, and it was hoped, not only that he would be very prosperous, but that his prosperity might induce many other establishments to follow his example.

### The New Law.

We formerly stated that Messrs. Viger, Gigny, and Trudeau, are the gentlemen, under this law, empowered to grant certificates of license to tavern keepers and others. What they have been doing since they came into office, we do not know. How many licenses they have refused, or how many they have granted, are questions which the public has no means of answering. It is manifest, however, that the number of taverns has increased this term, rather than diminished. We have heard of only two in the city, that have been changed into Temperance Houses, while several new hotels have been opened, and a number of groceries, in which liquor is sold. We have no means of knowing whether the new establishments are licensed or unlicensed; but, so far as our observation goes, the number of places in which liquor is sold, has been considerably augmented since the first of May. Nor do we see any hope of an improvement, till some person assume the duty of enforcing the law. If the Montreal Temperance Society do not feel disposed to meddle with this matter, we would suggest that the Police Office be instructed to prosecute those who infringe the law. As a great part of the time of the Policemen is occupied in apprehending drunkards, and keeping them in confinement, why should they not raise a prosecution against the Tavern keeper who supplies the liquor, and make him bear the expense, according to the law? There cannot be a more efficient means of checking the drunkard making system, than causing the man, who makes another drunk, to pay all expenses till he is sober. The act provides for this, but who is to enforce it?

We call attention to the valuable communication of the Rev. G. Chiquoy, in another column.

CANADA. PAST, PRESENT AND FUTURE. By W. H. SMITH, Author of the *Canadian Gazetteer*. Toronto; Thos. Maclear

We have been presented with the first three numbers of the above work. It is intended to show the resources and capabilities of Canada, as a great agricultural and manufacturing country, with a particular account of its mineral wealth and other valuable resources, &c., &c. The numbers before us contain a vast amount of valuable statistical, geographical, and other information, with maps of the counties they describe, and if we are to judge from these numbers, the work, when completed, will be one of the most useful and important that Canada has ever produced. In addition to the matters mentioned above, a correct business directory of Canada West is to be published along with each part and pagged independently of the rest of the work, so that it can be bound separately in a volume, making it a valuable book of reference for the man of business. As a whole, the work should be in the possession of every intelligent inhabitant of Canada. We wish the publisher much success in his laudable undertaking.

## CORRESPONDENCE.

Thurlow, April 1, 1856.

Sir,—Though we are not so much alive to the cause of Temperance here as we could wish, yet we rejoice that we are not quite dead, and not only so, but the spirit of Total Abstinence is on the increase; for the demon of Intemperance, in some places, may stalk abroad at midnight, afraid to show himself at noonday, slaughtering his thousands, yet, in other places, the mighty hand of Temperance has prevailed against and triumphed over him—releasing the poor victim from the grasp of the implacable destroyer—and we hope will never stop until the stain of blood be once more wiped from the face of nature. On the 13th February last, the Division of the Sons of Temperance at Smithville, got up a public exhibition at the newly erected establishment of Mr. Ashley. It turned out a fine day, and things went on pleasantly. We had a pleasant feast at the table, then a pleasant walk, passing by several taverns, and re-passing them on our return. On our return we seated ourselves in the commodious dining-room, and listened with pleasure to four or five speakers, who pleasingly entertained us on the occasion. The dinner, walk, singing, and speeches all went off harmoniously, and we separated with renewed determinations forever to wage war with this hostile foe. Thus did Mr. Ashley not only accommodate us, but in this way opened his commodious establishment for the accommodation of the Temperance public, who, we hope, will not forget to give him their faithful patronage.

J. D.

Pickering, April 2, 1851.

Sir,—The Total Abstinence cause advances. The votaries of intemperance are trembling in their shoes. Taverners are turning pale with vexation, while a moral earthquake shakes their canopy to its centre. A great influence is certainly being exerted by the "Sons," throughout the Province. The liquor traffic has felt it, and will yet feel it more, until its temples are demolished, or at least transformed, its priests starved out or employed in an honorable business, and the world rescued from its accursed and deadly power. Haste, happy day! Let temperance folks put their shoulder to the wheel, and rely on God for help, and the work shall be accomplished. Yours sincerely,

R. S. TUCKER.

Burford, C. W., April 8th, 1851.

Sir,—It affords me great pleasure to inform the public, through your valuable paper, that the "Claremont Total Abstinence Society" has been re-organized under auspices of a peculiarly gratifying nature. This Society, like many others in our country, had entirely gone down; the drinking portion of the community had become feebly bold in holding their nightly Bacchanalian feasts; the jugs and canteens were carried openly through the streets, and the desecration of the Lord's Day was of frequent occurrence, by the assembling of these roudies at our public Inns, to hold their weekly jubilees. but things have changed. In January last, a charter to open a Division of the "Sons of Temperance," was obtained. The Division opened with sixteen members: it now numbers fifty-four, and there are weekly accessions. In March, the "Total Abstinence Society" was re-organized. There have been 130 signatures obtained to the pledge, and the monthly services of the Rev. Mr. Star have been secured, who is a lecturer of no ordinary cast. The effect of his appeals to the hearts of his hearers is wonderful. Liquor selling is becoming rather a

poor business, and those who still carry the jug, put it in a bag or under the arm, to hide it if possible. At our last monthly meeting, April 2nd, the Claremont and Wentworth Divisions of the "Sons of Temperance" marched in regalia from the Division-room, to the Congregational Church, when the ladies of Claremont presented to the Claremont Division a copy of the Holy Scriptures, in the following speech:—

