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TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

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

VOL. XIX.]

MONTREAL, JUNE 1, 1853.

[No. 11.]

A Leaf from Real Life.

As I was spending a few weeks with a friend, in the delightful village of S., I became acquainted with the facts which form the subject of my story. Had I the pen of "a ready writer," or a happy descriptive talent, I would love to present, by the magic power of words, the beauties of this place to your mind's eye, for it would be a much more pleasing theme than the one before me. But now I will pass on, merely saying that it is one of the lovely spots of earth, if not one of the loveliest.

Nearly opposite the house of my friend, on a little eminence, stood an elegant mansion, surrounded by a large yard, adorned with stately shade trees, beautiful shrubbery, gravel walks, and flowers of almost every variety of color and perfume. Every thing around indicated the wealth and taste of the inmates.

During my visit, my attention was frequently arrested by the singular and irregular movements of a man, who might be seen at certain hours of every day, walking up and down the back yard; or if the weather was unpleasant, pacing the piazza in rear of the house. He was apparently thirty-five years of age, of a tall, commanding form, and as he was invariably seen without a hat, whatever might be the weather, he displayed a high, noble forehead, which bore the stamp of lofty intellect.

I never saw him approach the street, and he was always entirely alone. His step was sometimes rapid, and at others, slow and mechanical; and there was such an indefinable strangeness in his whole appearance, as greatly to excite my curiosity. I asked a solution of the mystery, of my friend Lizzie, who related to me his sad history, which is a striking evidence of the danger of violating the command,—“Look not on the wine when it is red, when it giveth its color in the cup.”

Would that others tempted to yield to the allurements of the sparkling, but health-consuming, soul-destroying glass, would take effectual warning from his case, and receive, in the strength of One mighty to help, that while life endures, they will “touch not, taste nor handle not” that liquid fire, more destructive than the melted lava which flows from the yawning crater of the burning volcano.

Arthur Gray was the darling child of fond, but not weakly indulgent parents. His father, Judge Gray, was a man of strong intellectual powers, successful in his profession, a steady supporter of social, religious and educational institutions, and a much esteemed member of society.

Mrs. Gray was a good manager, an intelligent, amiable lady, and a consistent member of the Presbyterian church.

Arthur, as I have said, was their darling child; for he was a boy of more than ordinary promise, beautiful person, and mentally gifted by nature, possessing a quick, retentive memory, keen perceptive faculties, and joined with these was an innate love of fun. It would not be strange if at times a parent's pride and affection gained the

ascendancy over prudence and decision, but their aim was judicious training.

There was doubtless a blameable neglect on the part of these parents, to inculcate in the impressible mind of Arthur, the holy principles of the blessed gospel, which are the best of all talismans that any youth can possess.

The childhood and early youth of Arthur Gray were marked by no striking events, which demand a particular notice. His physical and intellectual developments were such as to warrant the fondest hopes for the future.

At the age of sixteen he entered college with an enviable reputation as a scholar, and a personal appearance and address, that would give him a ready passport to the society of his fellow students. Here he entered on new scenes, and was beset by temptations which he was quite unprepared to resist. Possessing a lively, social nature, he naturally formed a more intimate acquaintance with that class of young men who prefer mirth and amusement to close application to study. And here has many a young man taken the first downward step to degradation and ruin. The wholesome and necessary regulations of the institution become irksome, and ways and means are devised to violate them.

Arthur Gray was marked a victim by the tempters, and they sought to entice him from the path of virtue, to pursue the widening path that they chose themselves to follow. Nor did they labor long without success; for with flattering words and promises of “fun,” he was ensnared. From being led, he ere long became a leader, for he was ambitious to be foremost in every rank which he entered. He went from one degree to another, until he became a “boon companion” with such as tarried long at the wine, and were skillful in the use of cards. And yet for a long time his ambition impelled him to maintain his position as an excellent scholar.

For weeks together he would steadily and diligently apply himself to study, and very few suspected his downhill course. So gifted by nature was he, that he might easily have borne away the highest honors, and wreathed the bright laurels of mental distinction around his brow; but he lacked the moral power to resist the debasing influences about him.

But we will not dwell longer on the scenes of his college life. Suffice it to say that, although he did not gratify the bright and fondly cherished hopes of his friends, yet he graduated with respectability as a scholar, and his commencement oration displayed talent of a high order.

After leaving college he returned home, and for a time he studied law with his father. Here, being under parental restraint, and surrounded by fewer temptations, he gave little occasion to suspect that all was not right, but he applied himself to the acquirement of his profession. His father wishing to give him every possible advantage, sent him to the city, where he might enjoy more extensive privileges in a legal education. There he was of course

met by stronger and more irresistible temptations than any which had yet assailed him. He soon made his way into society, and was a welcome guest among many of the "first families." With a fine dignified form, his intelligent and beautiful countenance, a pleasing, graceful manner, uncommon conversational powers, and last but not least, his reputed fortune, he was considered a desirable acquisition to almost any circle. He had an artful and shrewd faculty of adapting himself to those with whom he was conversing, so that he could please all. He was a great favorite with the ladies, for how could they help admiring such an 'elegant gentleman,' 'splendid beau,' and 'exquisite singer,' as Arthur Gray?

Many a young man looked upon him as an envied rival, and many a girl's heart beat quick as she saw his large, dark eye fixed upon her, or listened to the flattering words that fell from his lips.

Young Gray had been in the city but a few months, before the sudden death of his father placed in his possession a large property, and from that time his downward career was rapid. He drank more freely of the baneful poison, which invariably has ruin in its train, and as a natural consequence, he played more largely. Was he unsuccessful at cards, another glass and another game were sure to follow, until driven to desperation by ill-success, he rushed on to the byways and highways of iniquity and vice.

Happily for his father, he died before the truth was revealed, but his poor devoted mother lived to witness the disgrace and ruin of her heart's pride, her darling Arthur. She remonstrated with all a mother's tenderness and power, but all to no purpose. He heeded not her words of warning or her tears of anguish.

But he was not content to destroy himself and wring the hearts of his fond mother and affectionate sisters, but he sought and secured the affections of a fair young creature, who, blinded by his artifice, gave him the wealth of her buoyant, trusting heart.

Emma Lee was an amiable, accomplished and beautiful girl, the only daughter of a wealthy merchant, and the pet lamb of both her parents. And she was good as she was lovely. Gentle and unsophisticated herself, she was unsuspecting of others.—Arthur Gray never appeared before her, or her parents, other than a polished gentleman of refined morals, and why should she not suppose him to be what he appeared? Little did she know or dream the subtlety of his depraved heart, concealed by such blandness of manner.

I would here repeat, for the benefit of my fair sisters, the apostolic injunction, "Be not unequally yoked with unbelievers;" for though Emma Lee did not know the real character of Arthur Gray, yet she did know that she had no reason to believe that he was a member of the family of Christ, to which she hoped she belonged. And too late did she have reason to repent her forgetfulness of this holy command.

Gray was not so blind to his own danger, as not to feel that he could not long maintain his present condition in society, without a speedy reformation.—Conscience and pride often urged him to renounce his vicious habits, but the goadings of self-reproach he could not bear, and he hastened to drown them in the exhilarating glass. It was that fact, together with the rapid exhaustion of his funds, which induced him to urge their speedy union.

It cannot be supposed that all were still ignorant of the fearful risk incurred by the lovely being who was about to give herself to this profligate man, for such he was already believed to be, by many. But if any anxious friend ventured to expostulate with her, they only received an incredulous repulse, for when did a loving heart ever believe an evil report of the object of its affection until forced to do

so by positive evidence? Emma regarded it merely as the calumnious device of some envious rival, and gave it only a passing thought.

Brilliant was the scene, and numerous the assemblage that graced the nuptials of Emma Lee. Bright, joyous and beautiful looked the young bride, as she placed her hand within that of him who stood beside her, with an air of devoted confidence. Her radiant face was overshadowed by no vapor of sadness, for she was not to leave her childhood's happy home.

But amid that throng there were many hearts sadly oppressed by dark forebodings; and the silent tear would start unbidden, as they felt how soon the gladness of this hour would be exchanged for weeping and woe. Not long were their fears unrealized.

There was no longer any check upon his course, for he felt not the restraining influence of pure affection, because its heaven-born flame glowed not in his heart.

Just one week from the evening of their marriage, he was out until a late hour, and anxiously and wonderingly did the bridal Emma await his return. As the clock told the hour of midnight, her listening ears caught the sound of a heavy, unsteady tread on the steps. She thought it was Arthur, and flew to meet him, when she beheld her drunken husband.—Horror-stricken and amazed she approached him, but with a muttered oath he bade her begone.

With a giddy brain and a bursting heart she tottered back to the parlor, and sunk insensible upon the sofa. When she awoke to consciousness she started, as from a fearful dream, breathing the words, "Oh, Arthur, what a horrid dream!" But as she opened her eyes, the dreadful reality again overpowered her, and thus passed the weary hours till morning light. But returning day brought no sunshine for the agonized heart of poor Emma, for with it came another crushing blow, which bowed to the dust the beautiful, blushing rose of yesterday.

Scarcely had Mr. and Mrs. Lee learned from their suffering daughter the awful cause of her sorrow, when an officer appeared for the arrest of Arthur Gray, on charge of forgery. Not yet recovered from the night's carousal, he was hurried away to the hall of justice, and thence to the City Prison, to await his trial. Truly "wine is a mocker, strong drink is raging;" and what will a man not do, when under its influence?

Upon investigation, it appeared that when he had squandered all his fortune in "riotous living," to keep up appearance and indulge his base appetite and passions, he had forged a note to a large amount, no doubt designing at the time, to satisfy the demand with a portion of the dowry he expected to receive with his bride. But in this he was disappointed, and was overtaken by the strong arm of the law, from which he could not escape.

He received the sentence he deserved, imprisonment for a term of years—though in the eye of Omniscience he could be seen no less than a murderer. Broken-hearted Emma! we will linger over her sad story only to say that she drooped like a lovely flower, nipped by an untimely frost, until the kind Gardener transplanted her to Paradise.

Mrs. Gray, the mother of Arthur, never recovered from the shock produced by the intelligence of her son's ruin. She was, at the time of my visit, but the mere wreck of her former self, either in mind or body, and she has since passed away from earth, which was to her, indeed "a vale of tears."

Through the efforts of his friends, Gray was "pardoned out," but he gave them abundant cause to regret the act, and they were at length compelled to return him a prisoner, in the home of his happy, promising boyhood, allowing him only the "liberty of the yard." But even

then he was a terror to the village, for all looked upon him as a most abandoned wretch.

Such is the sad history of him, who might have been one of the brightest stars in the legal profession, and an ornament to society, had the poisoned chalice never been raised to his lips.

Who dare assert that the traffic or use of such an emissary of Satan is sanctioned by the Holy Bible? We leave all who have a heart to utter such words, to answer to their God.

RUSTICA.

Repository of Contemporary Opinions.

The New Brunswick *Temperance Telegraph* has an exceedingly valuable article in a recent number entitled "Ransom for a captive son." Many a mourning father might read it with painful emotions, and but dim hope; but many a one not yet wholly immersed in grief by the ruin of a son, might read it with advantage. It is as follows:—

Reader, be you white or black, rich or poor, Christian or Pagan, bethink you, if you had a son sold into slavery or taken captive by savage and merciless barbarians who would only spare his life on condition that a heavy price were paid for his ransom, would you hesitate between the alternative of accepting the condition or suffering him to die a cruel death at the hands of his captors? Would you not sacrifice the whole of your worldly goods or toil, yourself, for years, rather than that he should perish? If you would not, you would be put to shame by the heroism of old Aunt Chloe. But you would,—we know you would. We cannot believe that you could be so oblivious to the calls of humanity—so selfishly indifferent to the yearnings of nature as to abandon your offspring to his sad fate when you had it in your power to save him. The world would cry fie, shame on you if you did not promptly redeem him. The finger of scorn would be pointed at you. Your quondam friends would give you the cold shoulder, and you would walk among your neighbours—the phantom of a man, unrecognised by all. And you would richly deserve your nonentity. But suppose that son were caught in the toils of the rum-demon.—Suppose you witnessed his energies wasting away under the demoralising and enervating influence of the intoxicating cup, would you not put forth an effort for his rescue? Doubtless you would. Would not your heart leap for joy at the prospect of his emancipation?—You are no father, otherwise; or in other words the feelings and interests of a parent would be dead within you, and you would be a mark for the bitter scorn of mankind. Your wife would loathe and your children would abhor you.—What could delight you more than the return of the prodigal, and who would claim a greater share of your solicitude than the lost one found? Ah, happy parent, well mayest thou bring forth the fatted calf to the slaughter, and well mayest thou assemble thy neighbours to witness thy joy!

