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CANADA TEMPERANCE ADVOCATE

DEVOTED TO

Total Abstinence, Legal Prohibition, and Social Progress.

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[No. 19.]

An "Inventory" without a "Valuation."

BY AN EXPERIENCED APPRAISER

A popular lecturer, while recently addressing a large audience on the merits of the Total Abstinence principle, said,—“I cannot, in the course of one lecture, enumerate a tithe of the advantages which will be sure to result from the adoption of our practice. Dryden, in his description of Eleonora, says,—

A multitude of virtues passed along,
Each pressing foremost in the mighty throng
Ambitious to be seen, and then make room,
For greater multitudes that were to come.”

But Dryden's heroine had not a vaster crowd of excellencies than we attribute to our beloved Temperance. In short,” continued the lecturer, “I consider it no exaggeration to say of Teetotalism what is said of ‘godness,’—of which, indeed, strict sobriety is an important and component part,—that it is, ‘profitable unto all things, having promise of the life that now is, and,’—independently,—‘of that which is to come.’”

I confess that this eulogium upon Teetotalism somewhat startled me. I was not prepared to contradict the assertions of the lecturer, yet I questioned at the moment the propriety of giving them such bold utterance in a mixed assembly. Then I paused: I reflected. I ran hastily over the history of some twenty or thirty persons, members of the Society with which I was more immediately connected; and I soon found myself fully prepared to bear the lecturer out in the glowing statements he had made. I was satisfied that he had not used “great swelling words of vanity,” but “words of truth and soberness.” I saw that Teetotalism had been thus “profitable” to many with whom I was acquainted. It had made them truly comfortable as to the life that now is;” and,—as a handmaid to Reason,—it had brought them to know Him who alone can make “the life which is to come” an existence of speakable and never-ending happiness.

For the confirmation of my own mind, and for the encouragement,—perhaps for the information,—of some of whose hands this paper may fall, I will select one of which I regard as a fair average of some fifty to which I could readily refer. I can vouch for the correctness of the details, as they relate to an individual whose history I am well acquainted, and whose life and residence I am able to furnish.

My friend became a total abstainer from strong drink about nine years ago, in consequence of attending one of the weekly meetings of a Society in his neighborhood; and of carefully reading a tract which one of the committees put into his hand. I will not now refer to a course of life previous to that period, except to remark that he had, while young, been thrown into asso-

ciations very unfriendly to sobriety—that an appetite for strong drink was created, and indulged, till it became a ruling passion—and that, under its influence, his health was impaired, his property wasted, his character, as a tradesman and professing Christian disgraced, and himself, his wife, and children brought into circumstances of want, and of consequent discomfort. To form some adequate idea of the change effected in his condition by the instrumentality of Teetotalism,—for I speak of Teetotalism as an instrument only, in the hands of a wise and gracious Providence,—I present the following “INVENTORY” of his “goods and chattels,” and other “miscellaneous effects.” For reasons which will appear, I shall affix no “valuation” to the various items.

As to his DWELLING, it is a five-roomed house in a neat paved court, leading out of a principal thoroughfare in the heart of the metropolis; and is every way suited for the convenience and comfort of a family in the condition of life in which he is placed. But to my friend's “effects.”

Imprimis, A SOUND CONSTITUTION. His health, naturally good, was materially injured by his drinking habits; it is now completely restored, and he has entirely lost an asthmatic cough with which he was sorely harassed by day and by night. And, instead of being almost continually “under the doctors' hands,” as was formerly the case, he has assured me that “it has not cost him four-pence a year for medicine for himself since he became a Teetotaler.” The result is an activity and cheerfulness about his ordinary business transactions to which he had, for years been a stranger. If I affix no “valuation” to this item, it is because health is a blessing above all price, to regain which, when lost, men will swallow repeated doses of nauseous medicines—undertake long journeys—submit to many privations—and pay large sums to those who are accounted skilful in the healing art.

Secondly, A VIGOROUS INTELLECT. My friend was not naturally dull, nor had his education been altogether neglected. But his use of strong drink had greatly blunted his energies, and had lessened his desire and weakened his capacity for improvement. Since he has become a Teetotaler, there is a freshness and vigor about his perceptions: he has a love for reading, and a facility for digesting what he reads. From the use only of a well-furnished mind, he is now able to interest and instruct others; and large audiences have often testified their approbation of his sensible and judicious addresses. Here, again, I affix no “valuation,” for if health of body be invaluable, what shall be said of health of mind?

A GOOD CHARACTER is an item of no mean value. Solomon says,—"A good name is rather to be chosen than riches;" and, again, "A good name is better than precious ointment." This fragrant and valuable blessing my friend had lost by his intemperance: he has regained it by sobriety. He has now the full confidence of those with whom he transacts business; so that, to use his own language, "the men who formerly would not trust him to get change for sixpence, now offer to advance him five to ten pounds, whenever it may be useful to him." And he has regained the esteem of his religious acquaintances, and is restored to the honor of church membership. I need scarcely add that he is now the affectionate, considerate, provident husband and parent. I will only remark here, that whereas, while he was an intemperate man, he constantly upbraided and despised himself, he has regained self-esteem, and feels the importance of maintaining a fair reputation, both as a source of happiness and a means of influence.

MONEY IN THE POCKET, besides a few pounds in the *Savings Bank*—a Policy of Insurance in the *Temperance Provident Institution*—as well as Membership in a *Benefit Society*, must not be left out of this "Inventory." The business in which my friend is engaged would at all times have furnished a comfortable subsistence for himself and family but for his profligate habits. Idleness and prodigality often go together. Half the time that should be devoted to business is wasted in drinking, and the money that should support the family is dissipated in ruinous excess, and so "wilful waste makes woful want." But now the case is altered. My friend is no niggard: he subscribes cheerfully to the promotion of temperance and other praiseworthy objects; but he is thoughtful, careful, prudent, and economical, and hence he applies his earnings to their legitimate purposes.

If I place together three items, the value of which I leave my readers to estimate,—namely, **COMFORTABLE FURNITURE**—A WELL-STOCKED CUPBOARD—AND A GOOD WARDROBE. The house, as I have said, has five rooms: The kitchen is nicely fitted up with range, oven and boiler; a good sized copper, and various culinary and other utensils. In this room the family spend most of the day, and are not "ashamed" to be found there by any visitor. Upstairs is a room in front, furnished with a mahogany chest of drawers, two mahogany tables, eight mahogany chairs with horse-hair seats, and a large sofa of the same materials. The walls are ornamented with engravings and drawings. Behind and above this room are chambers, fitted up with a due regard to cleanliness and comfort. As to the *Cupboard*, I have reason to believe that it is never empty, and substantial proof has been given to me and many others, that there is always a bit to spare for a friend; for Teetotalism has inclined, and enabled the inmates to "use hospitality to others without grudging." As to the *Wardrobe*—of course I have never examined it—but I see that all the family are well clad; and my friend told me, a few months ago, that he "had insured his little property for two hundred pounds, fifty pounds of which he regarded as the value of the wearing apparel; and another item, which, however, is worthy of distinct notice,—namely,

A **SELECT LIBRARY**. Being bookishly inclined myself, I attach some importance to this, especially when

I see that the books my friend has selected are such as are sure to instruct and profit. As he has derived much benefit from Teetotalism, and is anxious to benefit others by the advocacy of that system, he has a strong predilection for Temperance publications; but he has also a number of excellent books on general subjects, not omitting a valuable Commentary upon "the Book of books," that **VOLUME** which is "able to make wise unto salvation."

May I be allowed to put such articles as a **SMILING WIFE** and **HAPPY CHILDREN** into this "Inventory" of a Teetotaler's possession? If I do, it must, of course, be without a "valuation," as every man—especially every married man, every father of a family—knows that they are possessions beyond all price. The Wife no longer laments the absence of her husband, fearing that he is in the alehouse, wasting his time, injuring his health, and spending the money she ought to have to supply the wants of the family. The children no longer dread the return of their father at midnight, ill-tempered, upbraiding, and brutal. It is now a well-ordered, peaceful, harmonious family. The members all "pull one way," and all aid, as far they are able, "the dear total cause," the source of all their happiness.

CHEERFULNESS and **CONTENT**—**ORDER** and **INDUSTRY**—are items too important to be omitted from this "Inventory," though it is impossible to affix to them any adequate valuation. It is certain that these attributes of human happiness were not in the house formerly inhabited by my friend, and it is equally certain that they came into his present dwelling in the train of Teetotalism.

As an integral portion of my friend's property, I may set down also, **PROVISION FOR A RAINY DAY**, as it is familiarly termed. Without being sinfully "thoughtful for the morrow," or distressingly anxious, he has become a regularly enrolled member of more than one institution, from which he will receive benefit in seasons of affliction or sickness; and from which, in the event of his removal by death, his family will be preserved from absolute want. This is a legitimate and useful exercise of forethought. "A prudent man foreseeth evil and hideth himself, while the simple pass on and are punished."