*To the Officers and Members of Claremont Division of "Sons of Temperance."*

In the days of chivalry, when Noblemen and armed Knights met in Tournament, to exhibit their skill in the use of those instruments of death, by which they conquered their foes in battle, it was customary for females, for whom those Knights and Noblemen professed admiration and attachment, and for whose protection they professed to arm themselves, to be present, for the purpose of inspiring them to high and lusty deeds, and to bestow on each such prizes as their deeds and feats of lusty daring seemed to demand. Sometimes the gift was a beautiful sword, a coat of mail, a crown, or chaplet of flowers, and these gifts often gave an impetus to the possessor, in the time of battle, and fired his soul for lustier deeds, in order that he might show himself worthy of the honor conferred upon him.

Worthy Patriarch and gentlemen, believing that you are actuated by a higher spirit of chivalry, and a more noble principle of philanthropy,—that you have entered the field of battle, to fight against the greatest foe of the human race, a foe that, of all others, has carried the greatest sorrow to the female heart, and wrung her soul with the deepest anguish; we present ourselves before you this evening, in order to testify that, with gladness and heartfelt delight, we hail the organization of so efficient a band of soldiers in our village; we say efficient, for we learn that your weapons are taken from the Word of God, enshrouding yourselves in that impregnable coat of mail, called Temperance, and arming yourselves with love, purity, and fidelity, we behold you going forth to battle against the hosts of ruin—we fancy that on every breeze we hear, as your battle cry, "Deliverance to the captive,"—a little in the distance, we behold the heart-broken wife of the drunkard, with a new joy lighting up her countenance, while she beholds her husband delivered from his captivity, her hungry and half-naked children fed and clothed, and still your march is onward, and your motto, "Victory or death,"—and we ask ourselves—who has marshalled this army? who has made them the friends of the friendless? from whence derive they this sympathy with the falling and the fallen? and the answer is, none other than He who is pre-eminently the Wisdom of God and the Light of the World could inspire such noble philanthropy, and furnish you with such mighty weapons for the great conflict, feeling and believing that He is able to lead you on to certain victory. We present you this copy of His Holy Bible, praying that He who inspired its sacred pages, will give you wisdom to read and understand its sacred teachings—that it may ever prove a lamp to your feet and a light to your path. And, in conclusion, allow us to say, that we ask no greater earthly honor than to be considered sisters in the good cause of Temperance, by so noble an order of brotherhood as we consider that of yours to be.

REPLY.

In behalf of Claremont Division, "Sons of Temperance," I use to acknowledge my sincere thanks for the beautiful and valuable gift that we have just received from your hands. Most gratefully do we accept this valuable book. In this sacred volume may be found whatever is rich in thought, sublime in

song, pure in morality, and holy in religion. You pray that its sacred teaching may ever prove a lamp to our feet and a light to our path. May we experience from the perusal of this sacred record, that it is bread to the hungry, water to the thirsty, a cordial to the faint, and balm to the broken-hearted: it proclaims liberty to the captive; it condemns the wicked, while it is full of promise to the righteous.

Ladies, your idea is well worth our notice. When you compare us to a band of armed men going forth to war with Rum and Rum's doings, you consider our position much more exalted, and our aim more noble, (with the Bible as our guide, Temperance as our shield,—Love, Purity, and Fidelity, as our weapons of warfare,) than the armed Knights who went forth to meet their enemy with the weapons of death. Truly, they were urged on to conquest by the guts of those females who presented themselves to inspire those men to higher and loftier deeds, and frequently would such gifts as you refer to, fire their souls with greater energy in the destruction of the enemy, that they might show themselves worthy of the honors conferred upon them; but you very properly consider that we are actuated by a higher spirit of chivalry, and a more noble principle of philanthropy. You tell us that we have entered the battle-field, to fight against the greatest foe of the human family,—you also speak to us of the sorrows of the female heart, whose soul is wrung with anguish, by reason of the fell destroyer: may we ever be the means of binding up the broken-hearted, and acting the part of the good Samaritan to those that are cast down. You ask yourselves who has marshalled this great army—who has made us the friends of the friendless—and from whom do we derive this sympathy, and you answer wisely when you say, that it is none other than the wisdom of God that has inspired us with such noble principles as these, and furnished us with the mighty weapons for this great conflict.

Again allow me to thank you for this memento of your zeal and attachment to our cause, and in exclusion, may the Giver of all Good bless you, and may health, peace, and long life be yours; and when God shall summon you from this world, may this precious volume ever stand as a memorial of departed worth.

S. D. MARKS, Car. Secy.

St Mary's, April 9, 1851.

