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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, MARCH 1, 1853.

No. 5

TOM'S YARN.

BY GEORGE NOAR.

Author of "the Reformed," etc.

Comrades, hear a brother sailor.

Sing the dangers of the sea.—*Dibdin.*

On a fine summer's day in the month of June—the sun shone brightly, and the sea gulls flitted from wave to wave in innocent playfulness, as the "Bengal" lay snugly at her anchor in the river Mersey; the British ensign waved triumphantly o'er her, and the signal for sailing was hoisted to her mast-head. Considerable bustle might have been noticed on board, as hurried preparations were in progress for sailing.

A small boat propelled by four lusty seamen was seen approaching from the shore, and in a few minutes gained the ship—out of which stepped the master of the vessel—the sailors nimbly scaled her sides—the boat was hoisted on board, and the command given to "weigh anchor."

The sun glistened in the white sails, and the merry songs of the sailors resounded through the air, as her canvass was unfurled to the breeze. The trim built vessel cut through the water at an almost incredible speed; onward she sped from wave to wave like a mighty ruler of the deep. The shapool was far astern. Towards night the wind began to blow considerably, dark lowering clouds partially obscured the moon; the foaming waves beat against the sides of the vessel with a pertinacity as it to test her strength.

The captain paced the quarter deck with a rapid, but firm step, considering the violent emotion of the vessel; ever and anon casting uneasy glances at her tall masts as they bent and strained; the lower sails had all been safely stowed—when the captain raised his hands to his mouth—and ordered:—

"All hands on deck—close-reef—top sails!"

The order echoed from mouth to mouth, as the "watch below" "turned out" of their hammocks, and hurriedly bundled on the first articles of clothing that came to their hands: not one of those hardy-hearts showed the least sign of hesitation, as they stared death in the face, and proceeded to obey the Captain's orders. Everything was "made snug," the wind gradually abated, and the "watch below" adjourned to the fore-castle.

"Hard spell that," said an active young looking sailor, as he leisurely laid aside his wet clothes. "That deserves a Bottle o' grog from the Capt., eh Tom!"

This remark was addressed to an old tar, whose bronzed and weather-beaten countenance told of long and hard service—yes, honest Tom Hardy, had braved the perils of the mighty deep for many a long year—but to our story. Old Tom did not answer the youth, except by a shake of the head; he sat with his head resting on his hands, and elbows on his knees engaged apparently in deep thought; presently he looked up into the face of the youngster with an earnest gaze.

"If you'd seen as much harm from grog as the Cap'n has, you'd never wish to see it ag'n!"

"I've heard as how he does n't drink" the other replied, "but never heard why he turned teetotaler."

"Well, if you'll cast anchor for a side, I'll tell you" said old Tom, the while cutting a huge piece of tobacco which he deposited carefully in one side of his mouth, by way of prelude.

"Bravo! Tom!" echoed the whole group of sailors, "let's have the yarn."

"I know it'll be a mighty tough 'un," chimed in one of the group.

"Spin it fine Ben."

"Ay, ay, lads—but it's no joke—so here goes:"

"'Twas in the year 18—, that I sailed from Plymouth in the "Lass o' Gowrie," as fine and stout built a craft as you'd wish to set eyes on. The Cap'n o' the Lass o' Gowrie was a tall strong built man, with dark piercing eyes, and a scowling countenance. Our Cap'n was mate of her—and you all know pretty well by this time what he is. Although he used to drink as hard as any of them."

"We saw little of the Cap'n for the first few days. He sat in his cabin drinking from morning 'till night, and when he did come on deck, it was only to swear and find fault with the men—until they got quite frighten'd of him."

"Well, the Cap'n and mate were drinking in the cabin as usual; it had been quite calm all day, but towards night a small breeze sprung up. We were going some nine or ten knots with all sail set, when the Cap'n an' mate stagger'd on deck,—they had been quarrelling about someth'ng, and it made me a kind o' tremble to hear the Cap'n swear."

"The wind was gett'ng higher every minute—when the mate stammers out:—"

"Clew up the main-sa'!"

"Let her go—and be ——!" cried the Cap'n, with an oath, "what are you afraid of you lubber!"

Just as the words were out of his mouth a gush of wind came and the main-sail was torn to ribbons—another oath escaped his lips; it was now gettin' quite awf'l to look upon, the sky gradually got darker, the waves broke over the side of the vessel, and we all stood holdin' on to the riggin' for fear o' being washed clean away. Ay, boys, that was a dreadful night; it was so dark we couldn't see one another, it began to thunder and lightn', and set in for a reg'lar built hurricane. Another clap of thunder and flash of lightn'g and away went the fore-top-sail."

"Up aloft there, stow main-top-sail!" roared the Cap'n, not a man stirr'd; another flash of lightn'g showed us the Cap'n coming forward, the first man he saw was Tom Wragg.

"Up aloft there!"—he cried with an oath, Tom hesitated; the Cap'n seized a handspike, and with a curse struck him to the deck, he uttered one loud piercing shriek—and was DEAD! One loud roar of thund'r followed—the masts went off the side with a loud crash—I was washed away; a flash of lightn'g discovered to me the Cap'n buffeting with the waves, and clinging to the side of the ship, she was a total WRECK!!

He paused here for a moment as if to gain breath, and continued:—"I remember'd nothin' more until I found myself lying in a hammock. I had been picked up by a homeward bound vessel, which chanced to come up at the time. I was surprised to hear that the Cap'n and mate were saved, the rest all perish'd. In a few days we landed safely in England; the first words the mate uttered when he set his foot on land were—

"Thank Heaven, I'm saved, may I die the death of a criminal if ever grog passes my lips again," to which I fervently responded. And he has kept his word, he wont even allow it in any ship he commands, and is generally well liked by all that know him. "The Cap'n went his way without a word, and I never saw or heard of him until I got this paper." He produced a newspaper from his jacket pocket, and read aloud the following brief paragraph:—

LUNACY.—It is our painful duty to record the death of Captain James M'Elwee, (late of the ship "Lass o' Gowrie") who died a raving-madman in the "—— Lunatic Asylum" on the 15th of March, in the 35th year of his age.