MORALITY OF CONDUCT—**ABILITY FOR EXTENSIVE USEFULNESS**—**LOVE OF THE MEANS OF RELIGIOUS IMPROVEMENT AND SAFETY FOR BOTH WORLDS**,—may be thought by some, items of too grave import to be put down in an inventory of articles which come into a man's possession by means of teetotalism, and yet they are things which my friend accounts *invaluable*. And it is a fact that he possessed no one of them while he indulged in strong drink, and that he has rejoiced in them all, in regularly increasing degrees, since he became a teetotaler. And why should this be thought incredible? It is not for us mortals to know "times and seasons;" neither is it our province to prescribe to Divine Providence the most suitable means to be employed for the reclamation of the drunkard—for the salvation of the lost. There are "diversities of operations, but it is the same God which worketh all in all." As to my friend's case there can be no doubt whatever: his enjoyment of all the good things I have enumerated,—and more than my paper would hold,—can be traced,—most clearly, immediately and directly,—to his adoption of the principle of total abstinence from intoxicating drinks.

And what a rich INVENTORY is thus drawn out! Who would not be a teetotaler, if teetotalism may bring with it such a lovely train!—And let no reader say,—“Oh! but I can have all these things without being a teetotaler.” You may have some of them; but you can have none of them in such rich plenitude, you can hold none of them by so secure a tenure, as does the teetotaler. Your boasted rule is moderate drinking—moderate drinking is your imagined safeguard. But thousands as discreet and confident as you have transgressed that rule in a moment when they least intended it; and their safeguard has failed them at a period when they most needed protection. There is no sure preventive from intemperance, there is no perfect security, but in entire, uniform, persevering abstinence.

But it is possible that this paper may meet the eye of *one who drinks deeply*; of one who has passed the boundary line of moderation, and has become, what he once regarded with disgust and horror, a DRUNKARD! Unhappy man! What have you gained by your sensual indulgence? I will not reproach you; but I pity you, and would expostulate with you. Have you not proceeded far enough in your career of folly and of crime? Yes, of *crime*—though that word may startle and offend you. Think of this, I beseech you. Intemperance is an offence against the law of nature, the law of society, and the law of God. By its practices you injure yourself, you disturb society, you incur the anger of your Maker! Survey the “Inventory” here placed before you of the possessions of a sober man—possessions above all “valuation,” and say whether these are not all good things—things well worth having?

And then produce your “Inventory.” Alas! what fearful items are these!

A constitution, shaken and shattered!
 An intellect, debased and weakened!
 A reputation, blotted and stained!
 Property, wasted in sensual indulgence!
 A habitation, denuded of comfort!
 Furniture, cupboard, wardrobe, all bare or scanty!
 Wife, pale, frowning, murmuring, upbraiding!
 Children, uneducated, ragged, ill fed, neglected,
 wicked!
 Order and industry, long since banished!
 Cheerfulness and content, fled far away!
 The conduct, scarcely moral, certainly not religious!
 Affliction and sickness, unprovided for!
 For a peaceful death, no preparation!
 For happiness beyond the grave, no meetness!

Unhappy man! Is not misery now your portion? Are not your reflections bitter, and your prospects gloomy? What awaits you at the end of your profligate, useless, injurious life? An uncomfortable, perhaps an untimely death—a pauper’s funeral—a drunkard’s grave—and a drunkard’s DOOM!

But I dare not bid you despair. There is hope even for you. My friend, whose present happiness I have attempted to describe, was far gone in a career of intemperance; but his progress was mercifully arrested, and the result is now before you. And his case is but one of hundreds, nay of thousands, which might be narrated. Take warning from the thousands who have fallen, never to rise more. Parley not with the tempter. No longer associate with those who “rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them.” Break

off from delusive customs and ensnaring habits. Determine, in humble dependence upon Divine aid, to abandon at once and for ever those practices which have so long debased and enslaved you. While you tremble at the thought of the misery to which you have exposed yourself, take *encouragements* from the thousands who have been rescued, and who are now rejoicing in the ark of safety. Join their society: partake of their privileges: assist them in their duties. Maintain a consistent practice of Teetotalism; and—not ostentatiously, but gratefully—exhibit yourself to the world, as an example of what that instrumentality is capable of effecting.

Happy shall I be to publish AN INVENTORY OF YOUR INVALUABLE POSSESSIONS!
 J. W. G.

Condition of Scotland.

That our grand ultimatum has assumed less of the character of an impracticable and Utopian project, since the act came into force which, on this side of the Tweed, has achieved for us (in time at least) one-seventh of the Maine-law, even the bitterest enemies of total suppression must confess. On that day, when the cessation of labour gives leisure to the vicious for the gratification of their passions, it has been found possible to give effect to a law striking at the heart of a traffic that has for centuries been licensed to desecrate the Sabbath day, by affording to the sensualist the means of vicious indulgence. But if appetite be at one period more than another clamorous for the stimulant that fails to satisfy its diseased cravings, it is surely then, when the attention is undiverted by the claims of labor. And if it be possible to blockade this traffic on that day, when, heedless alike of Divine law and human well-being, it has chiefly heaped up its ill-gotten gain, surely it may be possible to limit and destroy its power on those days when the claims of daily toil leave less leisure for the gratification of appetite. Already was the traffic branded as unsafe by the license which, more as a moral safeguard than for purposes of revenue, the legislature had imposed upon it. That was a sufficient concession of the principle that it was competent for the legislature to place this traffic under restraint. But now we have extorted another and more important concession. In the cause of religion, morality, domestic peace, and public order, in behalf of those pitiable victims of diseased appetites which the traffic had already stripped of the manhood of self-control, we claim the right to suppress, for one day at least, this fast friend to vice and fierce foe to every virtue. We claim it on the ground that the public good has the right to override every private and selfish interest which menaces its existence. And let no one pule and whine about despotism when society thus asserts its right to protect itself. Let no one sentimentalise about trenching upon the constitutional rights of the British subject. Liberty has no existence in relation to any man or thing whose freedom threatens with annihilation the elements of the nation’s well-being. Law is the boundary line that demarcates license from liberty. Liberty belongs to him who enjoys his freedom as a moral and rational being, without trenching upon the rights and interests, or endangering the life or property, of others. But this ever sacred liberty degenerates into license when it becomes a plea for sacrificing the public good to private and selfish advan-

age. And when facts are widely diffused as the common air which prove that more vice, crime, pauperism, and terrible misery, result from this traffic than from all other known causes, let us give no heed to those interested antagonists whose new found sensibility is so deeply touched for the imperilled rights and liberties of British subjects. This talk about despotism is nauseous—coming from the advocates of a traffic that has forced millions under the yoke of the most accursed slavery which the world ever knew. Who talks of despotism, when thieves, burglars, and murderers are immured? And who shall babble of despotism when that traffic is repressed which is the exciting cause of the wildest crimes that penal laws are made to punish? Let no such traffic whine about its rights. It has no rights. For who has the right, in the reckless pursuit of unrighteous gain, to deal out provocations to murder, burglary, theft, and riot—to sap the morality, intelligence, and industry of our countrymen, until they come as famine-stricken paupers to our workhouse—and to send into the homes of our land more wretchedness than the world has ever known? Rights and liberties belong to those who bring good works and uses to the world—not to that which marks its presence and its course by scenes of moral desolation. And this principle has become more than a theory, for we have stripped the traffic of its so-called right to pollute the day which is sacred to rest and peace. The theory has become a fact, and is fixed in a law. And, doubtless, as that solid public opinion accumulates which, at last, gives law to the legislature, the right and the liberty to attempt to convert this island into the habitation of criminals, lunatics, and paupers, will some day be counted among the most curious anomalies of our country's history.

But we have not been able to secure and realise even this instalment of our full claim without difficulty and opposition. To pass the law was not the most difficult part of the procedure. Its execution has been obstructed with all that perverted ingenuity which well-paid lawyers place at the service of hard-pressed clients, without asking inconvenient questions as to the righteousness of their cause. In the law-courts, these legal quibblers have attempted to throw dust in the eyes of common sense, and to neutralise the law by forcing upon the courts misconstructions of its phrases. Talk of the elasticity of caoutchouc or the conscience—both are thrown into the shade by the powers of expansion possessed by that unfortunate phrase "*bona fide* traveller." "If a man walked a mile from one part of a town to another, did he not travel? Was he not a *bona fide* traveller? could he not claim his quantum of whisky at the first public to refresh his exhausted frame?" But common sense asserted itself against legal sophistry, and we are glad to record that in our city, at least, the fallacies put forth by forensic audacity have not prevented the steady and vigorous execution of the law. Every one knows what this disputed phrase really means, and its meaning only ceases to be plain after a lawyer has given his lucid explanation. But we shall do wisely to leave the phrase as it stands, permitting the common sense of judges and magistrates, supported by an enlightened public opinion, to give to it that definition which it was the clear intention of the legislature it should bear.

But the traffic has not contented itself with efforts to neutralise the law by legal aid—it has uttered, through the newspapers, the base coin of bad argument in support of a worse cause. Even editorial conditors have not been wanting to write leaders, whose grandeur of phrase could not hide their poverty of reason. The *Scotsman* sapiently affirms that the result of this act will not be a diminution of drunkenness, but a simple transference of the process of intoxication from the public to the private house. Why, then, this wincing, these contortions? Why this prolonged howl about despotism, raised by the traffic against an act which, by the publican's own showing, do them no harm? If the liquor be consumed, it must be sold; if consumed in the same quantity, it must be sold in the same quantity; and if there be no diminution in the quantity sold, there can be none in the profits of the seller. What a singular inanity of patriotism, then, must have seized the traffic, to induce it to raise this dismal wail about an act which gives them a holiday without diminishing their profits? Confess that the act has attained its object, or that the traffic is a subject for Hatwell. We leave the *Scotsman* impaled on one of the horns of this dilemma (he can choose the precise horn at his leisure), and would whisper to the advocate to get a better case, or to the clients to secure a better advocate.