Sir,—In my last, I mentioned that we were just on the eve of opening a Division of the Sons of Temperance in this place: since that time I am happy to say that we have organized a Division here, and are prospering well. It may be said that we have achieved a victory over King Alcohol, which we never expected; and but for the want of some of the Clergy and Professors of Religion, the destroyer of the souls of men would have to hide his deformed head in this place, and may God grant that they may see the true position in which they stand in keeping others from joining this good and glorious cause, and at once unite with us in casting out the fell destroyer from our midst, that he may never more break the hearts of the fair sex, or disturb the repose of the quiet family circle, into which, nothing in the shape of vice should ever enter; and, in many cases, it never would, were it not for the traffic in the soul-destroyer, strong drink, which we, as a body, are endeavoring to put down—and will put down—for it is doing all it can against Messiah's kingdom, and He has blessed the weak instruments, and will bless them still, to remove every obstacle. Well may our clergy mourn over the empty pews of the church, through strong drink, and, in many places, the absence of churches altogether—though not for any want of

Professors that can take a stiff horn, as they call it, and that on the Lord's Day, too. There is no better locality than this, in a natural point of view, within thirty miles. Having been settled nine years, all the land for miles round is taken up; and, awful, but not less true, there is not a church in the place, although there are no less than four different denominations which hold meetings here on the Lord's Day, while, within one mile of the residence of the writer, there are six taverns which have sold the liquid poison to all who would buy, and some of the tavern keepers, awful to say, are in the pale of the Church; so we need never expect a blessing as a people while we support six taverns to one church—or to no church—for the School-house holds all denominations at present.

Yours,

W. M.

Hungerford, April 14, 1851.

Sir,—Truly we live in a day of improvements, for, while the soul-destroyer has sometimes laughed at our exertions, and in some instances foiled us, in the old yet valuable system of Total Abstinence, we have found a new impetus to our cause in the Sons. The inhabitants of Hungerford Mills have, to their sorrow, proved that Intemperance yields no real joys. There has long been too much liquor drank there; so much so, that the aspect of the place became such as to at once discourage the friends in the old system, when some of the friends of humanity took up the subject on the new. Efforts were made, and a public meeting called on the 14th Feb. last, in the Town Hall, when, after the lectures were delivered and a number of names taken up for the pledge, a Division of Sons, 14 in number, was formed. This number surpassed our expectations, and some of them have been much addicted to the glass, and since that time, I am happy to say, they have rapidly increased. On the 4th of April I attended their meeting for installation of first officers, when I had the pleasure of hearing their number had increased to 26, and others constantly coming in. They have truly a flourishing prospect before them. Here I got an addition to my list of subscribers for our ever valuable organ, the Canada Temperance Advocate, as fruits already appearing from the Institution.

Permit me here to remark, I was informed that one of the present members of this division—a good mechanic—on making up his mind to send in his name, concluded, if he could save in one week out of his spending money, his initiation fee, 10s., he would join. He went to work on Monday morning, kept his account, and by Saturday night he had saved 13s. What a Savings Bank is Temperance! In one year this would be £33 16s. Who can say a word against this good cause? May it prosper and spread its soul-saving influence till the world shall become one sea of peace.

J. D.

Chippewa, C.W., April 17, 1851.

Sir,—You will be pleased to hear of the progress of the cause of Temperance, through the operations of the "Sons." From all parts of this portion of the Province, I have the most cheering accounts. Since the October session of our Grand Division, between 40 and 50 new Divisions have been instituted, and, with but few exceptions, are in a vigorous and healthy state, exercising a salutary influence. Eighteen months ago, there was no Division of the Order west of Hamilton; and now, I presume, there are not many short of 100. Through their influence cases have been reached that were unaffected by any former movement. Soon after the adjournment of the Grand Division, the Grand

Scribe wrote me that he had received applications from persons residing out of our chartered limits—namely, in Lower Canada: after considering the subject, I instructed him to act upon the petitions, which was accordingly done, and I hope these brethren will lose no time in taking the necessary steps for the organization of a Grand Division for Canada East.

Much of the prejudice formerly entertained against our Order has disappeared. We have the concurrence of many ministers of the Gospel—and these from almost every religious denomination in the country—and they are amongst the most active of our members: pretty conclusive evidence that the Order embraces nothing to the detriment of religion.

Your valuable paper, I am happy to say, is maintaining its ground in public confidence; and I am confident, is the instrument of much good.

Our Grand Division meets at the city of Hamilton, on the fourth Tuesday in May. The National Division at Toronto, on the 11th of June.

W. S. BURNHAM, G.W.P., C.W.

Scotland Village, May 1, 1851.

Sir,—During last year, the cause of Temperance made but little progress in this locality. Tavern-keeping seemed a money-making business—hence many followed it, and have proven themselves adepts in evading the law relative to the sale of ardent spirits, in tempting the young—hustling drunkards towards dishonored graves, and in fostering and advancing all the vices generally connected with intemperance.

In order to check the progress of these evils, it was thought advisable by some, to organize a Division of the "Sons of Temperance," which was accordingly done on the 23rd of January last, and called the "Scotland Division." We have pleasure in stating that it has hitherto been steadily increasing in number and influence, and seems destined to close several tipping houses, as well as destroy and prevent drinking customs and usages in the community.