Are there any of our readers who weep for the wanderer from their firesides—any whose children are going about from place to place aimless and spiritless, shunned by the respectable, and cuffed and kicked out of doors by merciless vendors of intoxicants—a common occurrence when the liquor is in and the money is out—and who nevertheless conform to the despotic drinking usages of society? If so, permit us to ask you whether it is easier to forsake the intoxicating cup yourself, so that by your example and counsel you may, peradventure, influence your child to turn from his evil ways and flee from the wrath to come, or to purchase his redemption by the chief of your means? Perhaps you have never thought of this before. Perhaps the idea has never occurred to you that you have

bidden your own son and other youths to partake of the cup that has proved his ruin and is well nigh breaking your heart. Pause now then, and ponder upon the inutility and folly of those usages. Bethink you whether it is not more becoming you as a christian parent, to renounce the purling devil in the hope that the lost one may be found; or at least, that your remaining children may be preserved from the curse that smiteth like the pestilence, sparing neither the high nor the humble, the dull nor the gifted. You may cherish the hope those dear ones who still assemble under your roof tree or worship at the family altar are safe from the "all pervading destroyer," that they at least have the strength of mind to resist its blandishments; but was there not a time when you looked with the same fatherly pride upon him who has cast a dark shadow over your household, and may yet bring your gray hairs with sorrow to the grave? We have known instances where one after another of a promising family have fallen away and become worse than dead who once promised to become ornaments to society, and who could plead the example of their respected parents for the indulgence in those social customs that have proved their ruin. Oh! then turn away and set your face like flint against the devouring plague ere one after another leaps into the fearful vortex—ere you are left like a blasted tree, without one green tendril or one off-shoot to mark the spot where you now stand and perpetuate your memory to coming ages, and sorrow and remorse fill up the measure of your present wretchedness, and add to the bitterness of your death-bed reflections!

After reading the above, and supposing the existence of thousand of cases of woe from intemperate habits, surely no one will say—"What is that to us." If there be any such, we wish they could read the annexed from the *Advocate and Home Circle* of New Haven, Connecticut.

This cold and satirical language uttered some eighteen hundred years ago, is still the language of multitudes by whom we are surrounded. From the sacred communion of the church—the circles of proud morality—political aspirants—the shares of the spoils—the wholesale liquor establishment—the decorated saloon—the dark haunts of the gambler—and the filthy groggery, it constantly salutes our ears.

"What is that to us?" says the professed follower of Christ, as he folds his arms and resolves to be unmoved by the claims of temperance, the effect of the traffic, and the necessity for a prohibitory law; "let those engaged in the cause see to that, we have other and more important duties to absorb our attention," and an isolated resident of the north pole could not settle down in more indifference to the fate of the remotest inhabitant of the earth, than he.

"What is that to us?" responds the man of the mind—your-own-business school of morals: "I never get drunk, and have no occasion to meddle in such matters. Temperance is well enough in its place, but you are making altogether too much of it."

"What is that to us?" replies the wholesale dealers in manufactured poison, when reasoned with on the nature of his traffic. "I don't sell by the glass, and have nothing to do with making people drunk. If the retailer chooses to do so, let him see to that."

And so we might go on through the various grades of the upholders of the traffic, named;—each one has his excuse ready, and other shoulders than his own on which to put the responsibility. But can the responsibility be so shifted? If we read the connection with the words we have quoted aright, so found not the Jews.

Gentlemen, one and all, you may find—many of you have already found—that this thing has much, very much to do with you. We recollect, several years ago, of a

person "running on" a man who was intoxicated. The only retort of the inebriate was, calling the person by name, "You are *born*, but you ain't *dead*."—There was almost prophetic import in the words. The person addressed became in a few years, from a state of comparative sobriety, a more degraded inebriate than he who had made him the subject of ridicule.

Down the vista of the future, there are stern and solemn realities yet to be developed. Time, that unerring revealer of events, may make the marred and bloated form of a drunkard an inmate of your house; more, a member of your family. The curse may select from those who now kneel at the family altar, or make glad the social hearthstone. You and *they* are "*born*," but not "*dead*." Let the traffic continue its sweeping tide of ruin, and the wrecks borne upon its current may give you a realizing sense of what the traffic has to do with you. "*See thou to that*."

The *Athenæum*, Halifax, N. S., asks shall the cause Ascend, or Descend?" The answer given furnishes many thoughts, applicable to our own Province; and therefore we insert them here. With our brother Editor, we say, "Every friend must put his shoulder to the work, and keep it there." The *Athenæum* says:—

Temperance matters have been slowly approaching a crisis in this Province. For years past men of energy and nerve have been at work, removing obstacles, uprooting prejudices, presenting our principles, and disposing the minds of others in favour of the reform. Effects have followed, impressions have been made, many have united in our ranks, and, at this day, Temperance men are numbered by hundreds and thousands.

Had no persons taken the lead, or become prominent in the enterprise, or made sacrifice of time and ease and money to promote the interests of the cause,—it is almost unnecessary to say, that no such results as previously referred to, could or would have taken place.

But why state this self-evident fact? Why reiterate what every body knows?—Why? To remind our friends, that the enterprise in which they are embarked, is to be propelled to its consummation by the use of the same means as those by which it has been brought to its present position, and by other and more efficient instrumentalities, if experience and enlarged knowledge show these to be necessary.

We fear that not a few whose names are enrolled on our books, have adopted the belief, that the furtherance of our principles and the attainment of our object, are to be left to the natural working of truth, without any special effort on their part—that the cause, like a body put in motion, will necessarily advance and increase in velocity by the *momentum* it has now acquired, overleaping all difficulties, until nothing but universal progress shall arrest its triumphant career.

The prevalence of such opinions, acted upon, will ruin the cause. They overlook the fact, that, to insure progress the force must be continued. The cause does not move through a vacuum—it has obstacles, opposing principles to contend with—its career is not *down*, but *up* the hill—it has to be forced up the steep side of a lofty mountain. Relaxation of effort, removal of the sustaining power, for one moment, must and certainly will produce a motion of retrogression.

It will descend a greater space in one day under these circumstances, than can be regained by a year of subsequent, arduous toil.

No—if we are ever to see our cause prosper—a Maine Law enacted for this Province, every friend of such a measure *must put his shoulder to the work, and keep it there*—never for one instant cease to bear his own share of the

burden—but cheerfully exert his own strength, and encourage his co-labourers by word and deed.

Exertion, earnestly and undauntedly made and continued, is required at this time to retain the ground won, and to elevate the cause up the mountain-side, or in other words to accelerate its onward progress. Let not effort be wanting. Let every friend be true to himself, and to the hopes of a rum-stricken world, and as sure as day follows night, so surely shall success crown their benevolent labours.

Public Houses by the Water Side.

The Surrey shore of the Thames at London, is dotted with damp houses of entertainment, a few of which are sketched by a lively pen in the *Household Words* of this week.

The water-side public-house, though, perchance, hard by an archiepiscopal residence, and over against a legislative palace, is essentially watersidey.

A WATER-SIDE PUBLIC-HOUSE.

"Mud is before, behind, around, about it: mud that in wet weather, surges against its basements in pea-soup like gushes, and that in summer cakes into hard parallel-grams of dirt, which, pulverised by the feet of customers, fly upwards in throat-choking dust. The foundations of the water-side public-house are piles of timbers, passably rotten; timbers likewise shore up no inconsiderable portions of its frontage. It is a very damp house. The garrets are as dark and oozy as cellars, and the cellars are like—what?—well: mermaids' caves. The pewter pots and counters are never bright; the pipe splints light with a fizzy sluggish sputter; an unwholesome ooze hangs on the walls; the japanned tea-trays are covered with a damp rime; the scanty vegetation in the back garden resembles sea-weed; the rickety summer house is like the wreck of a caboose. The landlord wears a low-crowned glazed hat, and the pot-boy a checked shirt; the very half-pence he gives you for change are damp, so is the tobacco, so are the leaves of last Saturday's *Shipping and Mercantile Gazette*. They don't wash the water-side public-houses much, but let it fester and ooze and slime away as it lists; neither do they attempt to clear away the muddy sort of moat surrounding it; although for the convenience of customers wishing to preserve clean boots, there is a species of bridge or pontoon leading from the road to the public door, formed of rotten deck-planks, and stair-rails. One side of the door is guarded by a mop as ragged and as tangled as the unkempt head of Peter the wild boy; the other by a damp dog, looking as if he had been in the water too long, had not been properly dried when he came out, and had no got chapped and mangy.

Then there is a floating "public," where both week days and Sundays the intoxicating draught is to be had *ad libitum*. This beery vessel has many points in common with the dark, stifling, mouldy cheese, and rancid rat, and raw rum-smelling store-room of an emigrant ship, or to the worst class of bar in the worst class American steamer. The reeking smell of bad spirits, the lowering roof, the sticky stains of beer, the malty mildew, the haggard or crimsoned customers—these, the accessories more or less of almost every public-house, but here denuded of the adventitious concomitants of light and glitter and gilding, stand forth in hideous and undisguised relief:—

THE DEAD LEVEL OF DRUNKENNESS.

"They mean drink and drunkenness without excuse or extenuation; the cup that inebriates and does not cheer, the bowl that is wreathed with no flowers of soul, but with the crass dockweeds of intemperance. Bacchus is dismounted here, and lies wallowing in the thwarts of a bath."

boat. Sir John Barleycorn staggers about disknighted, with his spurs hacked off his heels. It is convivial life, but life seen in a Claude Lorraine glass, and that glass a pothouse runner blackened with the smoke of a pipe of rundergungus.

"Love levels ranks," Lord Grizzle says, but intemperance has pre-eminently the power of levelling and conounding ranks and ages and sexes, and species even. And thus it happens that from so levelling a system, there will result a terrible sameness of feature and expression, of habit, manner, and custom; even as drill makes ploughboys, mechanics, and vagabonds all machines, as similar to each other as the sequent spikes in an area railway; even as slavery makes all negroes alike as one parched pest to another; even as judicious flogging will train a pack of hounds to run and cry and stop as one dog. Tyranny is most potent for exacting and maintaining conformity; and there is no tyranny so strong as that of the King of drink, no conformity so abject and so universal as that of drunkards. Which must be my excuse, gentles, if I find no very novel characters among the bibbers at the Barge and Buttons."

Further down the river, far below Purfleet, and on the English coast, in a lonely reach, is a house of different character, frequented by men of the widest maritime experience. Among the company you may see such characters as this:—

A YANKEE TEMPERANCE CAPTAIN.

"The tall, lean, wiry, sallow-faced man, wearing a buffy white hat, a brown frock coat, light cord trousers very much pulled up over his Wellington boots, and a steel watchguard exactly like a patent corkscrew, is a Yankee skipper, come on shore to see if he can pick up some sea-stores advantageously for the return voyage. Observe that he has whittled away a considerable portion of the circular wooden platter on which the pewter pots are placed, and has spat his and his neighbor's spitoon quite full, and is now sowing expectation broadcast on the boats of the company underneath the table. His ship is a temperance ship, and he is a temperance man; for, although he has to all appearances consumed two or three bumpers of grog already (judging from the rubicund hue of the bumpers supplied him), his refreshment is, in reality, nothing more than a harmless compound, or temperance cordial, called raspberry. All publicans frequented by those who 'go down to the sea in ships' keep a store of this, and similar cordials, such as gingerette, lemonette, orange-ette, all mixing with sugar and hot water in a duly groggy manner, but all perfectly innocuous and tea-total. There are snuggeries in Liverpool, frequented almost solely by American captains—temperance captains, be it understood—which have no sale at all for malt or alcoholic liquors."