Nor has this traffic altogether shrunk from the light of that public opinion which it is so ill fitted to bear. Public meetings "of the trade" have been called, to enlighten the community as to their wrongs and to assert their rights. At a meeting of the fraternity lately held here, statements were made curiously indicative of the state of feeling. One poor gentleman complained that "they had ruined the bill with apathy, but they were now feeling the pressure of the screw." Another thought "a great deal of good might yet be done to ease its application to spirit dealers" (strange conception of the nature of "good!" to get liberty to deal out that which deadens the moral sense, de-thrones reason, and provokes into activity the worst passions; and this, too, on the Sabbath day!). Another, in an excess of candour, said that "they were just covering up the sore." What, then, the traffickers being witnesses, their occupation is a "sore"! Yea, a festering, gangrened, loathsome sore, eating into the very heart of the nation, and spreading its infection through every fibre of the social man. The same candid gentleman affirmed that "Sunday drinking would never be put down unless the persons indulging in it were confined from eleven o'clock on Saturday night until Monday morning." How true! if the drink be accessible. To this debased and unmanly condition, to this utter want of control over a diseased appetite, has the traffic reduced thousands in this island,—that, of two alternatives, one must be adopted to rescue them from the temptation that allures them to destruction,—either we must place the victims under restraint, or abolish the traffic which makes self-control impossible. Which alternative is to be accepted by a government which aims to promote the moral, intellectual, and social elevation of the people, who can doubt? And thus it was throughout this notable attempt to veneer the defects of a bad case.

But did any doubts exist in the minds of the friends of legislative suppression—not as to the righteousness,

but as to the practicability of the measure they desire to see enforced—the results of the law now operative in this part of the island must completely dispel them. Throughout the length and breadth of Scotland there is but one verdict among impartial observers, and that is in favour of the law. The traffic and its advocates may exhibit restiveness under this, their first real curb, and may endeavour to impress the world with the conviction that their antagonistic attitude represents that of the public at large; but the public in the meanwhile maintains an attitude of provoking indifference to these appeals, and seems stubbornly unconscious of the many inconveniences that the law is affirmed to have produced. The facts all promise perpetuity to this measure; and demonstrate the utility of further legislation in the same direction. Where drunken riots desecrated the Sabbath day, order and quiet now reign. Where each day, of rest brought its constant supply of “drunk and incapable” to the lock-up, there to remain until Monday morning brought sobriety and a headache, a sense of degradation, an appearance before the justices, and a fine—few are now subjected to this demoralizing process. The gentleman who now fills, with so much honour to himself and so much advantage to his fellow citizens, the office of Lord Provost of this city, has, by his frequent statements to the council, proved indisputably the important results of this new act.

Our principle is already fixed in a law which has fulfilled the most sanguine anticipations of its most zealous promoters. The time will come when legislative prohibition shall free every day in the year, and every village and hamlet, town and city, in our land, from the curse and pollution of this iniquitous traffic.

P.

August 10, 1854.

Christian Self-denial.

Self-denial for the good of others, which is the leading and distinguishing characteristic of Christianity, is admitted, even by the opponents of the Temperance movement, to be its leading peculiarity also. Were other marks of its divine origin wanted, this alone would afford ample proof that the institution is of God. But we have other indications most abundant and striking, not the least of which is the vast number of most undoubted and devoted Christians who have identified themselves with the cause.

Assuming then, as we do most fully believe, that the Temperance movement is of God, and avowing our gratitude to Our Heavenly Father for his evident recognition of and blessing upon our labors, we would enquire—why is it that the churches in the mother country, and in the colonies, with a few honorable exceptions, have not only stood aloof from the cause, but often given in their most malevolent and active opposition? Nor do we think it is at all difficult to account for the apparent anomaly.

The Temperance Cause at its commencement, found the civilized world retrograding into barbarism, through intemperance, and the church in all her departments openly conniving at and partaking of the iniquity, and speeding downwards with the general stream. A remedy was suggested, not by strangers or enemies, but by godly men, by Christian Ministers. That remedy was the only effectual means for destroying intemperance that

ever has to this hour, been suggested. It was proposed from Christian pulpits that Christians should abstain,—should exercise self-denial,—should give the world not precept only, but precept and example combined. The principle of abstinence was open to the church to accept or refuse. She refused it—not from any deficiency in the principle, but because she was at that period unable to appreciate and recognize so pure a principle. Her members consumed and trafficked in that which caused the ruin of souls, and even her ministers partook almost universally; of the intoxicating cup. The church could not give up her sensual indulgences. She was enslaved and besotted with luxury, and therefore the pure and holy principle of the Temperance cause was rejected. True, there were individual Christians here and there who saw clearly—the evil and the remedy, and who mourned over the desolations created by the general use of intoxicating liquors, and willing to deny themselves to save those for whom Christ died; but they were few and far between,—and their hands were weakened, not only by the want of co-operation in their own churches, but by the division which then prevailed with no small amount of irritation and strife between different branches of the Church of Christ. The churches were not only inclined to drink, but apt to quarrel over their cups; and so it was that good men who wished to unite their efforts to renovate society, were prevented from doing so, either in an ecclesiastical capacity in their respective churches, or in a more general institution similar to the Bible Society, under the sanction of several distinct churches. They had, therefore, no alternative but to unite in their social capacity as citizens, and to frame, systems of organization beyond the pale of the church, to meet and roll back the vast tide of intemperance which was sweeping over the face of Society, and rapidly undermining the foundation of christianity itself. The church was weighed in the balance, and was found wanting; but God was able from the stones of the valley to raise up agents to do his work, and thus to purify that church to which he had more especially committed the most precious interests of the human race.

This was the origin of the Temperance movement. Obedience to God and love to man were its motives; intense labor and rigid self-denial coupled with many fervent prayers, were its means of operation, the most devout christians have been its advocates, and its results have been such that none but the infidel, the bigot, or the rumseller can do aught but devoutly thank God for its success. That success has been obtained mainly by speaking faithfully, earnestly, plainly and even energetically, both to the church and the world.

We intend to speak plainly—still, telling the truth in love, but keeping nothing back. In this spirit we proclaim our conviction that the church in general has not done justice to the Temperance movement; that with few exceptions most honorable to themselves, most welcome to us, the churches in Britain and the colonies have stood coldly aloof, and have even sometimes thrown themselves into open antagonism. We cannot doubt that whenever a church opposes the Temperance Cause, she is deeply in the wrong; and we have no little doubt that churches and christians who refuse to co-operate with us by some active exertion to remedy the evil, are very far short of their duty.—*Athenian*
Nova Scotia.

The Old Mill.

(From the Knickerbocker Magazine.)

Don't you remember, Lilly Dear,
The mill by the old hill side,
Where we used to go in the summer time,
And watch the foamy tide;
And to see the leaves of the fragrant beech,
On its breast so smooth and bright,
Where they floated away like emeralds,
In a flood of golden light?

And the miller, love, with his sloucy cap,
And eyes of mildest gray,
Plodding about his dusty work,
Singing the live long day!
And the coat that hung on the rusty nail,
With many a motley patch,
And the rude old door, with its broken sill,
And the string, and the wooden latch!

And the water wheel with its giant arms,
Dashing the beaded spray,
And the weeds it pulled from the sand below,
And tossed in scorn away,
And the sleepers, Lilly, with moss o'ergrown
Like sentinels stood in pride,
Breaking the waves, where the chinks of time,
Were made in the old mill's side?

Lilly the mill is torn away,
And the factory dark and high,
Looms like a tower and puffs its smoke,
Over the clear blue sky;
And the stream is turned away above,
And the bed of the river bare,
And the beech is withered, bough and trunk,
And stands like a spectre there.

And the miller, Lilly, is dead and gone,
He sleeps in the vale below;
I saw his stone in winter time,
Under a drift of snow:
But now the willow is green again,
And the wind is soft and still:
I send you a sprig to remind you, love,
Of him and the dear old mill.

The Avaricious Man.

Avarice, the most hateful and wolfish of all the hard dispositions of selfishness, has its own peculiar caprices and crochets. Indeed, the ingenuities of its meanness defy all the calculations of reason, and fairly touch the miraculous in subtlety. Thus, Foote, in one of his fables, in attempting to express the microscopic nigardliness of a master of his acquaintance, said that he was so firmly believed that the fellow would take the beam out of his own eye, if he thought he could sell it for timber! Doubtless, the source of the misanthropic miser's intense covetousness and parsimony is the fear that torments him that, however well things go now, he may, at some time or another, become a beggar;—"that was the horror of poverty," according to Charles Lamb, by which a man, not content with keeping want from the door at arm's length, places it, by piling wealth upon wealth, at a sublime distance. Well, after saving and hoarding, scraping and stealing, freezing and starving, Curmudgeon, the skeleton, comes face to face with death, the skeleton, Death, and with fleshless form and an ironic grin, he huddles him away, and he is remembered only by those he has cheated. But, here is his peculiarity—this perverse sharpness does not desert him, even in his last hours. Scrouge, for instance, is reported to be dying. It is said that in his will he has left something to a charitable society, and the Secretary thereof, being a clergyman, happens to step in to console him, and to see how things are going on. "You

think," says Scrouge, divining his purpose, and a malicious sparkle twinkles in his closing eye, "You think," says Scrouge, "that I shan't stand it a great while? The doctor says so I know; but I shall; yet if you will take that bequest now, at a discount of ten per cent., I will pay it!" "Done," says the Secretary; "done," says Scrouge, and dies;—dies, consistent and triumphant, with a discount on his lips instead of a prayer!