That our principles might be brought more prominently before the public, the Division gave a grand Soirée, which was held in the Congregational Chapel, on the 17th ult. The high estimation in which the Order is held, appeared from the largeness and respectability of the attendance on that occasion. The "Sons" of this place, with visitors from neighboring Divisions, and headed by the celebrated Waterford Brass Band, marched in regalia from the Division-room to the Church, where over two hundred and fifty sat down to tea. Great praise was justly awarded to the ladies, for the taste and elegance displayed in the setting of tables, as well as for the variety and richness of the refreshments provided. After the meeting was called to order, by A. Foster, Esquire, W. P., the ladies of the village and vicinity still further manifested their interest in our success, by presenting the Division with a beautiful quarto edition of the Holy Scriptures, accompanied with an appropriate address.

ADDRESS.

We, the Ladies of Scotland and vicinity, having learned with great pleasure that the perusal of God's word forms a part of your exercises in the Division Room, beg your acceptance of this copy of the Holy Scriptures.

We present it with the hope that you regard it as the pillar and ground of the truth, and that, in all your deliberations and movements, you will be guided by its principles; for all institutions that are not based upon these cannot be permanent and useful, and will eventually come to nought.

If you make this word the standard of your morality, and, by your lives, evince that you are much under its influence, every friend of God and of humanity will cheer you on in your benevolent undertaking. From others, you will doubtless encounter opposition; but this is only an additional proof of the goodness of your cause, and another reason for being resolute and unyielding.

We present this precious volume also as an expression of our high approval of your order, and of our best wishes for your prosperity. Nothing has so deeply injured our sex as Intemperance. It has often blighted and destroyed our fondest hopes and brightest prospects. Many a happy home, by its means, has become the place of squalid wretchedness and hopeless sorrow. It has robbed us of the society, the affections, the prayers, the instructions, and the protection of fathers, husbands, sons, and brothers, who were dearer to us than life itself.

It is, therefore, no matter of wonder that we, who are as liable to these evils as others, should thus publicly express our deep interest in your success, who are pledged to remove them by the promotion of Temperance, Love, Purity and Fidelity. Nor do we shrink from openly pledging ourselves to give you our hearty co-operation, our influence, our sympathies, and our prayers, in this great and good work. We conclude by wishing that you may be instrumental in raising up and restoring to society many who have fallen by the hand of strong drink, and, by making them Sons of Temperance, prepare them for taking another step, and becoming the Sons of God.

The Worthy Patriarch replied in the name of the Division, as follows:—

## REPLY.

LADIES:—In behalf of this Division I beg to return you our sincere thanks for this Sacred Book, and to assure you that we "do regard it as the pillar and ground of truth." And, as we firmly believe the Order of Sons of Temperance to be based upon its immutable principles, we do most cordially join in the hope that our deliberations and movements may all be guided by its precepts.

To know that you approve of our Order and wish us prosperity not only affords us great pleasure, but will stimulate us to increased exertion for the removal of the drinking usages and habits which have been too long the bane of society.

The fearful effects of strong drink to which you allude, we regard as a sufficient reason why you should feel a deep interest in our success; for it is not the Son of Temperance who wife dreads his return from the haunts of dissipation; nor are they his children who hide when they hear their father's footsteps.

We feel confident that, with your co-operation, influence, sympathies, and prayers, and with the blessing of the great God above, we shall be able to effect much toward the suppression of the monster evil, Intemperance, the restoration of man to sobriety and virtue, and the furtherance of those principles of benevolence which we are united to perpetuate.

In conclusion, allow me again to thank you for the kind sentiments and wishes contained in your address, and especially for the beautiful and priceless gift which you have presented, and may we all be guided by its light to that land where temptations shall never assail us, and where sorrow is never known.

Stouffville, May 2, 1851.

Six.—You will be so kind as to insert in your very valuable paper the following speech, delivered in our Division Room, Stouffville, by Bro. J. McCann, and oblige, yours truly,

A SON OF TEMPERANCE.

Worthy P. and Brothers,—The notion entertained by a great number of individuals concerning our institution is, that we associate together for the mere purpose of abstaining from spirituous liquors. With that single idea, they say that a man could keep temperate without having to pay for that privilege. Now, although Temperance is, as I may say, the foundation stone of our edifice, and one of its greatest blessings, yet it is not the only advantage to be derived from our Order. A Son of Temperance is a citizen of the world—a member of an immense family, whose connexions extend over a large portion of this Continent. To prove this, we have only to look over the different places where Grand Divisions are established, and then we can form some idea of its great extent and magnitude. The following list of Grand Divisions is taken from the journal of the National Division:—New York, Pennsylvania, New Jersey, Maryland, Connecticut, Massachusetts, District of Columbia, Virginia, Maine, Ohio, Delaware, Indiana, Tennessee, North Carolina, Kentucky, Georgia, Illinois, New Hampshire, Michigan, Iowa, South Carolina, Louisiana, Alabama, New Brunswick, Vermont, Nova Scotia, Canada West, Texas, and Florida. If such are the number and extent of the Grand Divisions, how numerous must be the subordinate. Almost every city, town, and village will contain one. The advantage, then, to be derived from belonging to so large a body may be easily seen:—a Son of Temperance, in whatever direction he may travel, can never find himself a stranger in a strange place, but will always find some members of that great family to which he belongs who will stretch out the right hand of fellowship and give him a hearty welcome. If he be a mechanic in search of employment, he can be almost certain of obtaining it himself, or it being procured for him by others; and, should he be visited by sickness, far from his home and his friends, it is then that he can truly estimate the value of such a Society. On his first notice, he finds Brothers at his side, whose sympathy and kindness soothe his bed of sickness and make his regrets for home less keenly felt. A Son of Temperance who preserves his pledge possesses a charm which makes him shun the company of the depraved and wicked, and attaches him to that of the good and virtuous, thereby securing him from many evils which otherwise might befall him. Add to all this, our Society being a benefit one, each member secures for himself a fund which he can call on in the hour of need, when sickness prevents him from obtaining by his labor those necessities of life which he stands in need of. Those whose situation in life places them above the necessity of claiming it, have still the pleasing satisfaction of knowing that they contribute to the comfort and happiness of others; and last, though not least, we have Temperance accompanied by her three handmaids—Peace, Contentment, and Health. And where, I would ask, are all these blessings to be found? I can answer in the words of our response,—It is here! it is here! Our Division Room may not inaptly be compared to a harbour of safety, where all those who are tossed about on the tempestuous ocean of Intemperance may find a safe retreat, and bid defiance to the storm.—Some there are who, after gaining the harbor in safety, venture out again,—but, perceiving the breakers ahead, and being warned by their former danger, tack about, and make all sail back to port; others, more daring, after getting their shattered vessel repaired, boldly launch out again on that troubled sea, where every wave carries them farther away from that peaceful harbor, when at last, being overwhelmed by the raging waves of Intemperance, they founder and perish. In concluding, I would hope that all those who are still on that stormy sea may see our beacon-light.