The long low room of this "establishment" though by day a very Lybian desert of sandy floor, tenantless settles, and pyramid-spittoons, and drawing, perhaps, scarcely a bit of beer per month, does a roaring trade at night; for there are always ships in the river, and boats to row, and skippers who have used the house before, and nautical tradesmen eager to meet them; though this river-side house is a good mile and a quarter from any village, or even inhabited house. It is pleasant to find a good word applied to these

UNNAMED HEROES.

"Decent, honest, civil, God-fearing men are these sea-men-captains—the nobly great majority of them that is—of every port and nation. From the blunt whaling captain at Hull and Glasgow, to the mighty mail steamer skippers at Liverpool or Southampton, they are almost invariably

the same; civil of speech, quiet of demeanour, modest of assertion, and incapable of grandiloquence, almost to a fault. They will tell you diffidently of the Isles of Greece that they 'were down Cerigo way once with fruit;' whereas young Swallowpounce of the Treasury, whose Mediterranean travels I verily believe have never extended beyond Malta, is for ever bragging of quoting—

'Eternal summer gilds them yet,
But all except their sun is set.'

Have they been to India? Um, yes: Calcutta, and so on, said as easily as 'Chelsea.' The terrible Patagonian promontory, the awful and inhospitable land of Terre del Fuego is to them merely the Horn; and Venice, the Adriatic, Dalmatia, Styria, are all summed up in a simple 'Up the Gulf as far as Tryeast with hides.' Farewell, ye seamen-captains, honest men, who as pertinaciously persist in wearing chimney-pot hats and frock-coats, as your pictorial and literary delineators are incorrigible in delineating you in large buttoned pea-coats, wide ducks, and flat hats. Simple-minded men, making the little parade you do of your travelling lore and nautical learning—leaving the first only to be guessed at in your mahogany cheeks and sun-crimsoned foreheads and embrowned hands, the second only to be known in the hour of danger and peril, when the sea runs mountains high, and the masts bend like whips, and the rigging writhes like the tresses of a woman possessed."

Anniversary of the Scottish Temperance League.

The Scottish Temperance League, now a very influential body, has celebrated its ninth anniversary this week at Glasgow. On Sunday, sixteen discourses on the Temperance Reformation were given in that city, the aggregate attendance at which was upwards of 12,000. At the annual meeting held the next day in the City Hall, under the presidency of J. McGavin, Esq., that spacious building was filled by a respectable and enthusiastic audience. Letters were read from Laurence Heyworth, Esq., M.P.; Rev. Henry Ward Beecher, New York; and Lewis Tappan, New York; Sir Walter C. Trevelyan, Bart., Joseph Sturge, Esq., Birmingham; Joseph Eaton, Esq., Bristol; and James Haughton, Esq., Dublin; and speeches were made by Professor Stowe, the Revs. Charles Beecher, W. Wight W. Reed, &c. As to finance, the League is now in a better position than it was at the last annual meeting—the deficiency then was £30; now it is £10. The income has much exceeded that of any previous year, being in the nine and a-half months £1849.

Professor Stowe instituted a comparison between the Temperance cause in Scotland and the Anti-Slavery cause in America, and proceeded to give an explanation of the Maine Law, expressing the conviction that all true temperance movements must culminate in that. Scotland, in its natural features and the character of the people, bore a strong resemblance to the State of Maine, and the drunken habits of Scotland very much resemble those which prevailed in Maine, in 1819 when he first entered the State:—

"When I went to Maine in 1819, it was said that the village, composed chiefly of lumber men, drank enough to float their whole timber to the sea—there was so much rum drinking—there were so many drunkards—so many paupers—all would be ruined. The people thought of a society to prevent intoxication. That was the first society I ever heard of; it was formed by about 25 or 30 individuals. The habits of drinking were bringing ruin and poverty into every town in the State. I was educated in the State of Maine, and many of my class, in which there were such men as Gen. Pierce, President of the United States,

Yale, Longfellow the poet, Hawthorn, and others, since very much distinguished—some of the very finest minds in the College, in every way equal to those I have mentioned, and perhaps in some respects superior—amiable, intelligent, and young men, whose names would have shone throughout the world, were ruined by intoxicating drinks. They acquired the habit in College, and before they were 25 years of age they were miserable drunkards, beyond all hope of reclamation. In despair, several of them committed suicide; many of them died of the most loathsome diseases; others disappeared from society, and were never heard of. People began to think what they should do—“this rum,” they said, “will destroy us all—we must do something;” and they began a series of efforts—one experiment after another; but everything proved more or less ineffectual till they came to the Maine Law. They did make improvement—they did diminish the drinking habits—they did rescue many from a drunkard’s grave; but many more were drawn into the vortex, and hundreds of families were plunged into poverty—reduced to the extremity of misery. At last the people said they would not bear it any longer. Don’t suppose that this Maine Law was the act of the Legislature of the State of Maine—not so, it was the act of the people themselves, and therefore it was executed. It was supported by nine-tenths of all the women and children, and by three-fourths of all the men—(cheers). Therefore it went high and dry above all opposition, and vindicated its own claims to support.”

What is the Maine Law?

“It is an Act to suppress drinking and tippling houses—to put an end to traffic in intoxicating drinks among the people. It has nothing to do with a man’s own private affairs—it has nothing to do with the interior of any man’s family—any man, wherever he can find liquor, if he chooses may purchase it and bring it into his own family, and use it there if he likes—the law does not touch it or him. It considers every man’s house his castle, and if he has a mind to drink in the bosom of his family and expose himself in that way to his own household, it does not take hold of him—it leaves him free in that respect. But if any man does bring intoxicating liquors into the state for sale—if he sells intoxicating drinks and makes money by it—if he even gives it away and takes something else to evade the law, what does the law do? It takes all his rum away and throws it on the ground—(cheers). It does not touch his pocket or his person; but it says, you are not a fit person to have the possession of intoxicating drink, and we shall take it away—(laughter.) All the testimony required is the presence of the store itself—wherever it is seen, the criminal cannot escape. There is the witness, and what do we do with the criminal? Just knock him on the head and leave him on the ground—(a laugh). If a man makes solemn oath that he will not sell, and does not sell, any of that spirit, it leaves him unmolested. If alcohol is introduced for the arts and manufactures—and we know it to be necessary in many of the arts—it is not touched. If it is kept for medical purposes, like opium, calomel, or any other article of that kind, to be used and prescribed by a physician, it is not touched. In every town there are agents appointed by the town and paid by the town, for the sale of alcohol for these purposes—manufacturing and medical—but they are under oath and heavy bonds to sell it for no other purposes. The certificate of a respectable physician is sufficient to authorize its sale for medical purposes, and the oath of a manufacturer is required for its sale to a manufacturer. And to prevent the effects of monopoly, the agent has not the profits of the sale—the article is sold at cost, and the community or the township receives all the profit—the agent acts for the township and not for any individual. Such is the substance and purpose of the law; and it has been most perfectly effectual”—(cheers).

Within six months of its being enacted and coming into operation, its friends were two to one; and many towns that had instructed their representatives to vote against it, the very next year returned representatives in its favor:—

“I will select only one instance out of many. A little town of Fairfield—a beautiful farming town, similar to many between this and Edinburgh—with a population of 2,400, it had eighteen dram-shops. When this law was enacted, the good people of this town went to those dram-shops, and told them to shut up. They generally did shut up—all but four, who continued to sell in spite of the law. Then the proper officers went to these four establishments, and took out every barrel and every bottle and quietly emptied them all in the river. And what was the effect? The year before this was done they had to pay 1,100 dollars in the shape of pauper tax; the year after the pauper tax was only 300 dollars—(cheers). The inhabitants met—they had cleared 800 dollars by the operation of their bill, and they determined to add 600 dollars to their school fund, and keep the 200 dollars to empty any other barrels that might come in—(loud cheers). Property there is valued every year, and the tax comes on it according to the valuation. They found that the value had very nearly doubled since the destruction of these eighteen dram-shops—(cheers). This is not a singular instance. In some towns pauperism has entirely ceased—(cheers). In others where there had been many paupers, there was not one—even the gaols were empty, and their keepers advertised them to let—(cheers). A friend of mine in Portland—one of the wealthiest men in Maine—had been very much opposed to the law, having just opened a distillery worth 10,000 dollars, which then became good for nothing. No doubt he grumbled a little, but in less than six months he came forward in public meetings and stated that if he had ten distilleries he would go for that law—such was the improvement he saw around him; it would compensate him for all the loss—(cheers). Another friend of mine in the town of Portland had a large number of dwellings; one was occupied by a man who had not paid rent for four or five years. He had an interesting wife and family, and for their sakes he allowed the man to remain another year. At the close of that year, the Maine Law had been into operation, the tenant paid him not only the year’s rent but all arrears, and even offered, being a bricklayer, to build a brick cistern which would be a great improvement to the premises. The proprietor was astonished, and asked him where he got the money. Oh, said he, I can now go to my work in the morning—formerly I saw a liquor shop at every corner, and I was tempted to taste; then I continued drinking all day, and neglected my business, my family was ruined, and I was miserable; but now there is no spirit shop; I can go to work, I have no temptation, I can be a sober man; I thank God for that law; I hope it will never be repealed while I live.”

On Tuesday morning, the annual public breakfast in connection with the League took place in the Merchants’ Hall. The place, which seems capable of holding about five hundred, was completely filled. Thomas Knox, Esq., occupied the chair, supported on the platform by the Rev. Dr. Paterson; the Rev. George Jeffray, of London Road; the Rev. Mr. Wight, and R. G. Mason, from London; the Rev. William Reid, of Edinburgh; the Rev. W. Houston of Knockbracken, in Ireland; Bailies Paion, Smith, and Brodie; Dr. McCulloch, of Dumfries; Patrick Watson, Esq., of Dundee; Robert Rae, Esq.; and several others. In the body of the hall we observed the Rev. D. M’Rae (late of Oban); the Rev. Fergus Ferguson; Lieut.-Colonel Shaw; Archdeacon Livingston, Esq.; George Gallie, Esq.; Messrs. Melvin, Ferguson, and M’Allister, and numerous other advocates and supporters of the cause of temperance, many of whom were from a distance. In respect

to the success of their association during the year, the chairman stated that their subscriptions had increased, their periodicals had increased, their agents had increased, and their converts had increased. Newspaper sympathies, too, had increased, and, in fact they had nothing but increase, increase, increase.

In the afternoon the annual assembly of the members of the League was held, Robert Smith, Esq., President, in the chair. Delegates were present from Abercorn, Aberdeen, Airdrie, Alloa, Bannockburn, Barhead, Berth, Bonness, Bridge-of-Weir, Burnt-island, Carnunnock, Crieff, Dalkeith, Darvel, Doune, Dumbarton, Dumfries, Dundee, Dunse, East Kilbride, Edinburgh, Falkirk, Galashiels, Grangemouth, Greenock, Hamilton, Irvine, Jedburgh, Kilmarnock, Kilwinning, Kirkaldy, Kirkconnel, Kirkliston, Lanark, Langholm, Lochwinnoch, Logie-Almond, Mauchline, Minnyhive, Muirkirk, Paisley, Perth, Old Kilpatrick, Rothesay, St. Boswell, Sanquhar, Stirling, Tillicoultry, and Vale of Leven. The speakers were, Mr. Rae, the Secretary, Mr. Service, Rev. Mr. Watson, Langholm; Mr. Marr, and Mr. T. Knox, Edinburgh; Mr. R. Lockhart, Kirkaldy; Mr. Macrae, Paisley; Mr. Lindsay, Aberdeen; Mr. Young, Dunse; D. McCulloch, Dumfries; and Revs. Blyth and Green. It was unanimously agreed that a loyal and respectful address, accompanied by petitions from all the abstinence societies in Scotland, should be presented to Her Majesty and her Royal Consort, humbly and earnestly praying them "to examine the principles of total abstinence, and the facts and arguments upon which they are founded," and that the same, along with one or more of the best works on the temperance question be presented by a deputation from the League, upon the occasion of her Majesty's next visit to Scotland.