Intemperance.

(From the National Temperance Organ.)

There is for me no joy on earth,
Intemperance reels my brain,
I curse the hour that gave me birth,
And quaff the cup again.

The bird proudly o'er my head,
It warbles in the tree,
I hear the strains, but joy has fled,
For lo! I am not free.

I watch the silent, murmuring stream,
The freedom in the wave,
The sun fits o'er its sportive beams,
I turn and sigh—a slave.

Then when the billow dashes by,
I wish I'd signed before,
For freedom, oh! that joyous cry
Re-echoes to the shore.

Oh! what has all my anguish made?
This cloak—why must I wear?
This sickning bloom—say will it fade,
Intemperance stamped there.

The poor man gave one bitter groan,
Then knelt before the shrine;
Intemperance caught the wretched moan,
And gave his sparkling wine.

But, oh! there's One that rules above,
That heart, methinks, he knows;
And he will gaze with pitying love
Upon the drunkard's woes.

Now, friends of Goshen, come and sign,
Enlarge this glorious band,
The tempter with his charms resign,
Oh! drive him from our land.

Ye joyful notes, swell on the breeze,
While temperance hovers o'er
And fill the air with strains like these,
Our loved ones, drink no more.

Intemperance go, and no'er again
Thou'lt mar our peaceful home;
Extend thy dire, tyrannic reign
In realms to us unknown.

Intemperance go, while anthems sweet
Shall quell each rising sigh,
And lo! we'll sing, while loved ones meet,
Thy funeral dirge—good bye,

Goshen.

E HOLMES.

Hobby Mongers.

But the hobby monger is a particular bore. This eccentricity has nothing pleasant about it; try it, and you will find it to be a dismal joke. Self-convinced of the value of his idea, self-cheated of its practicability, he is determined to make you help him convert his great thought into a great fact. Why, it is a new mode of levying "black mail," because the easiest way to escape from the teasing persecution of his tongue is to give him your purse. His success, however, generates a whole brood of blockheads, who instantly instil hobbyism in institutions, and flood the

country with hobby patriotism, hobby medicine, hobby science, hobby religion, hobby morality, and hobby immorality. Dunces, who never before had but one thought in their heads, and that a foolish one, cling to that with the tenacity of instinct. To be sure, they are very candid gentlemen. Their constant cry is, "Examine before you condemn!" Ah! examine! But since the lamented decease of Methuselah, human existence has been unfortunately abridged, and human knowledge has been unfortunately enlarged, and it is truly the coolest piece of impudence imaginable to expect that a man will devote his little life to the task of examining and exploding humbugs, to end at fourscore in establishing a principle of evidence he should have taken on trust in his teens. It would seem better to ride a hobby of one's own, rather than to give one's whole attention to discover the value of the hobby of others; and still better, in order to save time, to submit to assessment. In our country, the hobby mongers are in the ascendant, and the right to mind one's own business must be purchased of these idle dunces, malignantly developed into voluble bores.—*E. P. Whipple.*

How we Make Criminals.

It is a fact conceded, that notwithstanding the vast material progress we are making; notwithstanding our free institutions; notwithstanding our newspapers,—crime, instead of diminishing, grows more formidable continually. Why is this? We will endeavor to explain the apparent paradox. The solution is at once a warning and rebuke.

The great highway to crime is acknowledged to be intemperance. On this point, men of all parties, all sects, and, all localities are agreed. Our lawyers concede it, our judges proclaim it, jailers attest it. Those who urge a prohibitory law, and those who regard it as unconstitutional, have no difference of opinion as to this fact. Directly or indirectly, intemperance is chargeable with three fourths of all the crimes committed. Where it does not lead immediately to violations of the law, it does remotely, by super-inducing poverty, or by brutalizing its victim. If it fails to make the drunkard himself an outlaw, it takes its revenge by educating his children for the jail or the gallows.

But others, besides the inebriate, share the guilt of intemperance. The grand jury has declared that there are five thousand grog-shops in Philadelphia, or an average of one to every hundred men, women and children in this great metropolis. This legion of taverns, beer-shops, and hotels acts as a direct bounty on drunkenness. With the extension of these resorts, as might have been expected, the number of commitments has advanced proportionably. A few years ago there was less than half the quantity of drinking saloons that there are now; and there are, at present, twice as many crimes as there were then. Yet these places exist either by direct sanction of the law or in consequence of a neglect to administer the law. In either case society is primarily to blame. We are all alike equally guilty in the matter. Every man who has a vote, every citizen who has influence, should exert it to reduce the number of these nuisances, if not entirely extirpate them. While they continue to lie in wait at every corner, intemperance will increase, poverty gain new victims, and the jail and gallows sicken on their hecatombs of human sacrifices.

That there should be a wide difference of opinion as to the best way of eradicating intemperance it is natural

to expect. While we ourselves hold that there can be no permanent reform which does not begin with the individual, and that laws to be lasting must be founded on the fixed convictions of the great body of the community, we are not prepared to condemn those who, in view of this tremendous evil, believe that penal statutes, in this one instance, may safely lead the public opinion. There may be some social sores of such magnitude that nothing but the cautery or the knife will effect a cure. Medicine for the blood may answer to less severe diseases, or may preserve the health of the patient after the excision; but intemperance may be so cancerous in its nature, that, without it is first utterly extirpated, there is no hope. One thing is certain, palliatives have not sufficed hitherto, but have only seemed to aggravate the crime. With all our enlightenment, we are, to speak out plainly, a very drunken people. Free trade in taverns, has crowded our almshouses, filled our prisons, and found constant victims for the gallows. Go around the question as we will, it comes back to what it was. Any law which will stay or cure the evil will be hailed by the public as a wise enactment. If the prohibitory law will do it, let us have the prohibitory law, and without any proviso requiring the vote of the people. If the experiment after a fair trial does not succeed, we can try something else.—*Philadelphia Ledger.*

A Sociable Bear.

The following curious circumstance, which is said to be true in every particular, is related in "Lloyd's Scandinavian Adventures."

"Two women, with four children, were tending their cattle at a shealing far from home. It was the duty of one of the women to tend the cattle in the forest, while the other occupied herself with household matters, and in looking after the children. It so happened, however, on the 23d of last September, that while one of the women, as usual, watched the cattle, the other absented herself for a short time on a visit to a neighbour, leaving the children altogether to themselves. She had not been long away before they perceived two large brown animals, which they took to be cows, on the outside of the fence, bordering the patch of pasture-ground contiguous to the hut. All children are curious, and indifferent of danger. Without consideration, therefore, they climbed over the fence, and made up to the creatures. When the animals became aware of the near approach of the children, the larger of the two compelled the smaller to lie down at the foot of a tall pine, and then crouched by its side as if to protect it from harm. Whereupon the least of the children—that of two years of age—without hesitation toddled directly up to the animals, and laid itself down likewise, with its head resting upon the belly of the larger one, humming at the same time some nursery song, as if reposing on its mother's lap! the other children remained the while the quiet spectators of the scene. When, however, the eldest had reflected a little, and had come to the conclusion that it was not a cow, but a bear, as was the fact, the child was toying with, she became sorely affrighted. Meanwhile the infant, who could not remain long in the same position, presently rose from its hairy couch, gathered some blue berries growing hard by, and gave them to his bedfellow the bear, who immediately ate them out of the babe's hand! the child next plucked a sprig from a neighbouring bush, and offered it to the bear, which bit it in two, allowing the child to retain one half."

BROKERS' CIRCULAR.

MONTREAL, September 23, 1854.

FLOUR—The receipts from Upper Canada still continue light, but the demand being of the most retail nature, prices have receded about 1s 6d per barrel during the week; Superfino at 41s, Family and Extra at 41s to 42s, the tendency of the market being downwards;—for October delivery, sales have been made, but not to a large extent, at 35s for all the month, and 36s for the first fifteen days.

WHEAT—Small sales at 7s 10d to 8s 1d per 60 lbs. for ordinary Upper Canada Mixed, no good parcels in market.

INDIAN CORN—Retail sales at 4s 6d per minim; for future delivery it is offered at 4s 3d.

BEANS—Receipts as yet, very limited and the transactions are trifling at 4s 6d to 4s 9d per minim.

PROVISIONS—Beef and Pork inactive at about the rates of last week.

HONEY—Have declined slightly during the week, but are today active at 35s to 35s 6d for Pois, and 32s 2d to 33s for Pearls.