make for the harbour, and, when once safely moored, never leave its friendly shelter.

On the platform were six Ministers and several other gentlemen, all "Sons of Temperance," and talented advocates of Total Abstinence. The addresses were excellent, and the appropriate airs played by the Band added very much to the entertainment of the evening. After the usual votes of thanks were passed, the meeting was dismissed, every one sociably pleased with what was seen and heard.

An additional proof of the spread of our principles, is seen in the establishment of a Temperance Hotel in this village, by John M. Morlatt, a Son of Temperance. Here the traveller will find all necessary accommodations and refreshments, without the brawling, gambling, and profanity, that are constantly carried on at the other places of entertainment.

I remain yours, &c.,

HORACE FOSTER, R. S.

Bloomfield, May 10, 1851.

Sir,—We have a Division of the Sons in this place that has accomplished some good. We have several in our ranks that were formerly very partial to "the good creature." Our Division has been instituted only about nine and a half months, and we number nearly forty with a good prospect of more. C. J. W.

#### NOTICE TO CORRESPONDENTS.

In answer to several inquiries, we have selected an article on the Beet, and the process of making sugar therefrom, which we will commence in our next paper.

The question—Is it consistent for a Son of Temperance to sign a petition praying that a tavern keeper might obtain a License? will receive attention in our next.

#### Letter of Mr. Chiniquy.

(Translated from *Melanges Religieux*)

Mr. Enton.—The month of April, 1851, will be a happy one to all friends of Temperance. The greater number of those schools of vice, the licensed and unlicensed taverns, will be closed, never, we trust, to be re-opened.

Our worthy representatives have willed that the people alone should decide whether they should have Taverns or Temperance Hotels to supply the travellers' wants. The people have almost everywhere proved themselves worthy of that confidence their lawgivers had reposed in them; intelligent and patriotic; they have not heeded the rum-sellers' entreaties to be allowed to sell their liquid poison; and have contemptuously repelled all attempts to raise once more the flag of intemperance.

It is really a fact, from one end of Canada to the other, most taverns have fallen, not torn down by an infuriated mob, but banished by a noble and intelligent people, supported by the strong arm of the law.

Some persons have expressed their fears that a great number of unlicensed taverns would arise to replace the licensed houses now done away with. These fears are entirely unfounded. In the first place, though unlicensed grogeries might still be met with occasionally, it would be no new thing. In 1848, when there were 400 licensed taverns in Montreal, no less than 300 unlicensed braved the law and sold without a license. And, of course, if this state of things should continue under the new act, it is not to be blamed nor thought defective in consequence.

Besides, unlicensed dealers have far less chance of escaping than heretofore. They are not now, as they once were, favored by public opinion. Once, he who caused an unlicensed tavern keeper to be fined was not approved; now, those who prosecute and put down this illegal and wicked traffic, are esteemed and praised, as having rendered a good service to society.

Many respectable persons are to be found in nearly every part

of the country, determined to prosecute without mercy all unlicensed dealers, and so to prevent them from spreading ruin and destruction. And if rum-sellers care neither for the will of the people, who will have none but Temperance Houses, nor for the public good, they will soon be forced by the heavy fines imposed upon them to leave the traffic.

Our separated brethren have objected to the new law, because the Churchwarden (Marguillier en charge) was appointed to sign the license certificates. They have thought this was meant to humble the Protestants. To this I answer, The majority of the Members of Parliament forming the Committee on Temperance were, I believe, Protestants, and the thought of protecting Catholics at the expense of their brethren certainly never came into their heads. They left this power with the Churchwarden, because it was his by the old law, and it had never been objected to; then, they were indifferent whether the Churchwarden was a Catholic or Protestant, being satisfied that this public officer was chosen by the people, and invariably selected from amongst the most respectable inhabitants of the parish, in regard to fortune, character, and fitness for office. They were legislating for Lower Canada, where the great majority are Catholics. They knew that the Canadian Catholics have always shown the greatest courtesy and respect towards their Protestant fellow-citizens, either by selecting them for their representatives in Parliament, or by showing them their confidence and esteem in each locality in every way.