Educational.

PARENTAL DUTY.

From the *Tennessee Organ* we take the annexed article on a subject of vital importance, and not irrelevant to the main object of our publication:—

"The reckless disregard for all religious and moral sentiment, so conspicuous in the practice and conversation of numerous persons by whom we are daily surrounded, is one of the sore evils under the sun. Every pious and reflecting mind must deeply feel the truth of the remark that 'men are worse than they need be, though there were neither hell nor gibbet in the question'—and that plain common sense ought to be a sufficient curb to the evil passions and propensities of human nature, especially since the experience of all the world proves that their inevitable tendency is to disgrace and ruin. But the great misfortune is, that men who have grown up like the wild weeds of the field, without the wholesome culture of proper parental training, seldom pay but little attention to the dictates of common sense. On the contrary, having always been under the entire control of their meaner passions and inclinations, they become regardless of common justice, common honesty, and the common rights of men, and are restrained only by the fear of immediate physical punishment, from perpetrating the most criminal outrages upon society.

This lamentable depravity is of course owing, in a great measure, if not entirely, to shameful neglect on the part of parents and guardians, in their moral and religious training during childhood. This is, in truth, the corrupt and corrupting source of all, or at least the far greater amount of dishonesty and crime, as well as every species of outrage and violation of the laws and the rights of society. Hence the crowding of jails and penitentiaries, which is, in fact, only lopping some of the branches of this wide spread arbor

mali, while the root and trunk are still left to deepen and broaden in the land.

Of what momentous importance it is then that something be done, if there is anything practicable, to awaken reckless and negligent parents to a solemn sense of their criminal indifference towards the future character and fate of their own dear offspring. What father that deserves the name, or mother that has borne a son, can for a moment, bear the idea of ever seeing this son of theirs expiating, at the rope's end, some abominable crime, as the fruit of wicked and infidel principles instilled, perhaps, by themselves, into his youthful mind, or suffered to be acquired among the unprincipled wretches with whom they have permitted him to gang at large. Now if they have been thus guilty in misguiding or neglecting the minds of their children, what assurance have they, or, with any shadow of reason can they have, that such will not be their deplorable end? But let such parents early impress upon the minds of their little ones a pious reverence for their Creator, and a just sense of moral duties and conduct towards their fellow creatures, and they may safely feel assured that the heart-rending doom above mentioned will never seal the fate of a child of theirs.

'*Treat up a child in the way he should go,*' should be the sacred motto of every parent in the Union. They should ever bear it in mind, even at the expense, if necessary, of employing some one, like Darius of old, to repeat the proverb to them every morning.

DISPARITY OF INTELLECT.

We cut the following from the *Tennessee Organ*:—

Any person who has thought at all upon the disparity of human intellect in different individuals possessing apparently equal advantages for mental improvement, must perceive that the minds of men generally appear to be naturally divided into two classes, which, to borrow a phrase from the science of optics, may be termed "incidental and reflective." The former may be considered as including all such as are capable of doing their own thinking, and managing their own concerns, by the judgment they have formed of the nature of things, not so much from the advice of others, as from the strength of their own reasoning powers. To this class may be referred every species of inventive and creative genius, hence are included wits, poets, philosophers, statesmen, heroes, inventors and improvers in the arts and sciences. The latter class comprehends the rest of mankind, or such as may be considered as mirrors to the incidental thoughts of the first named class.

The distinguishing characteristics of mind on the one hand, are strength, depth, and sublimity of thought, often marked by a certain roughness or lack of polish, and may be compared to precious metals in their native state. While on the other may be perceived all the various shades of beauty and splendor of mental cultivation, occasionally exhibiting the most fascinating charms of character by the perfection they have attained in those accomplishments and graces which never fail to captivate the heart, and may be styled jewels which have received the finishing polish from the hand of the craftsman.

The thoughts of the one class, are more intense and severe, piercing deep into the mysteries of things, while those of the other are milder and more relaxed, playing rather upon the surface, sipping as it were, nectared sweets from the flowers of learning. Among the first mentioned class may be ranked the Swifts, Byrons, Newtons, Clays, &c., of every age, while the other includes the Chesterfields, and those conspicuous for such refined accomplishments as adorn and beautify society.

Indications of a tendency of mind to one or the other of these classes are observable at a very early age; and it will be found generally true that when a child displays great

facility in acquiring the rote of his lessons at school, be wit- in after life, prove to be of the latter or reflective class; though there may be, and doubtless are, occasional exceptions, resulting from a sort of blending of the two classes in one mind. On the other hand there have been many instances of men having attained to the highest eminence in philosophic and scientific discovery, who, during their minority, were remarkable for their apparent want of capacity for learning—the latent cause, perhaps, being a disinclination on the part of their minds, even at that age to receive instruction from another.

Parents by attending to the gradual development of the minds of their children in this respect, will be enabled so to direct the course of their education as to suit the peculiar bias of their minds, thereby fitting them the more happily and successfully to fill respectively those stations in life apparently designed them by nature.

It may be contended that there is a third class who are not only destitute of all claims to original thought, but are incapable of reflecting, with any degree of modification, the thoughts of others, and who may be aptly termed mere echoes, including such as deal in borrowed wit, formal expressions, and old proverbs, and who never transact anything upon the responsibility of their own understandings. The existence of this class, however, may be referred to a deficiency of either intellect or education.

Education, what is it?

We stated in a former number of this journal, that a right education of the young, is the most effectual instrument of a thorough and permanent reform in society. But let no one take too limited a view of what is meant by the phrase, "a right education." By the expression we do not mean simply that instruction and discipline which children receive at school. We do not mean a knowledge merely of the arts and sciences, the instruction to be derived from study of books. To educate a child is to draw out, to develop, and to direct faculties. A right education is the right development, and the right direction of his powers. But the child's powers are various and manifold. He has appetites and passions pertaining to the body; faculties and capacities which we call intellectual; he has also moral and religious susceptibilities and powers. Thus complex is human nature. The body, the mind, the soul, these constitute the man. The body must be so trained as to secure its full growth, and vigorous and healthy action of all its parts and functions. The powers of the mind must be cultivated in a way to secure their fullest development and their noblest action. The moral sentiments and the religious susceptibilities, must have that culture which Christianity prescribes. The inferior part of man's nature must be under the control of his superior powers,—his reason and his conscience—and his whole nature, body, mind, heart, must be in subjection to the will and laws of his Maker. This is in brief, general terms what we understand by a right education; and this is to be secured, not simply by the school which our children attend, but by every means which a benevolent Father has furnished for the purpose.—*Brattleboro Eagle*.

Letter from the Author of the Maine Law.

The following letter has been addressed by Neal Dow to the Secretaries of the "United Kingdom Alliance" for Suppression of traffic in all Intoxicating Liquors:—

"Portland, Maine, U. S. America, April 3rd, 1853.

Gentlemen,—Your note of the 14th ultimo, with accompanying documents, has just been received,—I am very much obliged for them.

The friends of Temperance on this side of the Atlantic will hail with joy the intelligence of the formation in

England of an influential Association for the express object of effecting the Suppression of the Traffic in Intoxicating Liquors. All the Temperance Organisations in the United States, and, indeed in North America, are now labouring distinctly and earnestly for that object, and nothing stands of it—to wit:—"The Suppression of Drinking Houses and Tippling Shops" as it is expressed in the Title of the *Maine Law*—so called.

The enactment of that Law, in June, 1851, turned the attention of all Temperance Men in America to the object contemplated by it—and all our Temperance Societies of whatever name, began immediately to concentrate their efforts for its speedy accomplishment! and, at the present time, the agitation of this subject is going on warmly throughout the United States and British North America; over much of that region, indeed, it is the principal subject of discussion, and of more public interest than any other.

In the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and Michigan, it is the principal question at issue in municipal and general elections; and in all other States of the nation, the question of the *Maine Law* is rapidly taking the first place in the regards of the people—as of the greatest importance to their welfare and happiness, and to the prosperity of the country,

That the good among all classes of my countrymen will unite, speedily, in the effort to extinguish for ever the unjust and iniquitous traffic in intoxicating drinks—and that they will be successful in their endeavour, I do not doubt. All over the United States a spirited discussion is going on through the press, and numerous public meetings, upon the essential immorality of that traffic—and its hostility to the peace and good order of society, and the welfare and happiness of the people. This subject is also the topic of discussion everywhere in private circles, in steam-boats, rail-cars, stage-coaches—in Lyceum lectures, and in pulpit discourses. The people are restive under the tremendous evils of that traffic,—and the enemies of this movement are boldly challenged to show that any, the smallest, benefit results to the country from that business in any way—while the mischiefs flowing from it are greater and more intense than from all other causes of evil combined.

In commencing an agitation in England against drinking houses and tippling shops, you will undoubtedly be embarrassed, as we have always been, by the fears of timid men, who in the main are good men, and wish well to every movement which is calculated to promote the general good, but with whom there is always "a lion in the way." Constitutionally timid, habitually fearful and cautious, they are unwilling to embark in a movement which must excite the opposition of bad men. They continually doubt the wisdom of every measure which may be proposed; they "do not know about it," they "are not prepared to express a decided opinion," except that they are always sure of one thing—to wit: that we are going "too fast and too far"—they are entirely confident of that—further, they cannot be sure of any opinion.

There have been a great many persons of this class more or less connected with the Temperance movement in this country from the beginning: they are mere camp followers; they linger among the wagons in the rear, entirely out of harm's way; they always doubt that the dispositions for the battle are not judiciously and skilfully made; that the ground is not well selected, or that the time is unfavourable; in a word, they are never ready for any movement in advance, whatever it may be.

We have always been under the necessity of acting, in all our movements, without the co-operation of this class of persons, and in spite of their protests against our want of good judgment, of prudence, and sound discretion. They have always been ready to come up to every new position,

after we have driven the enemy back from it, and after it has been properly secured from attack by the defeated and exasperated foe. This class of persons learn nothing from experience, and do not gather confidence and courage from success. They object to every advance movement in its turn, and always predict a disastrous defeat as the issue of every struggle.

Your experience with this class of persons will, undoubtedly, be the same as ours; it is not possible to avoid the embarrassments which they will throw in your way, and you must, therefore, mature and execute your measures without their concurrence or co-operation.

Through all the history and progress of the Temperance movement in this country, these persons have always opposed every successive step which has been taken. not because they believed it wrong, *per se*, but because they thought it inexpedient at the time—because (to borrow their phrase) they were sure we were going too fast and too far.

The first step in this country, in the Temperance cause, contemplated only the moderate judicious use of intoxicating drinks—the excessive use of them only was to be avoided—and at the first meetings of those who originated the Temperance movement, such drinks were sometimes used.

The second step was to exclude entirely the use of distilled liquors, as a drink, and here the cry, 'too fast and too far' commenced. That point was gained, and, at last, was universally acknowledged as a proper rule of faith among all Temperance men,

The next step was Total Abstinence, not only from spirituous liquors, but from wines. This movement was violently resisted by all of this class of persons as fanatical, and as fatal to the entire Temperance enterprise. They were sure it would create disgust in the public mind—that Temperance men would be generally regarded as ignorant zealots, under the influence of a wild fanaticism—that the Temperance cause would be broken down, and the condition of the country become worse than even before, under the influence of the reaction which they said must ensue; such a proposition, they were sure, was undoubtedly 'too fast and too far.' Their predictions, however, failed of accomplishment, and the new point was gained and maintained, as absolutely necessary to the Temperance enterprise.

The next step proposed was a new pledge of Total Abstinence from all intoxicating drinks; this was received with less violent opposition than the preceding, and was soon acquiesced in generally, by all who professed to be Temperance men.

The next movement was against the Traffic in intoxicating drinks, as a gross immorality, and inconsistent with the general good—as a great social and political evil, which ought to be suppressed by legislative enactment. For ten years this latter movement has been in progress in the New England States, and during all that time there has been no cessation to the cry of 'too fast and too far.' The working friends of Temperance, nevertheless, steadily persevered, until this last point has been carried, and the people acquiesce in the truth of the proposition, that "Drinking Houses and Tippling Shops ought to be suppressed by law, with stringent provisions, and summary processes."