FRIGHTS—With the exception of a few engagements for Ashes, there has not been anything doing in the way of ship ments to Europe.

Postage Free Throughout British America.

Canada Temperance Advocate.

MONTREAL, SEPTEMBER 15, 1854.

An Appeal to the Legislature of Canada in Parliament assembled.

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

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

GENTLEMEN,—Coming from different parts of this great country, and having mixed with your constituencies in the discharge of personal offices and duties, and knowing more or less of every public occurrence, you are fully aware that nearly every City, Town, Borough, Village and County, of

Canada has been agitated on a subject, that cannot be considered of less consequence to you or to the country, than any other matter that, during the present session, will come under your notice and require your action. We refer to the agitation designed to secure for the public, exemption from the enormous evils resulting from the traffic in intoxicating liquors, by an enactment prohibiting the manufacture of such liquors for indiscriminate sale as beverages. Petitions embodying these views will be presented at an early part of your session, and from what is known of the extent of the movement and the favor with which it is viewed by the inhabitants of Canada, it is probable that a greater number of petitions will be laid before the different branches of the legislature on this question than ever was presented on any other topic. Whatever then may be the diversity of questions requiring adjustment, it is beyond all doubt that the present session of the parliament of Canada must either grant or reject the prayer of the petitioners. It is impossible to postpone altogether the discussion of the question.

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

any useful art or industrial occupation. Imitation of all the worst passions of the heart: hatred, anger, revenge; with a brutalization of disposition that breaks asunder and destroys the most endearing bonds of nature and society.—Extinction of all moral and religious principle, disregard of truth, indifference to education, violation of chastity, insensibility to shame, and indelible degradation, as proved by clergymen, magistrates, overseers, teachers, and others examined by your Committee on all these points.”

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

The population of Canada has greatly increased during the last twenty years, and is constantly increasing. If intemperance has not increased in the same ratio of proportion, it is not because bad habits are less contagious in Canada than elsewhere, nor is it because our laws have been so framed as to offer any sufficient check to intemperance. If the country has prospered, it is in spite of bad habits and bad laws. Certain it is that intemperance now fearfully prevails, but the extent of vicious indulgence would assuredly have been more extensive, had not the providence of God raised up numerous philanthropic reformers, whose efforts have been directed toward the noble end of arresting the progress of intemperance, by persuading the people to abstain altogether from intoxicating drinks. Nearly

twenty years ago the *Canada Temperance Advocate* commenced its useful career of exposing to public view the inutility and injuriousness of using as a beverage that which intoxicates. Then almost alone, this journal, by facts and arguments irrefutable, deprecated the manufacture, sale and use of intoxicating drinks. Since that time, not only has the press taken a more decided and healthy course, but many thousands of both sexes have agreed, by various forms of association, to abstain altogether from the use of strong drinks. But while strenuous exertions have been and are made by moral suasion to terminate the ravages produced by drunkenness, another system has been in constant operation, thwarting the purposes of the benevolent, supplying the aliment required by a carnal heart, and a depraved appetite, and perpetually offering inducements and temptations for the creation of that wickedness and misery which moral suasion seeks to destroy. *The license laws themselves* are the fruitful cause of the evil of which we complain, and the people of Canada are asking the Legislature to abolish the present system, and hereafter totally prohibit the general traffic in liquors possessing intoxicating qualities. None can be blind to the advantages of moral suasion. Temperance societies have done a great amount of good. They are still doing good. But we appeal to you, gentlemen of the Canadian legislature, whether it is less than absurd and incongruous to legalize the business, which it is sought to destroy by moral means; for if the mission of the Temperance Reformation could be successful, it would necessarily uproot a business which the law authorizes and protects. Ought it to be so—that an everlasting war is to be waged by moral suasion against an authorized system, a system defended by the law of the land? If it be right thus to engage in perpetual conflict, it can only be on the ground that the law itself is morally wrong. Moral truth and moral right are inviolate, and laws which are based on the eternal principles of righteousness, cannot be assailed without injury and defeat. The universal voice of Canada and of the whole civilized world declares that moral suasion against intemperance is right, not wrong. The laws therefore which in their very nature are calculated to increase and spread the vice of intemperance are radically defective, and ought to be abolished. In a certain state or condition of the country, moral suasion may be the only feasible and practicable plan of operation, and will always be necessary; but when by its various organizations public opinion is formed against the manufacture, sale and use of strong drink, then the law should harmonize with what is morally right, and be brought into that form by which from the beginning it should have been characterized. Canada is now come to that position, that an entire reconstruction of our license laws is rendered necessary, in consequence of the advanced enlightenment and moral requirements of the population, and now moral suasion itself respectfully appears before the legislature and asks, not relief from moral exertion, or the ordinary toils of an enterprise affecting the minds and morals of society, but that the legalized impediments to success may be removed, and that the traffic in intoxicating liquors may be prohibited under penalties as severe as the vice is great. The comparative inefficiency of moral suasion alone is painfully demonstrated in the case of Ireland. There some years ago astonishing success crowned the labours of the temper-

ance reformer. Thousands, if not millions were induced to take the pledge of abstinence, and there was a great diminution in the manufacture and sale of the common drink of the lower classes. But the law remained as before, and by statistical information, it is seen that recently there has been a shocking increase in the consumption of ardent spirits and a fearful return to destructive habits. Had the law harmonized with the improved moral convictions of duty entertained and manifested by the people, there would have been a permanent reformation by the removal of those temptations to vice and immorality which present themselves at the corners of every street in every city, town and hamlet of the land. Let these be abolished and prohibited and the law faithfully executed, and then the moral agencies employed for the public would be untrammelled and unimpeded. Canada supplicates at the hand of her own legislature that measure which in its operation shall annihilate the mischiefs produced by the indiscriminate traffic in alcoholic beverages. This appeal is made with confidence in the rectitude of the principle comprehended in the numerous petitions which you will have the honor of receiving from your constituents, and not without hope that the prayer of the petitioners will be favourably entertained and a bill prepared and passed, which shall give to Canada freedom from the baneful effects of a business, ruinous to all the dearest interests of our beloved country.

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

destitution, wretchedness, disease and mortality have originated and spread. The great question then is; shall this system of oppression and cruelty, of public and private iniquity be continued? Or will you, Gentlemen of the Canadian Legislature—will you hear, and answer effectually the prayer of petitioners, and respond to this appeal, by bestowing on Canada exemption from the devastating effects of the laws licensing the sale, wholesale and retail, of alcoholic beverages.

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

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

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

The British Wesleyan Conference.

This great Annual Assembly of Christian Ministers has just closed its business. They took a step in the right direction, in reference to liquor selling on the Lord's Day. We expect next year they will fully go for the Maine Law, for the following is the Petition presented to Parliament by the Conference, the prayer whereof is, that a law may be enacted which shall effectually close all beer-shops, public-houses, and places of dissipation, during all the hours of the Lord's Day, and why not every day? However, let that pass and read the Petition of the Ministers in the Connexion established by the late Rev. John Wesley, M.A., in their annual Conference.

Humbly Sheweth,—

That your Petitioners, being charged with the religious oversight of a large body of the people of this country, comprising many thousands of the laboring classes, with a large and increasing number of daily and Sunday-schools, feel a lively concern in all that affects the moral character of the nation, and the religious condition of working men and their families.

That the experience of all nations nominally Christian proves, that in proportion as the divine law which requires the sanctification of the Lord's Day is observed, their morality and prosperity are advanced; while the immoralities to which any people is most addicted, are aggravated in a degree that generally corresponds to that of Sabbath desecration.

That beer-shops, public-houses, and all such places of entertainment as, generally speaking, promote dissolute manners, and of which the keepers are placed under restrictions not imposed on traders in general, are, when open on that sacred day, frequented by the most disorderly classes; and consequently become a source of moral corruption to the idle and young, and of annoyance to the reputable classes; while multitudes of poor families are plunged into ruin through the habits of extravagance and drunkenness here formed, and the children of those families abandoned to wretchedness and crime.

That those houses are now licensed to be open on Sundays, and placed under police inspection; but that it is found that the licenses authorize that which occasions disorder and crime, and it is notorious that the supervision fails to prevent the mischief. Your Petitioners therefore believe that the continuance of this most prolific source of criminality would lead to the aggravation of national vice, which, as Christian Ministers, they deplore, and which they feel bound to call on the Legislature to diminish, so far as in it lies.

That, ever since the closing of public houses in England on the morning only of the Lord's Day, there has been a perceptible diminution of disorderly conduct, and that your Petitioners cannot but rejoice in any Act of Parliament that tends to diminish the evil of which they complain; but that the records of police courts continue to show that, on the day which ought, of all others, to be the most peaceful, and freest from the disturbances of drunkenness, revelry, and violence, offences against public order are the most numerous, and to be traced almost entirely to those parents of dissipation.

That since the entire closing of public houses in Scotland on the Sabbath day, committals for disorderly conduct have been reduced to a very small number, or have almost entirely ceased on that day.

Your Petitioners rejoice, therefore, to observe that large bodies of their countrymen desire a similar amendment of the law for England, and they entirely concur with all friends of religion and morality in desiring that the idle, the improvident, and the young may be protected from the temptations to the worst kinds of Sabbath-breaking, which cannot but abound so long as the places aforesaid are suffered to be open.