Brockville, C. W. Feb., 16, 1853.

Y. JUNIOR.

The Widow of Tekoa.

A PLEA FOR THE MAINE LAW, BY JOHN MARSH, D.D.

Mr. Marsh occupies the position, as responsible as it is honorable, of Corresponding Secretary to the American Temperance Union. Notwithstanding his many engagements and duties he has found time to prepare an admirable and useful tract of 24 pages. The plea of the widow of Tekoa, for Absalom is taken as the basis of his argument, and he has worked it out most forcibly. The passage of scripture which stands as a text is this:—

"And when the woman of Tekoa spake to the King, she fell on her face to the ground and did obeisance, and said, Help! O King. And the King said unto her, what aileth thee? And she answered, I am indeed a widow woman, and my husband is dead. And thine handmaid had two sons, and they two strove together in the field, and there was none to part them; but the one smote the other and slew him. And behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also; and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth.— 2 Samuel xiv. 4, 5, 6.

The terrible evils of the traffic are briefly described and then the author says:—

"CAN HELP BE FURNISHED? This is the second topic before us.

"And here, desirable as it is in the confession of all, we are by some shut off from all enquiry by the declaration, that it is a vain hope. For two hundred years, say they, we have legislated and legislated; we have tried the power of moral suasion, and the power of the pulpit, and the power of temperance associations of every description, and still intemperance is in the land; prevalent and destructive as ever; and we have come to the conclusion that, as the Saviour said of the poor, "the poor ye have always with you," so it will be with this vice; say and do what you will, it will always be here, and it is in vain to labour for its extermination. Miserable comforters are such to the widow of Tekoa!

"Others acknowledge that help may be given, but this is not the time to press the matter upon the king. Relief would disaffect a part of his subjects and disturb the political relations of his kingdom. The woman must be sent away and left to suffer on to another and more favourable season. Poor widow of Tekoa! hush; the interests of a political party are of more importance than the lives of husbands and sons, or their remainder upon earth. Others, however, affirm that something can be done, and done without any new and violent measures. They are old and tried counsellors of the king: they believe in the efficacy of the laws we have; if magistrates would only license such as are needed, men of good moral character, men who would never sell to mix nor to drunkards, men who would never sell on the sabb but to lodgers and travellers; and if all other men without license were vigorously prosecuted, we should see little or no intemperance in the land, and no brother's blood would be crying to us from the ground! Yes! And if O what hopes, blasted and agonizing in remembrance, have been hung upon that little word, If! But here, even with a perfected if, it is idle to give comfort to the widow of Tekoa. It is of the license that she complains; the license that has spread the snare; the license that has made reputable the sale of the poison; and what cares she whether the ruin is brought upon her house legally or illegally? whether the intoxicating cup is proffered and sold by a man of good moral character, or the vilest wretch that walks the earth? The best regulation of the traffic, is but the regulation of a cancer in the system; of a poison in the blood; of a fire in your dwelling; and they who would accomplish it most perfectly, would find that the demon would laugh at their folly, as he devoured one after another of his deluded victims.

"There are other sympathizers who believe that they can furnish all needed relief by compelling the men who have inflicted this misery upon wives and children, to make reasonable compensation. And, now, as the woman of Tekoa cries "Help! O King! I am a widow; my husband has died a drunkard, and my two sons have been in the field and, under the influence of rum, one has slain the other, and the life of the murderer is demanded for the life of his brother,"

any say to her, Hush! woman; the vender shall make you compensation. Will money satisfy her? No, she throws it to the winds. She says to the vender, "Thy money perish with thee!—Give me back my husband. Give me my son, perishing on the scaffold." Compensation for damage! Let the mad bull or the mad dog run in the streets, because their owners are rich and can make compensation for all the lives destroyed, and all the comforts blasted! Preposterous! Such is the reasoning of men, only where avarice pleads for liberty to fatten on the miseries of others.

Is there then no help? Must the Empire State, oppressed with drunkenness, and poverty and crime, sit down in despair? Hark! What tidings come from the East? What is the MAINE LAW, of whose fame we hear, and which is giving up hope in the breasts of fathers and mothers as they look upon the dangers of their children; of philanthropists and patriots, as they reflect on the miserable victims of the cup; of Christians and churches as they see the Sabbath desecrated, and thousands drawn down to death? Is there any help for suffering, bleeding humanity? Let us see. What does it promise? What could it do for us? Can we have it? Gather around all ye suffering wives and daughters; all ye miserable inebriates, scathed, peeled, and tormented; all ye lovely children and youth, yet untouched by the serpent's venom. Wait and listen; there may be help.

And, first, What is the MAINE LAW? In what does it differ from all other laws, which have been enacted for the governance of the land from the oppressive evils under which we groaned? I reply, it is a law for the utter extermination of the one great cause of these evils; not of the use of the intoxicating cup, without which indeed the evils would exist, but of the cause of the use, the deadly traffic. Former laws have been laws of regulation. They have aimed to confine this traffic within certain limits, and to certain characters. The MAINE LAW allows it no existence, not even the best of characters. Former laws said, "Let the grape tree live; let men enjoy its rich odors; let government derive a revenue from its merchandize; only let it not be so exuberant, that too many perish in its deadly shade; let its branches; diminish its uses," while the ground was covered with the bones of millions. But the Maine Law says, "Cut it down. Away with these snares and traps, these intoxicating odors, these cups of poison." It says to the Vender, "Thou shalt not kill." "Thou shalt not even tempt thy brother to his ruin." And, to prevent his so doing, it takes away the means of temptation and means of destruction. Punishment, fines and imprisonment, would answer but little purpose, while he might do it again. It therefore takes from him all the implements of ruin, and destroys them:—As God by his servant Josiah would root idolatry out of the land," he brought forth out of the Temple all the vessels that were made for Baal, and for the grove, and for all the host of heathens, and burned them without Jerusalem. And he brake down the houses that were by the house of the Lord, where the women wove hangings for the grove. And he defiled the place, which was in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch. And the altars that were on the top of the upper chambers of Ahab, and the altars which Manasseh had made, did the king beat down from thence and cast into the brook Kidron. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men." He made thorough work. So the Maine Law, would root out Intemperance by removing all its causes. It defiles Tophet, outlaws the place of temptation. It takes away the horses, the tavern signs, and breaks down the high places, the splendid saloons; all the base altars in the dens and caves of the earth, it roots up; and all the altars that were at the altars of Bacchus, it removes, that they shall serve and do good in other and more useful voca-