The Protestant members have then thought their co-religionists would like, once at least, to show the Catholics the same confidence and liberality with which the latter have always treated them, in their intercourse as citizens.

It is to be expected that our few drunkards, public and private, will raise a great noise, seeing they cannot get even a taste of strong drink in the numerous Temperance Houses now rising everywhere. But to show them cause for not regretting the absence of taverns, let them think over the following account of accidents caused by their existence:—

A faithful account of accidents happening through drink in Canada since the beginning of January, 1850. Mostly all the cases were sat upon by a jury, and published in the newspapers.

#### AN ALMANAC FOR TAVERNS AND DRUNKARDS, FOR 1850-1.

- January 1. James Paton gets drunk in a tavern—wishes to go home at night—misses his way, and the next morning is found frozen to death. He leaves a wife and five poor little children, dependent on public charity.
- " A young man, named Ouellet, remains a day and a night in a tavern—gets drunk—starts for home in the dark. He is found frozen to death the next morning.
- March 10. Thomas McCan continues drinking until death ensues.
15. Mary McFall is drunk—falls in the fire and is burnt to death.
15. ——— Gosselin, dies of inflammation of the brain and bowels, caused by the large quantity of spirits drunk by him during the preceding day.
17. Levington, drunk, drunk, drops dead, the Coroner's verdict was "Died of Apoplexy, induced by the immoderate use of strong drink.
22. McLindsay, dies of inflammation of the brain, after a spree.
23. Stuart, drunk, falls in the water and is drowned.
- April 1. James Isard, a learned newspaper editor, dies of delirium tremens in the Lunatic Asylum.
7. Mary Spencer, drunk, hangs herself. She was a widow, and leaves 6 young children.
- March 8. D——, a Notary, drinks to intoxication in a tavern—they lift him into his carriage, where he dies, stifled by drink.
10. Mary McHale, drunk, falls from a third story, and fractures her skull.
12. John Allen dies of delirium tremens.
15. M——, a Notary, dies after a spree. His last words were "Cursed drink." He left 6 children to public charity.
18. George Ranson, comes out of a tavern quite drunk, and drops down dead in the middle of the road.



- May 23. A Nunno dies drunk in a tavern. The *Herald* in reporting it, says that several other deaths happened through drink in Montreal during the same week.
- June 1. Mary McGrath, drunk, falls on a bundle of matches she was carrying. They set her clothes on fire, and she is burned to death.
6. Anno Lary, in a fit of delirium tremens, leaps in a well, and is drowned.
7. P. O'Grady, drunk, lies down on the wharf, rolls into the water, and is drowned.
10. A sailor on board the ship *Chester*, at Quebec, fights, rolls into the river and is drowned while drunk.
11. F ———, belonging to one of our first families, dies of delirium tremens.
- July 3. W. Wilson, dies of an inflammation of the brain, caused by the use of strong drink.
- August 4. Rev. R ———, cuts his throat while laboring under delirium tremens.
- Sept. 25. James Bowen, drunk, falls dead from an apoplectic stroke, caused by alcohol.
28. O'Boyle is killed in a drunken brawl by Fingian, he was drunk.
- Oct. 10. Bridget Glover, carrying a young child in her arms, when drunk, falls into the fire in her own fireplace, and is found next day burnt to death with her child.
13. L ——— G ——— dies of delirium tremens.
15. George Saunders cuts his throat while drunk, and expires instantaneously.
17. Thomas Riley falls in the water and is drowned.
19. E. B ———, half drunk, has his arm crushed in a thrashing machine.
21. James Wilmoote, drunk, falls in the water and is drowned.
24. Alexander Wilson, drunk, falls from the top of a staircase and is killed.
28. Jones is killed by his father while fighting with him, they were both drunk.
- Nov. 10. W. Murray dies suddenly, in a state of drunkenness, having continued so, with few interruptions, for nearly a month.
- Dec. 20. B. lies down drunk on the snow, and is found frozen to death.
22. The widow Alice Kilmurray dies, stifled by drink.
24. Francois Poitras is found frozen to death in a field where he had strayed during the night. He was intoxicated.
25. Alexander Karrick, drunk, lies down on the railway track in the night, and is crushed by the cars.
31. Samuel Austin, drunk, drops down dead from an apoplectic stroke, induced by drink, with which he had previously filled himself.
- 1851.
- January 2. Francis ——— is found frozen to death in a ditch.
5. Three Canadians lie down in a potash house near Kingston, all three drunk, and are burnt to death while in that state.
10. Thomas Booth, drunk, is found frozen to death in a field where he had wandered during the night.
14. Hicks fights while drunk, and dies three days after from injuries received.
15. R ———, drunk, dies of inflammation of the lungs caused by alcohol.
25. Sasseville, drunk, lies down in his sleigh, and gets his head smashed by the violent jolting in the holes.
27. Terence Carroll falls under the railway cars, while under the influence of drink, and is so much injured that he dies after several days of agony.
29. Timothy McCombs, drunk, is found frozen to death on the road. His whisky jug was lying beside him.
- Feb. 9. A drunken man falls into a well and is drowned.
17. Fraser, a tavern keeper, is killed by a gang of drunken men.
- March 10. A female, in Toronto, rips open her belly with a knife while drunk, and dies.
12. A ———, drunk, shoots himself with a pistol.
13. William ——— drinks a pint of rum, and dies on the spot.