Temperance men all over the United States are now animated by renewed zeal, and filled with fresh courage. There is among them, no doubt, no hesitation, no faltering. They have proclaimed through all the land, a war of extermination against the traffic in intoxicating drinks. They have drawn the sword in this holy enterprise, and call God to witness that they will never cease their exertions until He shall be pleased to crown them with a glorious victory, which we are confident will be speedily obtained

throughout New England, and very soon through all the American States.

Very respectfully, yours,
NEAL DOW.
To the Secretaries of the
"United Kingdom Alliance," &c.

Statistics of Metropolitan Crime.

A return of the number of persons taken into custody by the Metropolitan Police and their results in the year 1857, with comparative statements from the year 1831 to 1852 inclusive, has just been printed. From this document we learn that during the last year 73,257 have been taken into custody for—first, offences against the person; second, offences against property committed with violence; third, offences against property without violence; fourth, malicious offences against property; fifth, forgery and offences against the currency; and sixth, other offences not included in the above classes. Of these 73,257 persons, 38,272 were discharged by the magistrates; 30,558 were summarily convicted, or held in bail; 4,427 were committed for trial; 3,665 were convicted and sentenced; 632 were acquitted; and in 130 cases bills were not found or not prosecuted. Twelve persons were taken into custody for murder; 38 for manslaughter; 19 for shooting at, stabbing, and administering poison; 97 for cutting and wounding with intent; 38 for rape; 35 for assaults with intent to commit rape; 24 for concealing the birth of their infants, and 1 for child-dropping; 260 for attempting to commit suicide; 2 for feloniously attempting to procure abortion; 6,087 for common assaults; 3,381 for assaults on the police; 2 for feloniously throwing over the person a corrosive fluid; 34 for bigamy; 107 for burglary 38 for horse-stealing; 7,280 for simple larceny; 2,199 for larceny from the person; 299 for embezzlement; 399 for fraud; 13 for conspiring with intent to defraud; 51 for dog-stealing; 18 for arson; 2,379 for wilful damage; 1,313 for uttering counterfeit coin; 12 for coining; 38 for forgery; 235 for cruelty to animals; 268 for deserting their families; 3,750 disorderly prostitutes; 13,801 drunk and disorderly characters; 158 for indecently exposing the person; 10 for keeping common brothels; 2,355 suspicious characters; 330 reputed thieves; and 3,708 vagrants. Of the 73,257 persons taken into custody, 6,938 males and 5,580 females could neither read nor write; 36,905 males and 19,585 females could read only, or read and write imperfectly; 3,043 males and 453 females could read and write well; and 722 males and 31 females possessed a superior education.

Again, of the persons taken into custody during the last year, there were, amongst others, 82 artists; 42 males and 38 females, artificial-flower makers; 519 bakers; 146 males and 64 females, brush-makers; 84 barmen; 164 brassfounders; 24 brewers; 988 bricklayers; 66 brokers; 93 males and 70 females, bookbinders; 411 butchers; 16 button-makers; 1,500 carpenters, &c.; 510 cabinet-makers; 5 clergymen; 701 clerks; 920 coach and cab men; 264 engineers; 12 excisemen; 191 French polishers; 337 males and 82 females, general and marine-store dealers; 21 interpreters; 13,962 labourers; 869 laundresses; 120 medical men; 93 lawyers; 823 milliners; 11 postmen; 540 male and 1,114 female servants; and 14,538 males and 21,451 females who had no trade or occupation. The first loss by felonies during the year amounted to no less than £43,972, of which £12,940 was recovered, leaving a total loss of £31,032. In the course of the year 545 persons were recognised as having been twice in custody; 170 three times; 31 four times; and 30 five times and upwards. 2,103 persons were reported as lost or missing, of whom 1,049 were restored by the police; 7 attempted suicides were prevented by the police, and 74 by other means. 72,824 persons were taken into custody in 1831; 77,543 in 1832; 69,959 in 1833; 64,269 in 1834; 63,474 in 1835; 63,384 in 1836; 64,416 in 1837;

63,936 in 1838; 65,965 in 1839; 70,717 in 1840 (the police district was considerably extended in January, 1840, including 35 parishes, hamlets, and liberties, and a population of 267,266.); 68,961 in 1841; 65,704 in 1842; 62,477 in 1843; 62,622 in 1844; 59,123 in 1845; 62,834 in 1846; 62,181 in 1847; 64,480 in 1848; 70,666 in 1849; 70,827 in 1850; 73,397 in 1851; and 73,257 in 1852; showing that though the population of the metropolis must have increased immensely during the last twenty years, the number of persons charged with the commission of crime in 1852 was less than in 1832.

Sabbath Meditations.

At a recent meeting of the New York Female Bible Society the Rev. Dr. Spring delivered an admirable address. He dwelt first on the theme that "Man is made for Truth," and then respecting the Bible, said:—

The Book of God is a most wonderful book. It has peculiarities which belong to no other book, and rightfully occupies a position which no other book in the world occupies. On every page it asserts divine origin. Infinite intelligence and love alone could have made it what it is. There is no credulity in him who receives it as the Word of God. Human research and human subtlety may do their worst, and they can never invalidate the facts upon which it rests, nor obscure the bright cloud of glory which overshadows it.

Its license was its own, and conveyed in its own way. It is no subtle sophistry, and abounds in no deadly errors. Human wisdom has no part in it. It shines by its own light, and is hallowed by its own sanctity. It tells of earthly things, and of those which are heavenly. Every sphere of human influence recognizes its power. It has given to intellect its greatest expansion and its brightest radiance, to the nations their freedom, to legislators their laws, and to society its organization. It has given certainty to moral science. It is the only invaluable rule of faith and practice, and therefore, the only book which produces substantial aid and character. It is the book whose teachings determine our eternal destiny. It meets the exigencies of every class of men and of human affairs in all periods of time. It teaches, by truths, the most searching and gives an universal application. More is there in these comprehensive pages of the great God, more joy and hope than in all the philosophy you may acquire by study of interminable ages. It teaches, without a philosophy, what man cannot teach, namely, that man is his fellow.

It teaches the sublime beauty of love, and justice, and meekness. It is the only book which is destined to live. The time is coming when it will be more universally valued than all other books. It is everywhere recognized as the great healer and antidote of suffering. There is nothing we feel more deeply than that its treasures are unfathomable, and that you can never grasp the measure of its truths. Far above all other books is it. The Vesta of the Brahmans, the philosophy of Confucius and the teaching of the Sanscrit, all have similar trains of thought. But the Bible is like no other book in the world. Carry it where you will it is a new book. No enlightened man who had never seen it before could read it without astonishment. Read it to the Tartar, or the Hottentot, and they will delight in its truths, and look upon it as a miracle.

The question now arises, is this Bible to be given to the world? Shall it be given to the world? And without it is given, is there any reason to hope for the world's renovation? I have but one answer to these questions, namely: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

Therefore, the Gospel shall be given to the world by the labor, the prayers, the faith and the enterprise of Christian Societies.

The Lord taketh pleasure in those that fear him, in those that hope in his mercy. Psal. cxlvii. 11.—"We too often see children forget to pay that respect and reverence which is due to their parents, when once the estate is made sure to them. And though the doctrine of assurance cannot be charged with naturally producing presumption or carnal security, yet we are too prone to

abuse it. Witness David and Solomon; whose sad miscarriages took place after God had honoured them with such manifestations of His love, as few ever had the like: and their sins are recorded; doubtless, to teach us that we ought to 'rejoice with trembling;' and ever to recollect, that 'the Lord taketh pleasure,' not in those who presume on His mercy; but 'in them that fear Him, in those that hope in His mercy.' This holy fear and humble hope will guard our peace and temper our joy. As the oil on the lipdary's wheel keeps it from firing, and as the pericardium, with its lubricating liquor, preserves the heart in healthy action, and keeps it from being inflamed, notwithstanding its incessant motion, so our being 'in the fear of the Lord, all day long,' will prevent our assurance from degenerating either into antinomian pride, or Laodicean ease. We ought not to presume that we shall never be moved, simply, because our mountain standeth strong; seeing our not being moved depends on our fleeing to, and abiding in, our mountain, as in a fortress. That Christian is best beloved, and shall be most honoured of God, who, instead of sitting down to loiter in sunshine of the divine favour, work in the vineyard, while the sun is high, and runs with alacrity the race set before him, in proportion as God makes his way pleasant, and his path, peace: and who, instead of allowing his reverential awe of God to be swallowed up by the high tide of divine manifestations, makes haste, like Moses, and bows himself to the earth, and worships in profound abasement, at the very moment when God makes 'all His goodness' to pass before Him. Exod. xxxiv. 6."

Keep thy heart with all diligence; for out of it are the issues of life. Prov. iv. 23.—"The heart of man is his worst part before it be regenerate, and the best afterwards; it is the seat of principles, and the fountain of actions. The eye of God is, and the eye of the Christian ought to be, principally fixed upon it. The greatest difficulty in conversion is to win the heart to God; and the greatest difficulty after conversion is to keep the heart with God. Here lies the very pinch and stress of religion; here is that which makes the way to life a narrow way, and the gate to heaven a straight gate. Those men who have not inured themselves to a habit of thought, and constantly exercised a strict regimen over the motions of their hearts, will require a great deal of time to collect and order their thoughts and to reduce them into a proper frame and posture, for religious duty. And should they carelessly let their minds loose as soon as any solemn and weighty duty is over, and suffer their thoughts to return to the world or any other vanity, they will again find the same difficulty to bring them into a right frame as they did at first. Their progress in holiness will be retarded; they will labour in a circle, or, at best, they will move but slowly in the way to heaven, in comparison of those that keep their hearts with all diligence. These latter will be able to respond to the call of duty, with the Psalmist, 'My heart is prepared, O God, my heart is prepared.' Psal. lvi. 7. (Marginal reading.) And O what a happy and desirable temper of soul is this! What spiritual comforts and benefits do such men enjoy of which others, for want of due care and watchfulness, deprive themselves. They on y want an opportunity of serving God and performing holy duties; others lack a due temper and disposition when they have the opportunity. Whilst the thoughts and desires of others are only fluttering above the ground, theirs are in the third heaven. Whilst others are tuning their souls and putting them into frame they are joining in the Hallelujahs of the Angels. This keeping of the heart implies the diligent and constant use, and improvement of all holy means, to preserve the soul from sin, and maintain its sweet and free communion with God. I say and maintain it because the heart must be kept because out of it are the issues of life; then, as long as the issues of life do flow out of it, we are obliged to keep it. And with no less vigilance than constancy, must this duty be performed; keep 'above all keeping,' so the Margin;—heart-errors are like the misplacing and inverting of the stamps and letters in the press, which must needs cause so many errata in all the copies which are printed off. The keeping of the heart in every condition, is the great business of a Christian's life."

To those who have no hope beyond this life, what is it but one long care for its physical wants—one long struggle with its moral evils? Pleasures and pains alike destroy its energies, and there is probably a period in every one's existence when the soul as earnestly desires the repose of the grave, as the body does the rest and quiet of the night.

Miscellaneous Table Talk Topics.

NOBILITY OF WOMAN.—The woman, poor, ill-clad as she may be, who balances her income and expenditures—toils and sweats in quiet, unrepining mood among her children, and presents them, morning and evening, as offerings of love in rosy health and cheerful purity—is the proudest dame, and bliss of a happy home shall dwell with her forever. If one prospect be dearer than another to bend the proud and inspire the broken-hearted, it is for a smiling wife to meet her husband at the door with his host of happy children. How it stirs up the tired blood of an exhausted man when he hears the rush of children upon the staircase, and when the smallest mounts and sinks into his arms amidst night-mirthful shouts?

"Mother, I thank you for reminding me of it," said a little girl to her mother, on being put in mind of something which she had almost forgotten to do. Do all little girls possess this sweet and obliging spirit?

It may serve as a comfort to us in all our calamities and afflictions, that he that loses anything, and gets wisdom by it, is a gainer by the loss.

Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe; and of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the worst. Real philosophy seeks rather to solve than to deny.