"Such, in brief, is the MAINE LAW; and where it has power, as it has in three States and one Territory, it affords relief. Say the people of Maine, where it has prevailed for more than a year, "The wholesale traffic in intoxicating liquors has been entirely annihilated throughout the State. The dram-shops are few. Our miserable inebriates are reformed. Once miserable, half starved, half clad families, are comfortable and happy. Almshouses and jails are almost tenantless. Houses of Correction, before sadly filled, are without occupants. Two millions of dollars, once wasted on intoxicating drinks, are saved to the State to be expended for useful and important purposes; the Sabbath is rescued from vile profanation; and many who were callous to all moral impressions, are now frequenting the house of God and leading their families in the way of life. Surely there is hope for the woman of Tekoa! In Providence R. I. the Mayor reports that, in the three months of the law, the commitments to the Watch-house and County jail have been one third less than in the corresponding months of the last year; and the average monthly committals for these three months, are about 60 per cent. less than for the months immediately preceding. In Massachusetts, the law as yet has had no fair trial. Its metropolis, ever before renowned for law and order, has been in shameful rebellion; but where it has been regarded, there, "Instead of the thorn has come up the fir-tree, and instead of the brier, the myrtle tree." Says the Mayor of Lowell, "For the two months ending Sept. 22, 1851, there were committed to the Watch-house, 110 persons; reported as being drunk, but not arrested 255. Two months ending Sept. 22, 1852, there were committed to the Watch-house, 41; reported as being drunk, but not arrested, 66. At the passing of the law there were 227 shops and places in which intoxicating liquor was sold. Now, none where it is sold openly or publicly. There is room for improvement, but I thank God we have made some inroad upon the monster evil, and have dried up some of the fountains from whence flow streams that desolate the fair face of society." Yes; Town and village have peace and quietness. Reeling and quarrelling have passed away. Houses are improved. Schools increase. Churches are better filled, and the voice of rejoicing is in the tabernacles of all but the few whose horrid profit has perished.

"Now what this law has done for other States, it may do for us. And when the mind considers what would be the result if once adopted and carried out in the Empire State; what millions of dollars, now worse than wasted, it would save; what burdens of taxation it would throw off; what a host of inebriates it would reclaim; what amount of intemperance it would prevent; what peace and quietness it would secure to every city, town, and neighbourhood; how comparatively tenantless and useless it would render our poor-houses, and jails and State prisons, and lunatic asylums; what thrift and success it would secure to every department of industry; what peaceful sabbaths would be ours and how the minds and hearts of thousands, now sealed against all holy influences, would be left open to be enlisted on the side of truth and righteousness, it is overwhelmed with the magnitude of the blessing, and it exclaims, Why can it not, Why may it not be ours?"

The question of Constitutionality is next raised and satisfactory proof given that the Maine Law is Constitutional. The author adds:—

"However good may have been the intentions of legislators in establishing and upholding the license system as a regulator of the traffic, it has not only proved a perfect failure, but has authorized and generated evil which no mind can comprehend. Were I to describe many a license vender, or delineate his business, I would borrow language from the tenth Psalm.

"He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor.

He lieth in wait to catch the poor, he doth catch the poor when he draweth him into his net.

He croucheth and humbleth himself that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten."

Yes! there he sits, under the seal of the Empire State,

"Licensed to make a strong man weak;

Licensed to lay a wise man low;

Licensed, a wife's fond heart to break,

And make his children's tears to flow;

Licensed to do his neighbors harm;

Licensed to kindle hate and strife;

Licensed to nerve the robber's arm;

Licensed to whet the murderer's knife.

Licensed, where peace and quiet dwell,

To bring disease, and want, and woe;

Licensed to make this world a hell,

And fit man for a hell below."

And the woman of Tekoa cries, "By this licensed man, I have been made a widow, and my son, maddened by the cup, his cup of poison, enticingly administered, has murdered his brother, and public justice calls for his life; Help! O King." Surely such a law, though the law of the State of New York, and upheld by many pretending to philanthropy and patriotism, is neither just nor good.

Now look at the Maine Law in contrast with this? What are its characteristics? Look first, at those which are negative. It makes no compromise with evil. It licenses no man to sell the intoxicating cup and make a drunkard of his fellow being. It warrants no individual in spreading snares for his weak neighbor and enticing him to ruin. It permits no man to take another's property and give him poison in return, till he is a curse to his wife and his children. It makes no once kind husband cruel; no son a grief to her who bore him. It fills no jails nor poor-houses with miserable wretches to be supported by the sober; and it desecrates no Sabbath by a trade which fits men for the regions of the damned. Of all these things, whatever may be said against it, the Maine Law is innocent; and the Man who framed it, and the Legislatures who may adopt it, will never have blood in their skirts."

We should be happy to reprint in our columns the whole of this pamphlet, but must content ourselves with adding the following from page 22 to the end.