Your Petitioners therefore pray your honorable House to enact a law that shall effectually close all beer-shops, public-houses, and places of entertainment during all the hours of the Lord's Day.

On behalf and by order of the Conference,
JOHN FARRAR, President.
JOHN HANNAH, D.D., Secty.
Birmingham, July 27th, 1854.

Original Correspondence.

The Tobacco Question.

CONCLUDING ARTICLE.

(To the Editor of the Canada Temperance Advocate.)

Sir,—I suppose you are becoming tired of our correspondence on the Tobacco Question, as I fear it is not of a character to be very interesting or profitable to your readers. I have been hesitating for some time whether I should let the question drop with my namesakes last letter, (especially as I consider he has advanced little or nothing in it that will operate materially against my former statements), or make just one more reply. After some consideration I have decided in favour of the latter method, and would, therefore, crave your indulgence once more.

In reference to the thief and murderer case, which my friend imagines he has converted into an argument exactly

suitable to his own views of the subject, I would ask, What is the common practice of law officers in such cases? Do they ever refuse to pursue a thief on the grounds that a murder was committed about the same time? Would they not be hooted at by the merest child or simpleton for such a course? Nay, would they not themselves be brought to justice for such a dilatory enforcement of our country's laws? The duty of a J.P., in a case similar to the supposed one, is very plain—if the constables are all in pursuit of a murderer, he must increase their number, until he has sufficient for both purposes; and so long as a man can be found able to carry a cudgel, he will not be justifiable in pleading weakness. It is a delusion of Satan to suppose that we are not able to oppose the evils of both liquor and tobacco at the same time, and is a like delusion for us to suppose that our opposition to one will weaken our opposition to the other. We are able, if willing, to oppose both, and it is useless for Anti-Bachus No 2, to advance, in this day of enlightenment, an idea that ought to have been buried with our great-grand-fathers, that "two things cannot be done well at the same time." Had Anti-Bachus No 2, lived at the time of Sir Walter Raleigh, in some superstitious corner of "Ould Ireland," he might have preached such doctrines to the gaping multitudes, who would have listened to him with as much earnestness "as though an angel spoke" and believed his phantoms as firmly as they did the story of the banishment of the snakes and frogs by St. Patrick, but the intelligence and enlightenment of the 19th century dispels such an idea as does the noon day sun the mists and fogs of a summer morning.

He misunderstands me, altogether, if he supposes that I would introduce the tobacco question into our temperance pledges and societies. No! I go for reforming a man as much as possible—if not of all his evil practices, of as many as we can—if we cannot induce him to give up drinking grog, try if we can, using tobacco, and vice versa.

In glancing over the two letters of my friend, (in which I must confess he has displayed no ordinary abilities with the pen) the following questions have suggested themselves to me; What effect are these letters likely to have on the readers of the *Advocate*? Will their prosy eloquence be likely to produce an impression favourable to the Maine Law? Will his hawking up some of the failings of the sublime and venerable Milton produce a salutary influence? Will there any good come out of his historical sketch of Napoleon and Sir Walter Raleigh? the latter of whom, it seems, used the narcotic weed in the same manner as some have the intoxicating cup—to help them to die—not to prepare for death. I fear most of these questions must be answered in the negative, and if so, his letters as he says, "have occupied space in the *Advocate*" that might have been better filled." And now, I cannot refrain from expressing my suspicions that the writer of these letters only feigns himself to be either an advocate for the Maine Law, or a hater of tobacco. He dreads these suspicions in his last, and well he might; for I will leave it to any man of "common sense," if the sentiments which he has expressed in that letter are not those that are hailed by every slave of the weed. Indeed, it is surprising that a man who abominates tobacco, as he professes to do, should

give publicity to such sentiments. It certainly leaves room for suspicion. I am not very good at drawing pictures, but I cannot help picturing him in my "mind's eye" pacing the streets with his pipe or cigar in his mouth;

"Watching the smoke as it goes puffing up,
And the spiral columns as they whirl about"

I am not ignorant, as he supposes in his poetic vision, of the evils of intemperance. No! I see and lament the case of the inebriate reeling to and fro in the streets, and wallowing in the mud; but on the other hand I look with equal sorrow (because I see so many more of them) upon the withered and tobacco stained countenances of the slaves of the degrading weed. I pity the slaves of both these passions, and I believe the letters which I have written, although far inferior in style of composition, are calculated to do as much for the extermination of both or either of those evils as those of my friend, notwithstanding I have attempted two things at the same time.

In conclusion I would say that I do not wish to continue the correspondence any longer. I consider that my friend with all his dreamy, prosy imaginations, with all his poetical visions, and eloquence has not disproved the assertion "that the use of tobacco is as great an evil as the use of alcoholic liquors." Until he does at least seem to produce an argument to that effect I will cease to answer, but not to advocate the sentiments which I have expressed.

ANTI-BACCHUS.

Woodstock, August 18th 1854.

Great Temperance Gathering in Farnham.

Agreeably to previous announcement, notwithstanding the appearance of rain in the morning, full one thousand ladies and gentlemen assembled at the Union Chapel, East Farnham, on the 5th inst. James Burnet having been called to the chair, a prayer was offered by Rev. John Davidson, after which a most eloquent and impressive discourse was delivered by Elder John W. Lewis, an able and distinguished lecturer of St. Albans, Vt., at the close of which, a piece having been sung by the Dunham Choir, the people were conducted by the Marshal to a field near by, which had been fitted up for the occasion with extensive tables, shaded by green shrubs, and, a blessing having been asked by Rev. R. A. Flanders, of Dunham Flats, partook of an abundant dinner which the friends of Temperance in Farnham had provided, after which the numerous concourse returned to the Chapel, when, the chair having been resumed, the Secretary, on behalf of the Managing Committee, reported the following resolutions, which, on motion, were unanimously adopted:—

1. *Resolved*, That the intelligence of the nineteenth century has demonstrated throughout Christendom, that Intemperance is an evil of the grossest magnitude, positive, absolute, and unmitigated, and that no people are true to themselves or to the impulses of the age in which we live, who do not exert every means in their power to check its ravages, and restrain its influence.

2. *Resolved*, That the License system is absurd in itself, impotent in its effects, and prejudicial to the interests of the cause of Temperance, inasmuch as it tolerates the evil which it professes to suppress, and invests with the sanction of law the unhallowed traffic in alcoholic drinks.

3. *Resolved*, That in every well-regulated community, individual rights and individual interests must at all times be made subservient to the general principle, that the safety of the community is the supreme law.

4. *Resolved*, That the sale and manufacture of intoxicating drinks, as beverages, are no longer to be considered as irregularities to be regulated, but as nuisances to be abated and prohibited altogether by severe local enactments.

5. *Resolved*, That we cordially sympathise with the friends of Temperance in the State of Maine, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Ohio, Michigan, Iowa, Texas, and the Province of New Brunswick; and in view of their glorious achievements in the good work we thank God and take courage.

6. *Resolved*, That in common with the leading spirits in the Temperance movement the world over, we adopt for our motto "Absolute Prohibition to the Liquor Traffic," and uncompromising opposition to all politicians who do not acquiesce in this sentiment.

7. *Resolved*, That rejoicing as we do in the success of Temperance in the adjoining States, it behoves us, if we would accomplish like results, to imitate their example, and elevate no man to any position of honor or trust who will not pledge himself to exert his influence in favor of the "Maine Law."

8. *Resolved*, That we deeply deplore the demoralizing influence of general elections, as heretofore conducted; and that we hopefully look forward to the time when the issue shall be Prohibition against Politics, Reason against Rum, pledging ourselves to lend no man our influence or support who is not a known and tried friend to a Prohibitory Liquor Law.

9. *Resolved*, That a petition praying Parliament to enact a Prohibitory Liquor Law be circulated for signatures, and forwarded to H. Whitney, Esq., M.P. for West Riding of Missisquoi, who is understood to be pledged to support such an enactment, for him to present to the current session of our Legislature.

10. *Resolved*, That the thanks of this meeting are tendered to the Ladies of Farnham, for the zeal they evinced in the Temperance cause by providing so excellent an entertainment. Carried with three cheers.

Henry Taber having been called to the Chair, the thanks of the meeting were tendered to Elder J. W. Lewis, and the Rev. gentlemen and others who addressed the meeting, (who, it should be observed, all urged in strong terms the expediency and necessity of a Prohibition of the Liquor traffic,) also to the Managing Committee and others who lent them their assistance, to the Choir for their services on the occasion, and the Chairman.

The assembly then dispersed, all apparently satisfied and delighted with the exercises of the day; and we hope a fresh impulse was given to the noble cause of Total Abstinence.

JAMES BURNET, Chairman.

M. B. JEWELL, Secretary.

East Farnham, C.E., Sept. 11th, 1854.

"YOU PUT TEMPERANCE BEFORE THE GOSPEL."—How often we hear this taunt. But do we deserve it? Those people who do not drink the poison, or deal in it, are constantly in a better frame of mind to estimate the blessings of the Gospel, than those who vend or use the poison. We view the use and sale of intoxicating drinks, as antagonistic to the gospel. We therefore labor to place all mankind in that position which will enable them to estimate correctly the great truths of Redemption, and think the Church of Christ should be up and doing in this great work of Christianity. Were the traffic and use of strong drink out of the way, our present Churches would not contain one-half of those who would throng to hear the preaching of the Gospel. Empty the grog-shops, and you will fill your school-houses, and your Churches. It delights us, and encourages us to see a general coming up of all denominations of Christians to oppose the great anti-Christian traffic and habit we are striving against.—*Prohibitionist*.