DESPISING HOUSEHOLD DUTIES.—From a variety of causes, nothing is more common than to find American women who have not the slightest ideas of household duties. A writer thus alludes to this subject:—

"In this neglect of household cares, American females stand alone. A German lady, no matter how lofty her rank, never forgets that domestic labors conduce to the health of the body and mind alike. An English lady, whether she be only a gentleman's wife or a duke's does not despise the household, and even though she has a house-keeper, devotes a portion of her time to this, her true and happiest sphere. It is reserved for our Republican fine ladies to be more choice than even their monarchical and aristocratic sisters. The result is a lassitude of mind often as fatal to health as the neglect of bodily exercise. The wife who leaves her household affairs to the servants, pays the penalty which has been affixed to idleness since the foundation of the world, and either withers away from ennui, or is driven into all sorts of fashionable follies to find employment for her mind."

Wholesome sentiments are rain—which makes the fields of daily life fresh and odorless.

There are many doublings in the human heart; do not think you can find out the whole of a man's real character at once, unless he is a fool.

STRAW PAPER.—This manufacture was first introduced about 50 years ago, but was only partially successful. By an interesting and important improvement in the mode of preparation, the use of straw as a material for paper may now be considered permanently established in England, Ireland, and the United States. So little difference is perceptible between rag and straw paper, that the latter is used by one of the London journals regularly. One peculiar feature of the manufacture is, that although the articles can be produced at a price not exceeding that of ordinary printing paper, it is applicable for both writing and printing purposes.

A TRUTH MATED.—"If you had avoided rum," said a wealthy though not intelligent grocer to his intemperate neighbor, "your early habits of industry and intellectual abilities would have placed you in any station, and you would now ride in your own carriage."

"And if you had never sold rum for me to buy," replied the bacchanal, "you would have been my driver."

It is as disagreeable to a prodigal to keep an account of his expenses, as it is to a sinner to examine his conscience; the deeper they search, the worse they find themselves.

It is a much easier task to dig metal out of its native mine, than to get it out of the covetous man's coffer. Death only has the key of the miser's chest.

The London Punch is acquainted with a business man who is so scrupulously exact in all his doings, that whenever he pays a visit, he always insists upon taking a receipt.

We rarely meet with persons that have a true judgment, which, in many, renders literature a very tiresome knowledge. Good judges are as rare as good authors.

A BABY'S SMILE.—Some one said, "When a baby smiles in its sleep it is talking with angels." It may be so. If we could pass the portals that conduct to the dreams of a slumbering infant, we might behold scenes that would render the gorgeous visions and splendid imaginations of manhood most meager in comparison. Peradventure we might hear the angels also, would we but pause and listen; but, alas! there are too many voices in our pre-occupied hearts, and the multiplied sounds of the busy world drown these angelic whisperings, so that we hear them not. Heaven grant that those heavenly visitors to young innocence may ever linger near them; and that when these children mingle with the world, as we are mingling, they may still talk with angels, and not, like thousands now, be mingling and aiding the spirits of darkness in the unholy work!

HOLING A RUMSELLER.—A few days ago, constable H. F. Crowell, of this town, was sent to arrest a violator of the Maine Law in the town of Rome, by the name of Warren. The offender had sworn not to be taken alive, and a large band of worthy associates stood pledged to help him keep his oath. The Constable pocketed a pair of handcuffs and a revolver, and with one or two assistants proceeded to execute his warrant.—Finding the door fastened against him he demanded admission in the name of the State that made the Maine Law. This failing, he called to his aid an axe and opened the door. Here he found himself vis-a-vis with an old '76 broadsword in the hands of the culprit, who threatened to make a hole through him if he entered the door. The Constable showed the revolver and the culprit showed his heels. Slipping out by a back way, his pursuers temporarily lost the track. After a brief quandary, they found he had taken refuge under the house—crawling into a hole too small for an honest man to follow. Constable C. invited him in vain to come out; and finally concluded that having duly holed the "critter" nothing remained but to dig him out! Marking carefully the position, and taking a stand directly over it, in the room above, he sent the point of an iron bar crashing through the floor, close to the ears of the prisoner, that was to be. This was close work! and he began to realize himself a beast in good earnest. Crash went the iron bar again—and crack went the floor! This was too much. The violator of the law cried for quarter, and agreed to unkenel and surrender. The treaty was made and executed, with the addition of a pair of bracelets not stipulated therein; and the culprit taken to West Waterville and fined according to law.

Though this is not a solitary case of holing a rumseller, it is the first literal and successful attempt to dig one out.—*Waterville Mail.*

We (*Springfield Republican*) have received the first mess of peas of the season, from a Monson subscriber, who thinks he was favoured with a dun for his subscription, before the proper time came. Some of the following pods are not perfectly filled out, but they are good for the season;—"As I always make it a particular point to pay the printer promptly perhaps I may be permitted, with perfect propriety, to portray, publicly, the position peculiar to persons possessed of principles, positively and pertinaciously proper. I always pretend, periodically, to present payment for papers prepared, perhaps daily: (provided they have not been purloined,) which should positively exclude presenting a pestiferous dun, and presumptuously pushing parties; and should prevent the

presentation of petitions for pay; and also persuade you to penitence for past practices, lest my patience perish prematurely."

Canada Temperance Advocate.

MONTREAL, JUNE 1, 1853.

License or no License.

Many there be who imagine that this or that regulating measure for supplying the thirsty throats of tipplers, would have a wonderful effect in suppressing intemperance. But, alas! how vain are all human expectations, when the thing proposed is based on essential error and wrong. In our own city and country we all know how difficult it is to prevent evasions of law, and hinder wicked men and women from committing wickedness in the face of the law. We admit something may be done where there is an earnest desire to do it, but when magistrates and police authorities connive at crime and disobedience, how can hope of better times be cherished? How can even a comparatively good law be executed? Read the following from the London "News and Chronicle," and remember human nature is every where the same, so that without the Maine Law there is no hope for our country or any country. Our English contemporary reports that:—

In the Court of Inland Revenue, Mary Morgan, keeper of a private boarding-house, in Cecil-street, Strand, was charged on several informations with having retailed wines, spirits, and beer, without license. Mr. Savage, an officer of Excise, said that, on the 11th of February, he went to the house of the defendant, No. 12, Cecil-street, Strand, where he took lodgings. He dined there that evening with several other persons in the public room, and after dinner he was asked by the defendant's son-in-law if he would take anything to drink. He replied that he would take a little brandy and little water, upon which this person gave a key to a waiter, who returned with a bottle of brandy and set it before him. The waiter was not gone more than two minutes. On the following day he dined with a friend, when they had stout, and a bottle of sherry, both of which articles were served immediately. On the next day, being Sunday, he dined with the company, and had brandy again, and on Monday he had ale and liquors. He then called for his bill, which he paid, and went away. The defendant said she did not know that she was doing wrong, and might have gone on for years in ignorance of having violated the law. In answer to one of the commissioners, the supervisor said Mrs. Morgan had occupied these premises for about fourteen years. Mr. Commissioner Stophenson said this was a very flagrant offence, and it was the impression of the Court that it had been committed for years. It was only a short time since they fined an hotel keeper, in St. James's-street, £180 for a similar offence, and it would be an injustice to him if she was not now visited with a heavy penalty. They should give judgment against her in the penalty of £120.

It appears that there are in London a class of bibulous philosophers who unite the wisdom of the serpent to the subtlety of the fox, and who, drunkards as they mostly are, have been wary and expert enough to baffle persons and powers of no meaner note than the House of Lords and Commons. These are the Sunday "dram-waiters." The Legislature has said to the dram-waiter, "John Smith,

during such and such hours, when divine service is performed, you shall not buy beer of Thomas Swypes." To the publican it is said, "Swypes, you shall not, during the aforesaid hours, sell any beer to John Smith; and if you do, I, the law, will send my lictors or 'bobbies' after you, and I will mulet you of golden pounds and take away your license, and bring you very low, and, in fact, play the devil with you." But the "dram-waiter," wiser, subtler, and warier than even the collective wisdom of the nation, forthwith sets to study parochial law and parochial regulations. He finds that in one parish afternoon service begins at one hour, and in another at another; that in the one street in the county of Middlesex, called the Strand, there are houses that closes from two till four, from three till five, from three till eight, from six to seven, p.m. respectively; that some publicans are extra-parochial. The "dram-waiter" will do without his Sunday morning drink by taking as much home over night as he wants, or he will introduce himself surreptitiously into a "public" with the connivance of a lawless licensed victualler; but he is not to be balked of his post-brandial potation. He knows to a moment when the Bag o'Nails opens, and when the Elephant and Shoestrings closes. He can roam from bar to bar, suck sweets from every noggin, and keep himself all the time within the strict limits of legality. He is never hard up for a drink. He may get as drunk as an African king between litany and sermon, and endanger no man's license.

The returns from London, Leeds, Manchester, and all large towns, show a great decrease in cases for magisterial adjudication since the Act of 1848, requiring the closing of public-houses from twelve o'clock on Saturday night to half-past twelve on Sunday. From an appeal which has been put forth at Bristol, directed against all Sunday traffic in intoxicating liquors, it appears there has been a decrease in that city of one-half.

Reform in Toast Drinking.

The absurd practice of drinking on public occasions, in response to toasts and sentiments, good or bad, must, with many other social evils, be banished from civilized life, and no longer be regarded as evidence of civilization. St. George and St. Andrew, and all the other Saints, would, we think, be quite as well pleased, if their devotees would abstain from washing down their annual acclamations with what is called wine. A good sign and a noble example was a little while ago manifested by a gentleman who took the chair at a public dinner in England. It was a testimonial dinner complimentary to Sir George Grey, to whom was presented a splendid silver Candelabrum, provided by subscription from about 13,000 of the working classes. A pavilion at Alnwick, Northumberland, was the place of meeting, and the large daily commercial papers reported the proceedings. It is a little strange, and perhaps not strange, that the dailies did not report the speech of the chairman, Sir Walter C. Trevelyan. The address, however, is far too good to be lost, and we are, therefore, glad of an opportunity of printing it from the columns of the *Weekly News and Chronicle*, of April 9. Sir Walter dared to be singular, but we hope the time is not distant when such conduct will not be singular, but general. All honor to Sir Walter, and to all who may hereafter imitate his praiseworthy example.

Sir Walter Trevelyan opened the proceedings after dinner in the following manner:—

"I must beg, before proceeding to the more immediate business of this auspicious day, that you will kindly have patience with me for a few minutes, whilst I explain why I consider myself obliged to make a slight departure from the usual forms on such occasions. That most of the social evils under which too many of our fellow-

countrymen suffer, the crime and destitution, the ignorance and profligacy, the insanity and disease which are too rife in this land, are either directly induced, or greatly aggravated, by intemperance, in a fact which cannot now be disputed; and that this intemperance is fostered or encouraged by the absurd drinking customs which have been handed down to us from a barbarous age, and which are unworthy of rational, civilised and christianised times, is unfortunately also too true. Knowing this, however, to be the case, I am sure that it is my duty, the duty of all true patriots and christians, for the sake of our fellow-countrymen, to do all in our power to remedy this evil, and to discountenance the practices which lead to such unhappy results, amongst which, not one of the least is the drinking of toasts on public occasions. I shall therefore, when I announce the various toasts which are allotted to me this day, only depart so far from the usual custom that I shall not ask you to fill your glasses, or to drink their contents to them. As a total abstainer of many years, I consider it but right to you and to myself to make this explanation. I cannot, of course, presume to dictate to any person here present what he shall or shall not do, though I cannot but hope and believe that many, had they considered the subject as I have for many years done, would also come to the same conclusions that I have done."