"A short time since the Legislature of Massachusetts, in the philanthropic spirit of their hearts, were about appropriating a large sum for the erection of an Asylum for Inebriates." The Hon. Neal Dow, the immortal author of the Maine Law, wrote a letter, which was read on the floor of the House, saying, "If you will shut up your grog-shops, you will have no inebriates." They took the hint; and, in the true spirit of the age, they shut them up; and let them hold on and not be driven back by the cupidity of base men, and, in a short time, they not only will have no inebriates, but their whole State will be one glorious Asylum for the lost of other lands. In advance of the age! It ought to be in advance of the age. Yes, far, far, in advance of the age in which we have lived. Blessed be God, if there is something better dawning upon our base license system. But who can tell what this age is really to be! what reformatory influences there may be from the Spirit of God! what answers to prayer! what blessings upon the labours of our hands! We know that the kingdoms of this world are to become the kingdoms of our Lord and his Christ; that all sin and sorrow are to be done away; that holiness to the Lord is to be written upon all employments and pleasures. Who can tell but this may be the day of the Redeemer's power; and that, through the very instrumentality we are using, a nation may be born in a day. As the lightning

shineth out of the East unto the West, so it may be even in our day with great moral reforms and spiritual influences. Patriots and philanthropists have been inspired by the enactment of this law to such a hope for their country and race as has never before been indulged. "I am grateful, indescribably grateful," says a venerable patriot and Christian of Virginia, "that my life has been spared to see the time when a Sovereign State should have outlawed the master evil of our day, and when other States of our glorious confederacy have magnanimously taken the field in their sovereign capacity with a degree of moral courage which bespeaks victory over the most insidious enemy that has ever triumphed upon the peace and ruined the prosperity of Christendom." With an unanimity, gratitude, and joy, almost without a parallel, ecclesiastical bodies of various denominations have hailed the Maine Law as in unison with the Law, and a glorious helper in all their conflicts with the powers of darkness. Here and there a minister of the Gospel has warned his people against this law. But in the name of humanity, we ask, What evil hath it done? What would such a Minister of the Gospel have? Does he prefer the License Law? We ask, what one good has that done? What ten thousand souls have dated their eternal damnation to the licensed dram-shop! Oh! One is the mount of blessing, the other of cursing.

Reflecting men in other countries are looking with deep interest at the workings of the Maine Law. "We have read" says one of Scotland's ablest writers, "this wise and well made Law, and have listened to its practical details with unmingled pleasure. We are quite sure it will do ten times more than sanitary improvements, health, and poor law bills will ever accomplish. When our Legislature gather more sense and courage, we trust that they will follow the example of Maine, and, like her, break the eggs of the cockatrice in place of hatching and then hunting the venomous brood." Every missionary of the cross feels that here is hope for the poor heathen, long cursed by the fiery stimulants of Christian lands. "We watch," says one "with powerful interest the progress of the reform. We look with special interest toward Maine. We shall rejoice and millions in Asia will have occasion to rejoice when other States shall follow her example and shall seal up the fountains of that destructive stream which has been flowing over distant nations." The motto of our State, is EXCELSIOR. The Christian watchword, is ONWARD. The kingdoms of this world shall become the kingdoms of our Lord and his Christ. A Maine Law is now, and thankful he may be for it; the law for poor Indians in our dark western forests. It is the law of Liberia. It was once virtually the law of the Sandwich Islands, but it was broken down by French cannon, cruel as the harpies. It was virtually the law of China, when Commissioner Linn poured the opium, which had awfully slaughtered near half a million annually, without remuneration, into the sea. But a Christian nation wanted money, and would have it. But it will yet, God helping us, be the law not only for the poor Indian and for Liberia and the Sandwich Islander, but for the world. Even now, while I speak, millions in India are petitioning the British government to permit no man to sell any intoxicating drink in violation of the first principles of Hindoo religion and Hindoo law. The cries of the oppressed around our globe will enter into the ears of the Lord of Sabaoth. A spirit of reform will roll over the nations and the curse will be done away. —Why should there be delay here? Why be the last in so good a work? As I said in the commencement of this plea, I seem to see the Empire State, with all her suffering, sorrowing ones, stretching out her bleeding hands and crying, HELP, Help O King! And who shall hinder? Who of that large body now sitting in the seat

of power, will assume the responsibility of having our present wretched system of license handed down to posterity to curse the millions that come after us, and keep this nation and world, redeemed by the blood of Christ, in subjection to all the desolations of intemperance?

"It is, we believe, our duty to demand, and theirs to give relief." The blessed Saviour has taught us that even the unjust judge will grant the prayer of the importunate widow, because of her importunity. We trust our Legislature will be actuated by a better spirit; but if not, we will not cease to cry in their ears, Help! Help! O King! until the very names of the street shall demand our deliverance.

"Friends of Virtue, Friends of Freedom,
Lovers of your brother man,
Are you working, are you faithful
Striving for the battles van?
Are you vigilant, are you watchful?
Soon the battle will be fought,
Are you gathering by your standard?
Are you doing all you ought?"

(Continued from page 45.)

Self-Improvement.

In these Lessons.

LESSON III.

"The reward is in the race we run."

In addition to the means of self-improvement brought under notice in our last number, a few other points require attention; after which we may consider the advantages that attend upon persevering exertions. The mind is not to be cultivated at the expense of the body, that is, we are not to injure our health for the sake of reading and study, we must endeavor to be bodily as well as mentally active. Therefore what we now say is, take walking exercise, get out into the open air; if you have any inclination at all for books, you will relish them the better after having given your limbs something to do. As the poet says:—

"Come forth into the light of things,
Let nature be your teacher."

There is much to be learned that you cannot find in books. If there are public exercise grounds near where you live, go to them every day, if possible, with your children, or make your way to the hills and fields. If you feel dull or discontented at home, a walk will in most cases completely cure you, and inspire you with cheerful thoughts. Besides, if you really cannot like books, some other improving occupation must be found, and a habit of walking even may lead to something still more improving. Perseverance in one thing, as before observed, promotes perseverance in everything. It is also good and necessary to be clean; and by going to the river to bathe, you may learn the very useful art of swimming. Cleanliness of body promotes purity of mind. You will soon find many rational and enlivening modes of occupation if you watch for them, and however trifling these may appear, they deserve attention.