- March 14 Charles Paterson gets drunk, and is found frozen to death on the road.
16. John McNaughton, after several days' spree, drops down dead while drinking a glass of rum.
20. James Meadon, drunk, falls in one of his drains, and is smothered by the mud.
28. McLeod, while drunk, fights with his wife and kills her.

And now, is not this awful, and enough to make the blood curdle in our veins, and that, although the above list does not comprise the fourth part of the victims of strong drink. If a gang of murderers were every year to kill 60 of our brethren with their daggers, would not we all unite to make them disappear from among us at any cost? Well, these murderers are a portion of our tavern keepers. Nobody need be surprised, then, if the people, in their wisdom, have made them disappear, not by violence, but by letting them know that it is high time for them to earn their bread, as other men, by the sweat of their brow—that it is time for them no longer to feed upon the tears and life-blood of their brethren.

Now, it is perfectly useless in a few drunkards to endeavor re-establishing the taverns. The Canadian people will not allow it.—The people have tasted the fruits of Temperance, and have found them good. That unequalled Society is now their glory and happiness, and the drunkards' flag shall never again float in their midst.

The following statistical table shows that the Temperance cause far from decreasing, is going forward with strength daily renewed. Here is a list of parishes which have renewed their pledge to Total Abstinence since the 17th October last, together with the number of Temperance men in each locality:—

St. Cyprien.	2850.
Laprairie.	2762.
St. Philippe.	1286
St. Valentin.	1430
St. Hyacinthe.	3816
Ste. Marie de Monnoir.	2612
St. Gregoire.	1450
St. Jean Baptiste.	11 6
Longueuil.	2215
Ste. Thérèse.	2800
Ste. Genevieve.	1425
St. Jacques.	1300
St. Isadore.	1100
Chateauguay.	1400
Lacolle.	900
Boucherville.	1500
Chambly.	2400
St. Clement.	2000
Sault St Louis.	960
St. Hilaire.	850
St. Eustache.	2450
Isle Bizard.	400
L'Acadie.	1430
St Edouard.	2400
Ste. Philomène.	1050

In each of the above places, not only have the old members of the Temperance Society presented themselves before the holy altars, and expressed their determination to go on, even unto death; but more than 4,000 new members have taken the pledge.

And in the hope that these few particulars may be both interesting and useful to our Temperance brethren, I would request you to have the goodness to publish it in your valuable journal.

I have the honor to be

Your obedient servant,

C. CHINQUY, P. P.

Longueuil, April 29, 1851.

### Temperance Celebration in Brantford.

The Sons of Brantford celebrated their first Anniversary on the 24th ult. The *Herald* says it was "one of the most magnificent and interesting displays of the progress of Reform principles, that it has ever been our lot to behold." "The weather was most auspicious, the sun shone forth with all his splendor, and all nature seemed to rejoice at beholding the great moral

spectacle of hundreds of noble, philanthropic men, combined to overthrow the worst prejudices and most degrading customs of the age, encouraged in their mighty undertaking by the approving smiles of the weaker and more dependent, though fairer portion of the human family—the portion that must derive the greatest benefits from the advance of Temperance and Virtue.

Nearly a thousand Sons and Cadets of Temperance walked in procession through the principal streets. The Soiree came off in the evening. Several eminent speakers were present. The Ladies of Brantford presented the Sons and the Cadets of Temperance with beautiful Banners. The addresses below we copy from the *Herald*. The Banner to the Sons was presented on behalf of the Ladies by Dr. Christie, Esq., who read the address:—to which E. B. Wood Esq., on behalf of the Sons replied.

We are sorry that our limited space, compels us to omit the address and reply, as they are both eloquent and appropriate.

This was followed by the unfurling of the very handsome banner for the Cadets, when, on the part of the ladies, W. H. Morgan Esq., addressed the audience, and read the following appropriate address,—

Worthy Archon and Cadets of Temperance of the Brant Section.—The Ladies of Brantford have assembled on this interesting occasion, to express their unfeigned pleasure and delight, and the deep interest they take in the success and prosperity of the Brant Section of the Cadets of Temperance.

It is a spectacle doubly delightful, to witness those so young, forming habits of Temperance and Sobriety, that must insure to them through life, the respect and confidence of those with whom they may become connected. The time is fast approaching when you will be called upon to fill the different stations that you are to occupy, and dear is the thought to us that the habits you are now forming are pre-eminently calculated to qualify you for the fulfilment of the duties to be imposed on you in after life, with honor to yourselves and a lasting benefit to your fellow men. What a pleasing contrast is afforded by your society when compared with the general habits of youth of your age at the present day. We feel doubly anxious to make an impression on your order, to secure your youthful influence in the cause of Temperance, and all of those early habits that will bless Society. The motto you have adopted of "Virtue" "Love" and "Temperance," is one in which are embodied the source and foundation of all human happiness. To the young, Temperance should be the rule of life, on it depends health, and without health there can be no enjoyment. As an encouragement to persevere in the course you are now pursuing, and as a testimony of the regard we have for you, we present you with this Banner, trusting, when age and duty call you from the ranks of the Cadets, you will point to it with feelings of pride, and say, under "That Banner" have we found our greatest enjoyment, and we trust that every youth in this Town will be brought under the good influence of the Section to which it now belongs.