At a latter part of the proceedings, he said:—

"We have heard much about Parliamentary reform, and other political reforms; but, in my opinion, we are in these as well as in other reforms too often apt to begin at the wrong end; for I believe that if we would insist upon the more important moral and social reforms, political reform would necessarily follow. As for purity of election, it is certainly not to be obtained by the Ballot—a scheme unworthy of the honest Briton, and which I am sure would only afford opportunities for greater corruption. No! if you wish for purity of election, I believe the true way is to begin by abolishing a traffic which leads to impurity of all kinds, political, moral, social, and physical—the indiscriminate traffic in ardent spirits—evil spirits! it is an unmitigated evil, productive of nothing whatever that is good;—and I believe that for such a measure all the respectable part of the community is prepared, and that it would be opposed only by the dealers and depraved consumers, male and female, of the infernal drug; I cannot use too strong epithet when applied to what is productive of so much crime, suffering, and misery of all kinds. We have now, I believe, a reforming Government, a strong Government, and one which I trust will not consider moral and social reform of less importance to our country than political reform, and which I hope will also show by its acts that it is sufficiently enlightened and honest to scorn the specious but short-sighted policy, of drawing a revenue from an impure source, which demoralises and ruins the people; and that it is prepared to carry out the recommendation of the Select Committee of the House of Commons of 1834, by introducing (to use its own words) 'some general and comprehensive law for the progressive diminution and ultimate suppression of all the existing facilities and means of intemperance, as the root and parent of almost every other vice.' I am sorry that our country did not respond to this recommendation, and so take the lead in this important reform, but now that we can only follow the example which has been set us by our sister-land across the Atlantic, in many States of which this reform is now introduced, by stringent laws which have been enacted against the unholy traffic in intoxicating liquors; and those States have been rewarded by a diminution of crime to the extent of fifty to seventy-five per cent, or even more, with a corresponding decrease, also, in their rates; and the gaols and poor-houses, which were previously so crowded that preparations were in several places making to enlarge them, are now nearly tenantless; and I am happy to say that this example has already been followed in an important portion, of the British dominions; for our good Queen has confirmed by her sign-manual a law to the same effect lately enacted in the State of New Brunswick. I am also happy to announce that in that important town where originated the celebrated and mighty League which ended with the abolition of the odious Corn law, there is now organising another mighty League,* which will, I trust, be as victorious as its predecessor, and succeed in removing from our dear fatherland a much greater curse than that oppressive Corn law; bad as it was. I will only now add, that to introduce and carry such a measure, fraught, as it would be, with such blessings to this country—far greater blessings, I assert, than those con-

ferred either by the Reform Bill or even by the repeal of the Corn laws, important as both those measures undoubtedly were—would add honor even to the name of Gey, much as that noble family has achieved in the cause of reform, and bring down on it the blessings of thousands."

TO THE EDITOR OF THE "TEMPERANCE ADVOCATE."

Montreal, May 20th, 1853.

SIR,—Knowing the interest that you take as a Son of Temperance in the proceedings of the Order of the Sons, throughout Canada and elsewhere, a short account of the success and attachment of our Brethren in St. Andrews, C. E., and its adjacent localities, to the cause of Temperance, and to our Order, and of their late proceedings, would not only be of interest to you, but also, to the readers of your valuable paper; I therefore beg leave to inform you, that a meeting of the Grand Division of the Sons of Temperance, C. E., was held at St. Andrews, on the 11th Inst., which was very fully attended, when it was shown, that the influence of the Order of the Sons of Temperance, has been of late, widely diffusing itself among all classes of society in Canada East, without distinction either of rank or station—and has shed its benefits and advantages all around; benefits which are known only in reality to those who have embraced our principles. The Order will be elevated in the opinion of all, when its principles shall become better known.

In consequence of the order being a beneficial society, it contains a guard or watchword to keep away all imposters on its benefit fund; this is called by many a secret society, and in consequence of Divisions holding their meetings with closed doors, their actions being accordingly confined within their own society, something wrong or something contrary to the principles of religion must be there transacted. Such an opinion, enormous in many respects, I believe, is held by many, whose hearts and souls are as deep in the cause of teetotalism as our own, and who would adopt the same course as ourselves, to carry out their heartfelt wishes in the emancipation of their fellow creatures, from the slavehold of alcohol, if they were convinced of their error. But, may I be permitted to inform them who hold that idea, that all our actions, both in public and private, are never commenced without first invoking the blessing and grace of God, and He that seeth in secret rewardeth openly.

The St. Andrews Division, with other neighbouring Divisions, taking the opportunity of the presence of the members of the Grand Division, had, in the afternoon of the 12th of May, a grand Temperance celebration,—a procession was formed by these Divisions, who appeared in their full Regalia, followed by the members of the Grand Division in their Regalia, who marched through the beautiful and romantic village of St. Andrews, and, when arrived at the Congregational Church, the doors were thrown open to the Sons and Public; who, notwithstanding the inclemency of the weather, filled the Church. The presence of a large number of Ladies, the Sons in their private and official regalia, the Temperance banners suspended, and the sweet and melodious voices that issued from the Orchestra, singing the odes appropriate on such an occasion, attracted the attention and praise as well of those interested in the glorious cause of Temperance, as well as of others who were present as hearers, and whom, I hope, are now believers in our order.

The Chair was taken and ably filled by our G. W. P., R. Kneeshaw Esq., of Lachute. Several addresses were delivered by different members of the Order, on the cause of Temperance, its rise and progress, and on the rise and progress of the Sons, of the utility of total abstinence, the pernicious effects from intem-

* The United Kingdom Alliance for the Suppression of the Traffic in all Intoxicating Liquors."

perance; set off with a few amusing and interesting anecdotes, and the whole interspersed with choice Temperance odes, sung by a large choir, composed of the ladies and gentlemen of the village; to whom too much praise cannot be awarded for their able contribution to the gratification of the company. It is hoped that this meeting has effected a great deal of good, and induced many to totally abandon the use of alcoholic drink and join our ranks. It cannot be denied, but that the order of the Sons, during the short space of time that it has been in operation on the Ottawa, has ameliorated, to a great extent, the moral and temporal condition of its inhabitants. There is yet much space left for temperance operations in that locality; and, I believe, that through the energy and attention of our brethren up there, that large vacuum will be shortly filled up. May God give them strength of mind and body to carry out and complete their good and Christian intentions, and may they not waver in their course, or leave a stone unturned, till they have eradicated the root of intemperance. Great encouragement has been lately given them, by a disposition on the part of the ladies in St. Andrews and elsewhere, to take the working of the cause into their hands, and through their influence and exertions bring it to completion. Go on, ladies, you cannot be engaged in a more christian and charitable work than the good and glorious cause of Temperance.

I cannot close without alluding to the cordial and friendly reception which our brethren in St. Andrews gave us, and the very hospitable manner by which we were treated during our short sojourn; and we cannot, each, and every one of us, thank and extol them too much for it. Our visit there will be always remembered by us, with feelings of pleasure and gratitude. W. E.

QUEBEC CORRESPONDENCE.

[FOR THE "CANADA TEMPERANCE ADVOCATE."]

Dear Sir,—Since the debate on the Canadian Maine Law, in reference to which much has been written and published in the public press of Canada, Temperance has been more or less busy here, and attention drawn to its claims in various ways. A writer signing himself *NO QUARTER*, published a letter in the *Quebec Gazette*, apparently preparatory to a series of critical epistles on the petition of sundry persons of this City against the law. No other has, however, appeared. Last Friday evening the orchestra of the Sons repeated their *Soirée Musicale* with good effect, and before a highly respectable, though not so large an audience as might have been wished. I understand that it will pay expenses.

An encampment of Knights of Temperance, whose headquarters you are aware, is at London, C. W., has also been formed here, and, so far, promises well. The institution is strictly a Total Abstinence Society, not being clogged with provisions for benefits, a feature I would like to see removed from the Sons. The members of Encampment, No. 6, have addressed Mr. Kellogg in reference to his paying us a visit, and trust he will not deny them.

The Cadets maintain themselves well. I shall ascertain what measures they contemplate for the summer, and inform you.

You will, I doubt not, be gratified to learn that a Committee has been appointed here with a view to get up a Testimonial to the Hon. M. Cameron, and have issued a circular to all the Divisions in the Province, which I trust will be liberally responded to. I saw a copy in the *Toronto Watchman*.

Yours truly,

BULLO.

Quebec, 19th May, 1853.

Quebec, 14th May, 1853.

Mr. Editor,—You perhaps did notice, a short time since, a copy of the petition to which, I presume, the "Quebec" correspondent of the *Witness* alluded to the other day, published in the *Morning Chronicle*. The document is such an extraordinary piece of composition, that, with your permission, I shall occupy a few lines in your valuable columns from time to time in review thereof. I now send you my first and second notes, which you may blend in one, or publish separately as space may allow, or as you may think best.

Yours very truly,

NO QUARTER.

Short notes on the petition of James Gobb and others, against the "Act to prevent the traffic in Alcoholic and Intoxicating Liquors," published in the *Quebec Morning Chronicle*, but not presented to Parliament:—

No. 1.

(To the Editor of the *Canada Temperance Advocate*.)

Sir,—I have noticed lately in one of the city papers an article under the caption of "A Sober View of an Intemperate Measure," and which purports to be a copy of a petition of certain inhabitants "to the honourable the Legislative Assembly of Canada," on the subject of a bill introduced into the Legislature, intitled, "An Act to prevent the traffic in alcoholic and intoxicating liquors." As, however, it does not appear that said petition was ever presented "in Parliament assembled," I take it that the publication thereof is a mere flourish of trumpets, a day too late, just by way of showing that a few individuals, who sell and drink intoxicating liquors, had got awake to the fact that there was, and is, a stronger opposition to the drinking customs of society, and to the traffic in intoxicating beverages, than they had been aware of; and having grown nervous, if not frightened, at the aspect of affairs in relation thereto, were determined to try what an application to the Legislature by petition would accomplish.

Of course they are not to be blamed for availing themselves of the right of every British subject to petition for the removal of the grievances, or the maintenance of rights; but I opine that the individuals whose names appear at the foot of the petition above referred to, have either not read it, or are so ignorant of the state of the Province in reference to the matter under consideration, as by no means to be competent judges. It will not be disputed that where no thought or consideration of a matter has ever existed, there can be no conclusion come to; and such has been the apathy to the temperance question manifested by the class of the community among which the petitioners move, that I will venture to assert that they know nothing about it. But more anon, as I intend to review the whole of the petition, and perhaps by the time I have done, I may have shown that the said document is rather "An Intemperate View of a Sober Measure."

I remain, Sir,

Yours respectfully,

NO QUARTER.

Quebec, 3d May, 1853.

No. 2.

Sir,—I now proceed to the consideration of a part of the first paragraph of the Petition, which reads as follows:—"That your petitioners would express their unqualified approbation of the noble efforts made by the ministers of religion and other philanthropists, for the suppression of the debasing vice of drunkenness, as destructive alike of the physical and mental faculties of its victims; and that they would rejoice in the passing of any enactment containing provisions calculated to prevent the abuse of wines and spirituous liquors, by imposing penal restrictions upon the offenders, when they become obnoxious to the laws of society."

Did you, Mr. Editor, or any other man, ever meet with such hypocrisy and nonsense? For men, all of whom are directly or indirectly engaged in the trade of drunkard making; for men who are assisting in spreading broad-cast upon the moral ground of Canada a subtle poison; for men who are aiding and abetting customs which lead their victims to certain and irremediable destruc-

son; for such men to talk of "their unqualified approbation of the noble efforts made by ministers of religion and other philanthropists, for the suppression of the debasing vice of drunkenness;" such sentiments from men, who, while they tell us "that they would rejoice in the passing of any enactment containing provisions calculated to prevent the abuse of wines and spirituous liquors," are doing all they can or dare do, to spread by means of "wines and spirituous liquors," crime, misery, disease and death among their fellow-men; such sentiments, from such men, I say, make one blush for shame, for they won't blush for themselves. They feel secure under the protection of laws, which, for a paltry pittance paid into the public chest, authorize them to sell "liquid fire," and spread "distilled damnation" all around, that they flatter themselves that their nefarious traffic cannot be touched, and that we must betide all who may or shall attempt to interfere therewith. But the time is not far distant, when they must learn that it will be interfered with, and effectually.

But, I must not prose too long; and promising you another note on the last word of the quotation with which I began, viz., "by imposing penal restrictions upon the offenders when they become obnoxious to the laws of society."

I remain, Mr. Editor,
Yours very truly.

NO QUARTER.