One most important advantage connected with getting knowledge is, that it gives you freedom. The most ignorant are most the slaves of error and prejudice; they are much exposed to be led astray by their passions or by evil associates. Sound principles, on the contrary, enable a man to walk in the independence of good conduct. This is freedom worth striving for, and it will last as long as your perseverance. Is it not a pleasure to reflect on this privilege; to feel that life has a meaning and a purpose?

Although we have said a good deal about forming habits, yet it must be understood that habits are not character. A man may have prudent habits, and yet be a bad man at heart. What is wanted is that the outward habit shall be a sign of inward good: when the fruit is good, we believe the tree to

be sound at heart. It must be remembered that education can go on without what is called learning or instruction; a man may be moral and intelligent, and yet know nothing of reading, writing or arithmetic. The getting of knowledge is a good thing in itself; but that is not the end of it; the object is to discipline the mind—to be as much as possible in a condition to think and act aright. We have dwelt the more on this point, because we wish it to be distinctly understood that good conduct may exist apart from book learning; but at the same time, we recommend books to every one.

Self-improvement raises a man. Are you ambitious; do you wish to be respected? Get knowledge; improve yourself. Knowledge gives station, and commands respect. However poor a man may be, should he display any endeavors after self-improvement, he gains a position in the esteem of those who know him, and finds that his power of being useful in the world is greatly increased. To be respected for knowledge and good conduct, is far more gratifying than to be looked up to as the owner of a title. A workman of such a character secures the confidence and approbation of his employers, and has the opportunity of benefiting his fellow-laborers by example; and doing good to others is one very important aid towards self-improvement.

In these times the question most asked concerning a man is: What can he do? It is not simply an enquiry as to being able to do something with the hands, but of ability to think also. He who thinks can make his head work for his hands; one head, in fact, can direct a great many hundred hands. Is it not a pleasure to be able to think as well as do? The mere power of working is very greatly increased by the thinking faculty. Is it nothing to be kept from mean and debasing pursuits—is it nothing to be on a track that will lead you into communion with the greatest minds—is it nothing to feel that a lasting source of enjoyment to you—is it nothing to have a resource against hours of distress and difficulty, or the fretfulness of age—is it nothing to get up day after day, and feel that you have a fixed and sustaining object before you; one that draws you on from good to better, and from better to best? Is it nothing to feel on this Sunday that you are wiser than on the last—at Whitsuntide that you know more than at Easter—at Christmas that you are more persevering than you were at Michaelmas? Are not all these advantages and encouragements—are they not worth some sacrifice and effort. If you can now discharge your duties with promptitude, in place of delaying and putting off, as once was the case, have you not made a great step in advance? Has smoking, drinking, or gambling anything to compare with this? Self-improvement leads you to find pleasures where you would never have thought of looking for them; your mind is so open to enjoyment that it comes upon you everywhere. Familiar circumstances seem to possess a new charm; country walks refresh the mind as well as the body. Of the man going on to self-improvement it may be said:—

"The meanest flow'ret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are opening Paradise."

Does any one doubt whether these results can be attained; we can refer to numerous examples. Perseverance has accomplished much, and it will accomplish yet more. Columbus, the discoverer of America, was originally a weaver; Niebuhr, the historian, was a peasant; Rollin, well known for his Ancient History, was a cutler's son; Boombfield, the poet, was a poor shoemaker; Franklin, one of the most famous men of the last century, who was Ambassador from the United States to France, when a young man, landed in Philadelphia in search of work with only a few pence in his pocket. The poets Kirk White and Akenside, were sons of butchers. Arkwright, whose invention of the spinning-

jenny has created the cotton trade of England, was a barber, and so poor that he could not exhibit his model until his friends had bought him a coat. Cobbett, too, is a notable example of what persevering industry will do; at one time a poor peasant boy, then a soldier in Canada studying grammar by the light of a guard-room fire, and enduring great hardships—yet he rose at last to be a Member of Parliament. The Singing Academy of Berlin is the first in Europe; Zelter, the late director, was a stone-mason at his outset in life. We might bring forward a host of other examples, but the foregoing will serve to show that self-improvement is not a mere empty sound; the reward in some shape or other must be satisfactory. The humblest ranks, it will thus be seen, have their heroes as well as the titled and noble. Knowledge will obey the call made upon her, whether it be by rich or poor.

Many persons find it agreeable to take their ease, to have nothing to do; but this is not the state which brings most happiness. Look at the countries that enjoy a climate in which fruits and vegetables grow spontaneously, or with little or no trouble—how indolent, how unwilling to work, the population is. Man gets enough to eat and drink with scarcely any labor, and so wastes his days in idleness, taking no pains to improve himself. But in countries such as Great Britain, where the people are obliged to work hard to make the land produce food, how great is the difference! Barren soils are converted into fruitful fields, stubborn rocks are made to change themselves into houses and bridges, while a thousand other means of comfort and prosperity are continually produced. All these advantages grow out of the necessity for exertion; if the people of this country could live without work, they would be as little worthy respect as Portuguese and Mexicans; but Providence has seen fit to place them in a position that promotes the virtues of industry.

According to the old adage:—

Learning is better than house or land;
For when house and land are gone and spent,
Then learning will prove most excellent.

But the same may be said of any improvement in conduct or character, the excellence will remain throughout all trials. We cannot repeat too often, that education means something besides getting instruction out of books. One excellent help to improvement would be to quicken the reason, to listen obediently to its dictates, striving carefully to avoid rash judgments: this would be true education. In recommending the pursuit of knowledge, we have endeavored to show that unaccompanied with goodness it will be but of little real use to the possessor. But the knowledge that elevates the character and purifies the heart, is in itself a great promoter of the perseverance necessary to follow it up; and this is no slight advantage, for day by day, and hour by hour, it is necessary for us to struggle against the approaches of unwillingness and indolence.