Editorial Scrap-Book.

Love and Marriage.

From a new work entitled "Thoughts on self-culture; addressed to women," we make the annexed extract. The book is from the pen of two ladies, M. G. Gray and Emily Sherreff, and the reader will be able to judge of their excellent qualities as writers and moralists by perusing carefully their views on a very delicate subject.

"We turn now to love. What young heart does not throb at the name? How large a portion of the thoughts, hopes, and dreams of youth does it occupy! It is too often the theme of conversation between young girls; why is it scarcely ever mentioned between mother and daughter? Yet mothers must surely be aware that their silence will not keep their daughters in ignorance that such things are, as love and marriage, nor apparently do they wish it, if we may judge from the eagerness with which they often promote all desirable flirtations, and are even ready to sacrifice their child's dignity and purity of feeling to the prospect of a good establishment. Marriage, in this sense, is indeed very frequently mentioned; but of all that makes it the holiest, as it is the strongest of human ties,—of that love which may be either a beneficent flame, warming and beautifying the whole of life, or the destructive fire to sear and blight it,—no word is ever spoken.

The first notion of a girl thus unprepared is, that she must be in love, and have a lover. If neither of these events happens immediately, she is disappointed and mortified; and she is probably not wanting in companions superior to her either in beauty or in artifice, who will take care to deepen her mortification by the display of their own triumphs. The temptation then arises to fancy feelings that do not exist. She is apt to magnify any slight attention paid to her, even the common-place compliments of a ball-room, into a decided avowal; and worse still, she mistakes the flutterings of vanity in her own breast for the emotions of real love. This fictitious sentiment is cherished by idleness, by novel reading, by day-dreams, and is made an excuse for the neglect of every active duty. Sooner or later, however, the illusion is dispelled, but with it (freshness of feeling have also fled, the sense of weariness and void which follows high-wrought excitement, is mistaken for real sorrow, and the mind, weakened by self-indulgence, instead of recovering itself by a vigorous effort, too often merely exchanges one illusion for another, till the very sources are in danger of being dried up. If, on the other hand, marriage should follow, what security can there be for happiness? There may by a lucky chance be sufficient amiability and agreement of feeling and habits to produce a decent degree of union between the married pair; but the probabilities are the other way; and the ill-yoked couple must go wrangling and struggling on, with infinite discomfort, at least, if not misery, to themselves, and certain injury to all connected with them.

It is too late to warn a young girl of the errors and dangers which beset her path at the very moment she is exposed to them, and when her heart is, perhaps, kindling under the breath of passion. She must be armed against them by habitual principle, by the integrity which will neither

allow her to deceive herself or others,—by the sobriety and self-command of a mind trained to constant obedience to duty, and by that love of moral excellence which will secure her from throwing away her affection on the unworthy. She must be early taught that love is noble only in proportion to the worthiness of its object; and sinks into a degrading passion, where it is indulged against the dictates of reason and conscience. She must be taught to bend all the energies of her mind against the approach of such a feeling, where it is not sanctioned by these higher principles. She must learn to choose her lover, and consequently her husband, as she would choose her friend, for those moral qualities that are the only solid basis of love, and to feel that any misery is preferable to marriage without esteem. To one, thus prepared, the dangers which beset a woman's path may, indeed, bring sorrow, but never degradation. She may not marry, perhaps not love, but her heart will remain unsullied, and her character gain new strength and dignity by the exercise of self-command.

It is far from our intention, however, to teach that marriage can be happy only when it follows a passionate attachment. We believe, on the contrary, that the happiest marriages are often those formed (after the fervour of youthful feeling is over) upon sober choice, grounded on respect and esteem. The warmth of feeling which may at first be wanting, will soon spring up under the influence of common interests and common ties, and when it does arise, will combine all the strength with more than all the tenderness of friendship. In such a union, love has not blinded the judgment to the inevitable imperfections of human nature, and more allowance will therefore be made for them when they appear. As it began with no high wrought expectations, so will its course be spared many disappointments. The same sobriety of feeling, the same calmness of judgment which presided at its formation, will save it from many of the perils which beset the career of passion. Marriage without affection is indeed a heavy and degrading yoke; but marriage without passionate love (on the woman's side, at least,) offers, perhaps, a more secure chance of happiness. It will have fewer exquisite pleasures, but fewer chances also of exquisite misery. It is to this calmer feeling that love, if founded on the right basis of esteem, will gradually sober down; and she who is content to forego the wild joys of passion, and accept it as the foundation of her happiness, will seldom have reason to repent her choice, or envy those who have been less prudent.

THE PHILOSOPHY OF EDUCATION.—The following remarks of Professor Forbes are well worthy of perusal. They were delivered in the University of Edinburgh when the learned professor gave his introductory lecture:—"Not unfrequently do we hear the short-sighted and narrow-minded ask, what is the use of zoology, or botany, or geology to the physician and surgeon? What have they to do with beasts, or plants, or stones? Is not their work among men, healing the sick? Of what use, save as remedies, can the creeping things, or the grass that grows upon the earth, or the minerals in the rock, be to the practisers of medicine? Vain and stupid questions all—yet they are sometimes put by persons, who profess to promote the spread of education. We hear the same outcry on the literary side of teaching. What is the use of Greek and Latin? Can Greek make a man suc-

cessful in bargaining, or Latin add to his riches? Why teach philosophy—the world is not for philosophers? What is rhetoric to the farmer? Who has not heard these questions asked over and over again? Yet always by professing advocates of education—practical education. They want something, but the best of them mistake the ends for the means. The best want knowledge, but have not learned that the mind must be trained ere it is prepared to gather and digest knowledge. They want science, but science tuffe-mouldy and unwholesome in an unprepared mind. They forget, or do not know, that education consists chiefly in training, not in informing. That is instruction. At the same time without a due mixture of instruction, education becomes insipid and distasteful to boyhood and youth. The older the pupil the more instruction must be mingled with the teaching. And when we are professionally educating young men, then the more science we can instill through our educatory lessons, the better for them. Were the sciences so infused, to be entirely professional, we should warp and contract their mind. The tonic would be too strong—would not invigorate, but corrugate. We must counteract the natural tendency of purely professional studies—the tendency to limit the range of mental vision. We can do this most beneficially through the collateral sciences which are sufficiently allied to the professional ones to prevent an undue dissipation of the student's thoughts, and at the same time are sufficiently different to give them a wider sphere of action. It is in this point of view that we should regard the natural history sciences as branches of medical education. For my own part, after much intercourse with medical men who had studied at many seats of professional education, some collegiate, some exclusively professional, I have no hesitation in saying that, as a rule, the former had the intellectual advantage. There are noble and notable exceptions, old and young; but the rule is true in the main. The man who had studied in a seat of learning, a college or university, has a wider range of sympathies, a more philosophical tone of mind, and a higher estimate of the objects of intellectual pursuits, had concentrated his thoughts upon contracted professional subjects of an hospital school. I will not believe that the practitioner of medicine, any more than the clergyman, or the lawyer, or the soldier, or the merchant, is wiser or better able to treat the officer of his calling, because his mind takes no note of subjects beyond the range of his professional pursuit."

THE CAUSES OF INTemperance; OR THE UNPROTECTED FEMALE.—“Does he want it back again?” asked a young woman, of a fellow passenger, in a second class carriage, on the Newcastle and Carlisle line, the other day, as they were starting from the central station, at half-past one p.m., and the cry of “Tickets!” met her ear. “Does he want it back again?” “No, but merely to see that you have one.” “Well, he shan't have it back again at any rate. It's all I've got for my 6s. 8d.—a hanny pennyworth, isn't it?” and fumbling in her pocket, she pulled it out, and held it between her finger and thumb. “You must take care of it,” said the gentleman: “if you lose it, they'll make you pay over again.” “Faith, but that's easier said than done,” answered the woman. She seemed an easy, good-natured sort of person, some 20 or 21 years of age, with her crumpled