Quebec, May 14th, 1853.

We have much pleasure in giving place to the following letter, from the present highly esteemed and much respected G. W. P. of the Grand Division of the Sons, for C. E.

Beech Ridge, near St. Andrews, May 15th, '53.

Dear Bro. Becket,
I, in common with many of the brethren, felt sorry that we were not favored with your company, at our last session of the Grand Division. But I have great pleasure in informing you that it was both numerously attended, and very harmonious in its working. I believe that the new Divisions which have been organized since October last, six in number, are all steadily prospering. We have been permitted to enjoy peace and prosperity in every place, with the exception of Aymer, and even there, that opposition will tend eventually to further rather than hinder our cause. Our cause is exerting a vast influence beyond the circles of our own dominions, and intemperance is neither so general, nor so indecent in its exhibitions as formerly. It affords me great pleasure to say, that altho' the weather was wet, and the season which was a very busy one, did not prevent our friends at St. Andrews from enjoying a very respectable demonstration from the united Divisions of St. Andrews, Lachute, Point Fortune and Chatham, along with the Grand Division; after which a temperance meeting was held in the St. Andrews Congregational Church. The speaking was excellent, by Bro. Easton, McEachern, Cole and Gordon; and the music rendered all praise. The hospitality of the friends at St. Andrews was the theme of grateful acknowledgment; and I trust a good feeling has been left behind, which will not be soon forgotten. With best respects, I remain, yours in Love, Purity and Fidelity,

ROBERT KNEESHAW.

Warsaw Division S. of T.

Mr. Thomas G. Choat, R. S. of the above Division, informs us that the following resolutions were unanimously carried at their regular meeting, and requests that we give them a place in the *Advocate*:—

Moved by T. G. Choat, seconded by Brother Wm. Manley, and resolved.—1. That the thanks of this Division be respectfully tendered to those members of the Provincial Legislature, and especially to the Hon. Malcolm Cameron, for their able advocacy, in their places in Parliament, of the "Canada Anti-Liquor Law."

2. That the proper officer of the division draw up and place in a conspicuous place in this Division room, a list of the members who voted *yea*; also, a list of those who voted *nay* on the above question.

3. That, in the opinion of this Division, any Son of Temperance being proprietor of a temperance, religious, or political newspaper, who countenances or inserts in his paper liquor advertisements, should be expelled from the Order.

4. That a copy of the foregoing resolutions be sent for publication to the *Temperance Advocate* and *Examiner* newspapers.

To Correspondents.

The lines from "Temperantia" display talent, but are not up to our mark.

The Drunken Mother and her Child.

BY MISS HAMILTON

Last night, the watch found a young boy asleep upon the sidewalk in Blake's Court. He was aroused and taken to his parents, where it appeared that his absence was caused on account of his fear to return home, his mother being drunk.—*Journal*.

Still night is come. The city sleep,
With heavy step and slow,
Guarding from harm, their wonted round
The weary watchmen go.

"What is the hour? Methinks 'tis late,
Our watch must sure be done,"
"Hist! comrade, hist! See! what is that
On which the moon now shone?"

"Some vagabond without a home;
Some wretch befooled with drink;
Strange that for one short hour of mirth,
Man 'neath the brute will sink!"

"Ah! no, no beastly wretch is this,
It is a child asleep;
Why little one! what brought thee here?
Wake from thy slumber deep!

Come to the light! now, by my faith!
A noble boy to see!
Scarce six, I ween, and yet cast out
A wanderer to be!

Hast thou no home? no little couch?
No friend? no parent dear
To care for thee, to watch thy sleep,
That thou should'st wander here?"

"My home is there, in yonder lane,
I fled from it away,
Oh! do not—do not take me back!
Here, watchmen, let me stay!"

"Go to thy mother, truant boy!
She seeks for thee in vain;
Perhaps she mourns thee 'mong the dead:
No longer give her pain!"

"My mother! no, I cannot go,
I fled from her with fear;
I cannot bear her cruel rage,
Oh! watchmen, leave me here!

The neighbors call my mother drunk—
She raves in fury wild;
She beats me sore; she loves me not,
Would I were not her child!"

Poor boy! when at thy tender age
Home is a hell to thee!
When she who is our angel-friend
A demon turns to be!

No, watchmen; do not take him back!
Go to that dwelling fair,
There lives the man who wronged the child—
Far better take him there!

Ask there for home and all its joys!
Ask for a mother's love!
He took away for sordid gold
What is all gold above.

He sold the poison of the soul;
Poison—how could he sell?
He made the angel friend a fiend,
He made the home a hell.

—*Massachusetts Life Boat.*

Moneys received from parties residing out of Montreal on account of Temperance Advocate:—

1851—Owen Sound, B H. 2s 6d
 1852—Bytown, J C 2s 6d, T S 2s 6d; Ayr, W S 2s 6d; Brome, G H K 2s 6d; Tuckersmith, R T 2s 6d
 1853—Woodstock, B E 2s 6d, C G 2s 6d; Kirkwall, J S 2s 6d, N J 2s 6d; Melrose, Rev A H 2s 6d; Guelph, J P 2s 6d; A McC 2s 6d; Lloydtown, J G £1 2s 6d; Scotland, A F £1; Clarence, A H 2s 6d; L'Orignal, A H 2s 6d; Oshawa, J F 2s 6d; Kingston, T C 2s 6d, W L 2s 6d; Bytown, E B 2s 6d, Sgt. J 2s 6d, J C 2s 6d, W S 2s 6d; Riceville, H C 2s 6d; Picton, R F 2s 6d; Berthier, H D 2s 6d; Lachute, W O 2s 6d; Perth, Rev W B 2s 6d; Sorel, Mr S 5s, W C 2s 6d; Whitty, Rev J T B £1 17s 6d; De-eham, Rev E V 2s 6d, H S 2s 6d; Martintown, J M R 2s 6d, J M P 2s; Port Hope, M H 15s; Jerseyville, L L 2s 6d, Rev S R 2s 6d, J M 2s 6d, B W 2s 6d, W M D 2s 6d, H G 2s 6d; Columbus, J R 2s 6d; Napance, T B 12s 6d; Stanstead, D W £1, S W E 2s 6d, M D 2s 6d, J S H 2s 6d, F A A 2s 6d; Ayr, R W 2s 6d, J H 2s 6d, W C 2s 6d, H I, K 2s 6d; Bowmanville, A F 2s 6d, Donation 2s 6d, J F 2s 6d, J F C 2s 6d; Port Royal, A B 2s 6d; Picton, R D 5s, W H 7s 6d, J D B F 2s 6d; Long Point, J M 2s 6d; Hungerford J C 2s 6d; Huntingdon, S H; Caledon, Rev T D 2s 6d, J C 2s 6d, S J 2s 6d, H I 2s 6d; St Laurent, W G 2s 6d; Cape Town, Mrs M H 2s 6d; Bloomfield, D L 2s 6d, S W S 2s 6d; St Johns, Newfoundland, J J G £1 5s; Tuckersmith, R T 2s 6d; Owen Sound, J F 2s 6d; Sharon, E B 2s 6d, R M 2s 6d; Queensville, D P 2s 6d.

MONTREAL WHOLESALE PRICES CURRENT.

(Compiled for the Montreal Witness, Wednesday, 25th May, 1853.)

ASHES.—Pots 28s 3d to 28s 6d. Pearls 28.
 FLOUR.—Superfine No. 1 21s. Fancy 22s 3d to 22s 9d. The market is depressed on account of the low quotations in England, and the high rate of freights.
 WHEAT.—U. C. Mixed 4s 10½d to 5s 3d per 60 lbs. L. C. Red 5s per minot.
 BARLEY.—2s 9d to 3s. Oats 1s 9½d to 1s 10½d
 Peas 3s 6d to 3s 7d.
 BEEF.—Prime 41s 3d Prime Moss 52s 6d.
 PORK.—Moss 86s 3d to 88s 9d Prime Moss 62-6d to 65s. Prime 58s 9d to 60s.
 LARD.—6½d.
 BUTTER.—The following prices are offered for inspected, No. 1 7½d; No. 2 7d; No. 3 6½d; of uninspected 500 kegs have been sold at 6½d.
 EXCHANGE.—10 per cent for Bank.
 FREIGHTS.—Gron 8s 3d to 8s 6d per quarter. Flour 3s 6d to 3s 9d per barrel. Ashes—Pots per ton, gross weight, 35s; Pearls 40s.

BANK STOCKS.—Bank of Montreal and City Bank, books closed. Bank British North America 15 prem, none in market. Commercial Bank 11½ prem. Bank of Upper Canada 3 per cent prem, no sellers. Bank du Peuple quoted at 1½ discount, but some small sales have been made at par.

RAILROAD STOCKS.—Champlain and St. Lawrence 12½ to 15 discount. St. Lawrence and Atlantic 5 per cent prem. Montreal and New York 9 to 10 discount.

SUNDRY STOCKS.—Montreal Telegraph 20 per cent prem, none in market. City Gas 5 to 7½ discount. Montreal Mining consols 27s to 28s. Government Debentures 4 per cent prem. Champlain Railroad bonds ½ per cent prem.

HARDWARE.—Tending downward, heavy sales are taking place. For other goods see city article.

FRENCH GUM PASTE.

THIS article will be found very useful for fastening Envelopes, Small Prints, &c. It is impossible to open any paper, or package, fastened by it, without tearing the paper.

For sale Wholesale and Retail, at 183 St. Paul Street.

SCHOOL BOOKS.

THE National School Books. Also, Mavor's Carpenter's, Webster's, and Cobb's Spellers; White's History of England; Tutler's Elements of History; Pinnock's, Goldsmith's Histories of England, France, Greece, and Rome; Mangnell's Historical Questions; Edinburgh Academy's Latin Rudiments; Edinburgh Academy's Latin Delectus; Edinburgh Academy's Greek Grammar; Ferguson's Grammatical Exercises; Reid's English Compositions; Ewing's Geography and Astronomy; Stewart's Geography; McCulloch's Readers; Gray's, and other Arithmetics; Simson's Euclid; Reid's, Morse's, and Olney's Geographies; Ewing's Elocution; Ollendorff's Method of Learning French; Addick's French Elements; Hale's History of the United States; Smith's and Eton's Latin Grammar; &c., &c., &c. Together with a great variety of small School Books, Catechisms, &c., &c. WHOLESALE AND RETAIL.

JOHN DOUGALL,

183 St. Paul Street.

A CARD.

THE Subscriber having leased the Store hitherto occupied as an Express Office, No. 183 St. Paul Street, (being the ground floor of the building which he now occupies as a Book and Stationery Store), has opened it for the sale of Dry Goods, on Cash terms, and, as a matter of course, at very low rates, an inspection of which is invited.

JOHN DOUGALL,

Montreal, May 18, 1853.

OHEIM TOMS HUTTE.

A supply of Uncle Tom's Cabin in German just received, 2s. each.

For sale by

JOHN DOUGALL,
183 St. Paul Street.

The above work can be sent by post for 6d.
 Montreal, March 30, 1853.

JUST PUBLISHED.

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A WORK of 226 pages comprising Dialogues, Recitations in Prose and Poetry, Hymns and Melodies compiled for the use of the Temperance Community. Price 1s. 3d. per copy, or 9 Copies for 10s.—and 19 copies for 20s. Postage to any part of BRITISH NORTH AMERICA 3d per Copy. Orders should contain a remittance for the Books required addressed Post-paid to the Undersigned.

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JUST PUBLISHED.

THE TRIAL OF ALCOHOL,

As it took place during three evenings, before a crowded audience in Quebec, in March last.

THE fatal results arising from the use of Intoxicating Liquors as a Beverage, are prominently exposed.

It contains the usual Legal Forms and Proceedings of a Criminal Trial. The Opening of the Court; Arraigning of the Prisoner; Empanelling of the Jury; Opening Address of Attorney General; Direct and Cross Examination of Witnesses for the Prosecution; Opening Address of Prisoner's Counsel; Direct and Cross Examination of Witnesses for Defence; Closing Address of Attorney-General; Chief Justice's Charge; Verdict Petition of Prisoner and Sentence.

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