The grand advantage of acquiring knowledge is, that it gives power. Most persons are fond of power, and the most solid and lasting power consists in knowledge. We have been earnest in directing our reader's attention to the subject, because we feel its value and importance, and we are persuaded that the means we have recommended, if faithfully put into practice, will produce beneficial effects. We entertain a hope that our Lessons will not have been written in vain, and in conclusion, avail ourselves of a passage from an American author:—'If there is any pleasure,' he observes, 'in exerting an influence over our fellow-men, in being treated with deference and respect,—in giving wholesome counsel and imparting useful information,—then cultivate knowledge, which is not only the instrument of pleasure, but the sceptre of power. Besides, if you have faith in the disclosures of Divine Revelation, intellectual improvement is not to cease with the present world. It is

promised to those who have been faithful to their God on earth, that the veil of flesh which drops at death shall introduce them to a wider and a more glorious scene of intellectual cultivation. It is promised to those who now see as through a glass darkly, who have but obscure hints and imperfect intimations of things, that they shall behold all things in the cloudless and unchanging light of eternity.

Sabbath Meditations.

And whatsoever ye do, do it heartily as to the Lord and not unto men; knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—Col. iii. 22. "The temptation that usually haunts persons of in low and more ignoble callings, is the very meanness of them, which occasions discontent and envy in some, to see themselves on the floor, and their brother preferred to more honourable services; in others, dejection of spirit, as if they were, like the Eunuch, but dry trees, unprofitable, and bringing no glory to God, while others, by their more eminent places and callings, have the advantage of being highly serviceable to God in their generation. Now to arm Christian servants against this temptation, and remove this discouragement, God hath annexed as great a reward in the promise to faithfulness in the meanest employment, as the most honourable is capable of; no less than heaven itself is promised to them who, in Colosse, were, not only servants, but Christian slaves. *Ye serve the Lord Christ—if ye obey, not with eye service, as men pleasers; but in singleness of heart, fearing God; then, obey your masters according to the flesh, whether kind or cruel. Christ owns you as his. And whatsoever ye do—though it may be the lowest piece of work which falls to your share, and even drudgery, in the estimation of men,—yet for it, as well as for your praying and hearing, ye shall receive the reward of the inheritance.* As if God had said, be not, O my child, out of love with thy coarse, homely work; 'ere long thou shalt sit as high as he that sways a sceptre; though your employment now be not the same as his, yet the ground of your acceptance is the same; and if your meaner work be done heartily, and with an eye to my glory, your reward will be as great. Thus, as we bestow more abundant honour on those members of our body which we think less honourable, to Christ, in his promise, puts an abundant honour on such members of His mystical body, as are in danger of being despised and discouraged, because of the humble place they occupy in the world. And He does this to the intent, that the poor Ploughman, that is a saint, and ploughs in hope of reaping salvation, should be as happy in his place and work as the bravest courtier is with his."

By whom also we have access by faith into his grace where-in we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also—Rom. v. 2, 3. "Christian hope fills the afflicted soul with such inward joy and consolation, that it can laugh while tears are in the eye—sigh and sing all in a breath; it is called the rejoicing of hope; Heb. iii. 6. And never affords more joy than in affliction; it is on a watery cloud that the sun paints the beautiful colours of the rainbow. *Glorying*, is rejoicing in a ravisement, when it is so great that it cannot contain itself within the Christian's own breast, but comes forth in songs and bursts of extemporary praise, giving others to know the rich feast it sits at within. And all this joy with which the suffering saint is entertained is sent in by hope at the cost of Christ, who hath provided such unspeakable glory for them in heaven, as will not suffer them to pity or bemoan themselves for those tribulations that befall them on the way to it. Hope breaks the Alabaster-box of the promise over the Christian's head, and so diffuseth the consolations thereof through his soul, that like a precious ointment, they exhilarate and refresh his spirit in its faintings, and heal and soothe his heart under the wounds caused by affliction. Hope

maketh not ashamed, because the love of God is shed abroad in our hearts.—ver. 5. There are two graces which Christ useth above all others to fill the souls of His people with joy; and they are *faith* and *hope*, because these two fetch all their wine of joy without doors: faith tells the soul what Christ hath done for it, and so comforts it with the recollection of His atoning sorrow; hope anticipates all that Christ has promised to do, and so revives the soul with the vision of the glory to be revealed;—both draw from one fountain, Christ and His promise. It were neither honourable for Christ, nor safe for the saint, to draw his joy from his creature. Not honourable to Christ! this were the way to have the King's crown set on the subject's head. Thither we must carry our praise, whence we have our joy; and upon our allegiance we are *only to rejoice in Christ Jesus*, and *have no confidence in the flesh*. (Phil. iii. 3.) And it would be no more safe for us, than honourable for him; because of the instability of our hearts, and the inconstancy of creature-good. Did our rejoicing depend on the creature, whether in or out of doors, we were sure to drink more water than wine, oftener want joy than have it. Whereas now the Christian's cup need never be empty, because he draws his wine from an inexhaustible fountain, that never sends any poor soul away *ashamed*, as the failing brook of creature-supplies would certainly do."

Poetry.

The Homes of the Poor.

BY MARTIN F. TOPPER.

The halls of the rich have been famous in song,
Ever since flattery fawned upon wealth,
Feigning, to palaces only belong
Honor and virtue, contentment and health;
But the glad tidings from heaven to earth
Tell of true wealth in Humility's store,
Jewels of purity, patience and worth,
Blest above gold in the homes of the poor.

Yes, the well favor'd in fortune and rank
Wisely will covet such riches untold,
While the good giver they heartily thank
For the talents of honor and gold;
Wisely such jewels of price will they seek,
Cherishing good as the real Koh-i-noor,
And from the diligent, modest and meek,
Learn to be rich in the poor.

Yet are those homes overclouded with night,
Poverty's sisters are Care and Disease,
And the hard wrestle in life's uphill flight
Faints in the battle, and dies by degrees!
Then, let his neighbor stand forth in his strength,
Like the Samaritan, swift to procure
Comfort and balm for his struggles at length,
Pouring in peace on the homes of the poor.