ed half-holiday dress hanging loose about her rather than put on, and a three-quarters-old infant nestled in her lap, exhibiting in its face and clothing the marks of unmotherly sloth and squalor, but smiling through the dirt with which its countenance was begrimed and looking healthy and contented. Its cap, fashioned out of an old gown-piece, cut into a triangular form, and stitched together without art, and with a clumsily puckered cape falling over its neck, was more entitled to the epithet ugly than even the fashionable head-dress so called. Sundry crushed handboxes, with torn lids tied on with twine, and lumbering shapeless bundles, pinned and knotted in handkerchiefs, old journals, and brown paper, were deposited in various ways around and beneath her, and encumbered the seat. “I'm going all the way to Carlisle, and from that to Annan,” said she, “to bury my mother, poor old body, who lies dead there, among total strangers. I have had gettin' away, but it's only right. It's all one can do, and one should'nt grudge. I must be back again to-morrow, for it's pay-day, and the goodman will get on the batter. Ah, he had little need! I had to get a pound for this journey, and it's a long time it will take to pay it back, at a shilling a week out of twelve. If I had got up in the morning, they tell me I would have caught the penny-a-mile train, but I did not know. Only, when I got to the far end, I'll not let them have this ticket back. I'll keep it and make it answer when I return. But, dear me, how them houses is running!” cried she, catching a glimpse, through the window, of some new cottages beside the railway above Elswick. A gentleman explained to her that it was a *deceptio visus*, occasioned by the train going at a rapid rate. “Why, I thought it was new brick houses they were bringing down on waggons,” said she. Here the train stopped. “Where are we now?” “At Scotswold.” “And how far is that from Newcastle?” “Between two and three miles.” “Only that! I thought it might be the place where we got out to go on the Caledonian line, and I would have had some tea. Here's sixpence I've carried on purpose in my mouth all this blessed morning. For I've been in such a bustle, I've had no time to take nothing, or make nothing ready.” Poor woman, thought we, the untidy dress, the unwashed infant, the silly proposition of cheating Ticket Tam, the sixpence in thy mouth to purchase a meal with that thou hadst not time to take “all this blessed morning,”—all tell a tale of discomfort, ill-humour, fighting, and wretchedness, which drives thy husband from his fireside to the beer-shop where he gets on the batter, and leaves thee in the dumps at home a draggeltailed drudge, whose only consolation is to gossip at the door with thy marrows in ignorance, to let loose thy tongue in scolding and thy hands in skelping the children, and to take a sup of something cheering, like thy wise half, perhaps, to drive dull care away. And what mightest thou not have been, with these good-natured looks and, we doubt not, docile nature, had thy parents been able and willing to train thee in the paths of order and economy, and true maidenly grace.—*Gatehead Observer.*

Zeno said, we have two ears and but one tongue, because we should hear much, and talk little.

The following reflection on the vicissitude of sublunary things, has undoubtedly occurred to every one who has attended with care to the history of mankind, that however

exalted the station of any individual may be, or however extensive and conspicuous his sphere of action, the duration of that sphere is extremely short; the revolution of a few years will put an end to all artificial distinctions, and place the high and the low, the rich and the poor, the victor and the vanquished, on the same level. It is obvious, therefore, that, as in a dramatic representation, it is of little consequence to the actors which of them appears in the character of the prince, or which in that of the peasant, since all will be equal as soon as the play is ended; so it is of little importance what part we are destined to perform in the drama of human life, provided that the part be necessary, and that it be acted well.

THE HAPPY MAN.—The happiest man I have ever known, is one far enough from being rich in money, and who will never be much nearer to it. His calling fits him, and he likes it; rejoices in its process as much as in its result. He has an active mind, well filled. He reads and he thinks. He tends his garden before sunrise every morning, then does his ten hours' work—whence he returns happy and cheerful. With his own smile, he catches the earliest smile of the morning; plucks the first rose of his garden, and goes to work with the little flower in his hand, and a great one blooming out of his heart. He runs over with charity, and as a cloud with rain; and it is with him as it is with the cloud—what coming from the cloud is rain to the meadow, is a rainbow of glories to the cloud that pours it out. The happiness of the affections fills up the good man, and he runs over with friendship and love,—connubial, parental, filial, friendly too, and philanthropic besides. His life is a perpetual 'trap to catch a sunbeam'—and it always 'springs' to take it in. I know no man who gets more out of life; and the secret of it is that he does his duty to himself, to his brother, and to his God. I know rich men, and learned men; men of great social position, and if there is genius in America, I know that,—but a happier man I have never known.—Parker.

Instruction and information are inexhaustible sources of happiness, and of the sweetest pleasures; and were it even true, which is far from being the case, that the world offered real enjoyments, the nature of those enjoyments is only adapted to youth; what then must become of us in the decline of life, when we become weary of the world, and disgusted with its pleasure? It is then too late to acquire a taste for rational employments. Habituated to a long course of trifling, the mind becomes absolutely incapable of rational application. To render study the delight of every future period, we should be devoted to it in youth. The earlier application is attempted the more strong will the habit become in riper years.

Dissipation of mind, and a length of time, are the remedies to which the greatest part of mankind trust in their afflictions; but the first of these works a temporary, the second a slow effect, and both are unworthy of a wise man. Are we to fly from ourselves that we may fly from our misfortunes, and fondly imagine the disease is cured because we find means to get some few minutes from pain? Or shall we expect from Time, the physician of brutes, a lingering and uncertain deliverance? Shall we wait to be happy, or can we forget we are miserable? and owe to the weakest of

our faculties a tranquillity which ought to be the effect of our strength? Far otherwise; let us set all our past and present afflictions at once before our eyes; let us resolve to overcome them, instead of flying from them, or wearing out the sense of them by a long and ignominious patience; instead of palliating remedies, let us see the incision knife and the caustic; search the wound to the bottom, and work an immediate and radical cure.

The True Warrior.

BY HARRIC YRLAD.

He came not in vile war's array,
With sword and flaming brand,
Nor with a lawless, reckless throng,
To devastate our land.
He came not in war's glittering pomp,
With its blood-stained, guilty train,
Fresh reeking from the field of fight,
'Mid martial music's strain.

No stain of blood was on the flag
That waved above his head;
No mourning mother's shriek went up,
In wailing for her dead;
No sister's tear bedewed the cheek
For a lov'd, lost brother's doom;
No aged sire turn'd pale with fear,
At musket's ring, or canon's boom.

No mourning widow pressed her babe
Still closer to her heart,
In a agony of wild despair,—
Nor grasped, with nervous start,
The boy, her first-born, by her side,
Who watched her voiceless woe,
And child-like ask'd with quivering lip,
"Where did my father go?"

No burning homestead sent up its glare,
To reddon on the midnight sky;
No startled maiden hid in fear,
From arm'd men passing by.
No dying groan, nor rending shriek,
Nor stifled word, or half-breath'd pray'r,
Escaped from mangled victim's tongues,
To thrill with horror on the ear.

His was a bloodless victory,—
The victory of Right—
The victory of the tried and true,
O'er the countless hosts of Aught.
He came 'mid stalwart forms and hearts,
That made the walking ring
With loud hurraes, and joyous words,
"God save the Temperance King!"

No sculptured marble speaks his praise.
No statue to his honor's given,
But a nation's voice in praise goes up,
Re-echo'd by the choirs of heaven.
A million hearts his image wear,
A million voices breathe his name,—
From East to West, from North to South,
Has spread his never dying fame.

On England's shores, o'er Ireland's soil,
On Scotia's hills his name is heard;
While in our own blest, happy land,
It has become a household word—
The young, the old, the grave, the gay,
Before his name in reverence bow,
And million voices blend at once,
To speak thy lasting praise, NEAL DOW.

Portland, August 21, 1854.

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FOR THE YEAR 1855.

Periodical literature has become a distinguished feature of our times. Its continuance is indispensably necessary. Every enterprise for the public good must have an exponent of its principles. The press is and must be employed as an instrument of success and as a means of defence. At an early period of the Temperance Reform its friends availed themselves of the power of the press to disseminate and defend their views. One of the first to do battle, for the truths of temperance, was this periodical. With steady aim, unsullied integrity, persevering zeal, and enlightened progress, the *Canada Temperance Advocate* has passed unscathed through the vicissitudes and conflicts of Twenty Years. Considering its purpose, and the character of its antagonistic forces, it is looked upon as a venerable friend by those who hailed its first appearance, while, by all, it is respected as being endowed with the energy and nerve of untiring and unchanging youth. The fall of almost all its competitors is regarded with sorrow rather than as affording subject for boasting, but its claim for support is thereby made stronger than it otherwise would have been. While grateful for all the vigorous efforts made by his friends, the publisher is persuaded that more can and will be done to perpetuate and augment the progressive power of the Temperance Reform in its two most conspicuous and essential features,—total abstinence and legal prohibition, as these are expounded and defended in the *Advocate*.

THE PROSPECTUS FOR 1855

is therefore sent forth at this early period, that all who desire may have an opportunity of inviting their neighbors to join them in united exertion to procure at least

TEN THOUSAND PAYING SUBSCRIBERS.

The several departments of this journal will be conducted substantially as during the past year. The able manner in which the cause of prohibition is now argued and defended, in England, will give many opportunities for increasing the interest of our own pages. Canada started in this career of progress before the leading temperance men of England ventured to hoist the Maine Law Banner. But having now done it with a will, and having attained a full maturity of manly and truthful independence which already foreshadows a glorious triumph, the *Advocate* of prohibition in Canada will unite with the *Alliance* of England and select the choicest ammunition in full faith that victory will crown co-operative and zealous exertion.

THE EDITORIAL CONTROL OF THE ADVOCATE

will be again entrusted to the person under whom it has attained so high a degree of popularity. He will continue to give his attention to every article of importance, and the public may depend upon receiving the earliest intelligence of what is passing in all countries where the Sons and Daughters of temperance are contending for the rights of man and the moral progress of the human race.

FRIENDS OF TEMPERANCE AND PROHIBITION

accept the assurances of this prospectus as a pledge of fidelity to the cause of truth, and again unite in rescuing the country from the evils of the traffic.

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

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