Master Geo. H. Hughes, the "Worthy Archon" of the Cadets of Temperance, in a clear, manly voice replied as follows,—

Ladies of Brantford.—It is with feelings of sincere pleasure, that the Cadets of Temperance meet the Ladies of Brantford on this occasion, to receive from their hands so handsome a token of their regard and esteem.

That the order of the Cadets of Temperance is well calculated to promote the happiness of mankind, and materially advance the interests of society at large, there can be little doubt, for when the youth of a Town, those persons who are to be the rulers and upholders of its future destiny, early engage in so laudable an undertaking, it affords the strongest ground of hope that they will in after life fill with honor to themselves, the several stations to which their various destinies may call them.

Intemperance, like all other evil and pernicious habits, is not contracted at once, but imperceptibly steals on the person, who at last becomes subject to its deadly influence.

Who ever saw a person get drunk the first time he tastes the intoxicating bowl? who ever saw any one degrade himself, and place himself below the level of the brute, the first time he raises the inebriating cup to his lips.

It was with a view to counteract the evils of intemperance, and to prevent the young from becoming subject to its devastating influence, that the order of the Cadets of Temperance was first

organized, as its founders were fully assured, that while its members were guided by the sentiments of its motto and the principles of the order, it would prosper and flourish. It is most pleasing to the members of this Section to see their efforts thus far crowned with success, and it is with feelings of the most unfeigned satisfaction, that they receive from the Ladies, this splendid and costly token of their approbation and good will.

It shall ever be the aim of the Cadets of the Brant Section to deserve the distinguished honors, which have this day been bestowed upon them, anxiously looking forward to the time, when, as they advance in age, they shall one after another be entitled to the higher honor of becoming Sons, when they cease to be Cadets.—*Canada Christian Advocate*.

On Friday evening the 25th of March, the Maitland Division No. 71, of the Sons of Temperance, with their friends met in the new Temperance Hall at Maitland, to dedicate it to the trio of noble virtues—*Love, Purity and Fidelity*.—At 5 o'clock, P.M., the Room presented quite an animated appearance and at 6 o'clock the W. P. respectfully invited W. H. Ellerbeck, Esq., D. G. W. P. to occupy the chair, when after the usual services of the Chaplain, and singing by the Choir, the Chairman proceeded with the dedication ceremony, assisted by the following officers of the Division, namely, J. J. Moray, W. P., R. Drumbrill, Jr. W. A. A. B. Pardee, P. W. P. (N. Augusta Division.) Hugh Shields, C., and John Harrison, A. C., at the conclusion of which, the Misses, Mary Ann and Margaret Garry, and Miss Harriet Garvey, on behalf of the Ladies of Maitland and vicinity, presented the Division with an elegantly bound copy of the Holy Scriptures.—Book Marks, and a pair of Lamps, accompanied by an address which was replied to by the Chairman on behalf of the Division.—*Statesman*.

#### BIRTHS.

Montreal—4th inst, Mrs D L M'Pherson, of a daughter. 8th inst, Mrs D S Stuart, of twins.

Sandwich—20th ult, Mrs Geo Bullock, of a son.

#### MARRIAGES.

Montreal—24th ult, Mr H S Luycock, of Paris, to Susan, youngest daughter of J Hatch, Esq, of Woodstock. 6th inst, by Rev Charles Lavel, Mr Wm Garland, to Miss Elizabeth Ford. 8th inst, by Rev Charles De Wolfe, Mr Robert Stephenson, to Elizabeth, eldest daughter of Mr Wm Stevens.

Quebec—3rd ult, by Rev G Percy, Mr J Webb, to Miss Jane Allen.

#### DEATHS.

Montreal—10th inst, Drowned, Charles Ward, son of Mr George Bont, Express Agent, aged 9 years.  
Ayr—27th ult, Mary, wife of Mr John Watson.

## TEMPERANCE HOTEL.

THE PROPRIETOR of the EAGLE HOTEL, takes the opportunity of informing his Friends, Customers, and Public, that he is determined to OPEN a **TEMPERANCE HOTEL**, on the FIRST of MAY next, where all ACCOMMODATIONS will be afforded his Customers that ever has been before, except *Strong Drink*. He trusts that he shall not lose his Old Friends and Customers by the move; but that he shall gain Customers by the Temperance People who visit this city for pleasure or business—as he is determined to have his House kept *better* than it ever was before.

FRANCIS DUCLOS.

Montreal, April 14, 1851.

## TEMPERANCE HOUSE,

King-street, Chatham, C.W.,

KEPT BY

TRAXLER & PATTON.

33 N.B.—Good stabling, and a careful Hostler always in attendance. Messrs. T. & P. will do all in their power to Accommodate the Public who may favor them with their Patronage.  
Chatham, C.W., April 10, 1851.

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