Cleanliness, healthiness, water and light,
Rent within reason, and temperate rules,
Work and fair wages, (Humanity's right.)
Libraries, hospitals, churches and schools—
Thus let us help the good brother in need,
Dropping a treasure at Industry's door,
Glad by God's favor to lighten indeed
The burdens of life in the homes of the poor.

Oh! there is much to be done, and that soon;
Classes are standing asunder, aloof;
Hasten, Benevolence, with the free boon,
Falling as sunshine on Misery's roof;
Hasten good stewards of a bountiful Lord,
Greatly to imitate him ever more,
Binding together, in blessed accord,
The halls of the rich with the homes of the poor.

The Button.

AN EPIGRAM.

John, who is always too punctilious,
Got up one morning rather bilious,
And thus began to scold;
"Say, where's that button? you're a wife
To worry out a fellow's life—
How oft must you be told?"
But, madam, with a ready wit,
That cured her spouse's angry fit,
Cried, "dearest, do not scoff
About that little button, John—
I really meant to put it on—
But then I—*put it off!*"—*Boston Post.*

Education and Temperance.

UNION COLLEGE, U. S.

We have no more interest in Union College, than any other college, but a circumstance of recent occurrence, has given to that institution a strong claim to support, and has awakened in our mind a feeling of sympathy, and we may say unity with its principles and aims. It will not be difficult for our readers to discern to what we particularly refer, and we hope the day will come when tobacco and liquor will be exorcised from all institutions of learning. Many a noble spirit began a downward career in the very place where purity and correct principles ought only to have been manifested and imitated. Of the Union College, the New York *Tribune* says:—

This institution has come into possession of property, from which the amount of at least \$500,000, and probably a much larger sum, will be realized for educational purposes. A portion of the income of this Fund is to be devoted to professorships of \$25,000 each, and scholarships of \$1,000 each, until a sufficient number of each for the prosperity of the college shall have been established. Another portion is to be applied to an astronomical observatory, cabinet, library, gardens, cemetery, pleasure-ground, and so forth. It is a condition in both professorships and scholarships, that no incumbent shall use either tobacco or intoxicating drinks. But the most important part of this endowment contemplates a large advance in the order of American Scholarship. It is proposed to organize a three-years' course of scientific and literary instruction for a select number of college graduates. The trustees of the college are authorized to add the provision made for two professorships into one, if necessary, to obtain the most able men as professors in this Higher Department, and also to put two scholarships into one for such graduates as may be found disposed and competent to enter it. The students will be selected from the current graduating class, with reference to their talents and character, while the Department will be open to graduates of any college who shall be found qualified on examination. The Department includes five professorships, which are to be filled as speedily as possible, the number to be enlarged as occasion shall require. The outline of the course under these professorships will be as follows:—1. Natural Science, under the general divisions of Geology, Biology, and Chemistry; 2. Mathematics and Astronomy; 3. Ancient Philology and Literature, including Philology of Language, Principles of Interpretation, Critical and Philosophical Examination of Ancient Authors; 4. History, divided into Anthropology, Ethnology, and Study of History; 5. Metaphysics, embracing Rational, Psychology, Philosophy of Aesthetics, Philosophy of Science, and Absolute Classification of All Science. The plan contemplated is comprehensive, liberal, and founded on a just view of the higher intellectual wants. Few men, if indeed any in this country, are more amply qualified to carry it into effect, than Prof. Hiccock, whose rare scientific sagacity and culture are betrayed in the precision and thoroughness of its elaboration. With the rage for superficial utility, and the habit of regarding education as a means of money-making, which so extensively prevail among us, we must, however, confess our doubts as to the adaptation of the schemes to popular demands, and shall be happily disappointed if its advantages are sought to any considerable extent by our "ingenious youth" in search of education.

Canada Temperance Advocate.

MONTREAL, MARCH 1, 1853.

Justice to all Men.

Collye exclaims in one of his Latter Day Pamphlets, "Justice, justice! Woe betides us everywhere, when for this reason or that, we fail to do justice. No beneficence, benevolence, or other virtuous contribution, will make good that want." So we believe, and feel, and therefore are prepared to do justice, according to the light we have or may be able to obtain.

Early last year we published some strictures on certain sentiments quoted by the *Watchman* from a religious paper, then edited by the Rev. D. Oliphant. Not until the January of 1853 did our remarks come under the notice of Mr. Oliphant, and now in a communication received from him, justice is claimed at our hands. Mr. O., thinks himself misrepresented. Perhaps he is, but after carefully considering the matter, we do not think our friend orthodox, or prepared to go our length of orthodoxy. We believe Mr. O. to be a good temperance man in his way, and may do good to the extent of his influence. But his platform is not large enough to include in one common effort, all who agree with him and with ourselves, on the one important principle of entire abstinence from the sale and use of intoxicating drinks. Diversity of opinion on other matters separates Mr. O. from us, and although he may work well in his own harness, it seems to us he would work better if he could manage to put on ours, or one of a similar pattern.

Mr. O. will excuse us in not printing the whole of his communication. He has defined his position in seven points which we give in full as follows.—

1. "Any controversy between myself as the Editor of religious paper, and those who style themselves Sons of Temperance has never been of my seeking. When called in the discharge of duty to consider the subject shortly after the "Sons" began their career in Canada, I unequivocally, fearlessly, and conscientiously stated by views and convictions, and in the utterance of these views, spoke in favor and not against the Sons of Temperance, most freely admitting that they had done and were doing good.

2. While cheerfully acquiescing in the moral reform, sought and carried out by the "Sons," I took and still take the simple ground that the true friends of Christ ought to seek as much good and do as much good as the Sons of Temperance in the department of Temperance, from the very fact of their vows and professions as the friends and followers of the Lord Jesus.

3. With me, Christianity is not only a perfect system of spirituality in order to the joys of another and brighter world, but includes within it all morality; and as reforming the poor inebriate, and preventing the manufacture of inebriates belong to morality and benevolence, those who are governed by Christian principle should be most active in these benevolent works.

4. Christianity does not condemn moral men in their efforts to reform the world morally; and hence Christians, while they have higher aims than simple morality, should countenance moral reforms in all suitable ways, taking care not to dishonour Christianity itself.

5. I co operate with temperance men and Sons of Temperance so far as lies in my power, and so far as their rules will permit. Very many of the *watchmen* in Canada West appreciate the fact that I am theoretically and practically, that I am by speech and by example, a temperance man.

6. While I teach Christian brethren that their principle as Christians require no aid from any human source to lead to the carrying out of any moral reform, I have not been conscious of dropping a word to discourage men of the world or men of morality from engaging actively in that which appertains to their moral welfare in connexion with the common temperance society or the organization of the Sons.

7. It must, I opine, be acknowledged that there is the width of

ten miles between saying to the Lord's Disciples, "your principles shall make you active temperance men, more zealous than all others," and saying to those who have not such principles, "you ought not to be Sons of Temperance." I say the former, but I do not say the latter. Nay, so far from saying the latter, I actively co operate with all temperance men according to my opportunities. Only a few weeks ago, one of our Upper Canada temperance editors, in company with a friend, upon being enquired of whether I was a "Son," the gentleman of the temperance press replied, "No, Mr. Oliphant is not a Son for some reason, but he assists in our cause." The gentleman deserved credit for his urbanity and candor. His remark was in grand contrast with those unjust traductions of my views by men who are either purposefully or unwittingly ignorant of the ground on which I stand."

Justice does not require more at our hands than the publication of the above. We believe Mr. O. honest in his advocacy of "Christian temperance efforts," and we do not think any good would arise by any continued discussion of the differences between us. However, Mr. O. has the command of a press "the *Christian Banner*" of Cobourg. We shall place it on our exchange list, and if in the advocacy of his views, we find anything injuriously adverse to the cause of temperance, we shall not hesitate to say so, wishing it also to be remembered that we are "set for the defence of the Gospel."

Anniversary of the Montreal Young Men's Total Abstinence Association.

This annual meeting was held in the American Presbyterian Church, on Tuesday evening, the 15th February. The following resolutions were proposed and unanimously adopted:—

Moved by the Rev. John Douglas, and seconded by Rev. John McLeod, and supported by Mr. Seaver—I. "This Meeting returns thanks to Almighty God for the success which has hitherto attended the Temperance Reformation, and resolves, in humble dependence upon His promised aid, to prosecute this benevolent enterprise with renewed diligence."

Moved by the Rev. Dr. Taylor, and seconded by Mr. C. P. Watson—II. "This Meeting regards with alarm, the increase of intemperance in this city associated as it always is, with misery, immorality, and crime; and earnestly appeals to all desiring the welfare of the community, to abstain from the use of alcoholic beverages, and by their example and influence to aid the advancement of this great moral reform."

Moved by the Rev. F. H. Marling, and seconded by J. H. Hawkins, Esq.—III. "That the introduction of the Bill now before Parliament, for the prohibition of the traffic, may be regarded as a great achievement in the history of the Temperance enterprise; and although such a measure may not immediately become law, yet in view of the beneficial effects of a prohibitory law in several States of the neighboring Union, this Meeting believes, that persevering effort on the part of the people of Canada, will be rewarded with success."

Although the attendance was not as large as it usually has been, there was an interest in the meeting, which was kept up till the close—the audience increasing to a late hour. The speaking was brief, but pointed and excellent. The President, Mr. J. A. Mathewson, occupied the chair, and the report was read by the Secretary, Mr. F. E. Grafton:—

REPORT.

The Committee of the Montreal Young Men's Total Abstinence Association is annually elected by the Members, to whom it is responsible—but receiving a large portion of the pecuniary means for carrying on the Temperance enterprise, from the Temperance community, the Committee deems it a duty to lay before their friends an account of their stewardship.

If it be said one Temperance Society is sufficient for Montreal, it can be replied, that hitherto, work enough has been found for two—and had there not, it is surely an advantage to have a body of young men exercising their minds, and uniting their efforts in connection with the Temperance Reform, thus preparing them

to become leaders, when those now occupying that position shall have ceased from their labors.

Viewing past results, the Committee gratefully rejoices. The difficulties of the present only arouse to increasing energy, and devising means better adapted to advance the cause of total abstinence from all that can intoxicate. And in view of the future, they thank God and take courage; for, while acknowledging the power of moral suasion, and their determination to continue its influence upon the moderate as well as the immoderate drinker, they feel persuaded that, at no distant day, legal suasion will greatly aid their efforts, by annihilating the traffic.

Early last year, the Committee secured the services of Dr. Jewett, a gentleman who has done good service in the Temperance cause. He was engaged for six evenings, and the Committee can safely aver, that if his addresses were not pervaded by the eloquence which thrills the imagination, they were, by an eloquence which convinced the judgment, and reached the heart. And they are happy to report, that his style of reasoning and illustration convinced some who had withstood the stories and appeals of more elegant speakers.

Last March, several meetings were held in the Bethel School-room, Griffintown. These the Committee were obliged to discontinue, from the annoyance and insult to which all who attended them were exposed. Several meetings were subsequently held in the Temperance Hall.

In September last, the Committee called a public meeting in the American Presbyterian Church, to ascertain the feelings of the citizens towards a law to prohibit the sale of alcoholic beverages. The meeting was crowded, the speaking animated and forcible, and the interest of the large and respectable audience sustained to the close. A petition was unanimously adopted. This was the first meeting in Montreal to advocate the Maine Law. The results were extremely gratifying, and evinced that Montreal was sound on the question.

Through the exertions of the members of the Committee of this Society, a petition was sent to Parliament, from the citizens of Montreal, bearing upwards of 1500 signatures; and one was also sent by the ladies, with nearly 800 signatures. Had time permitted, these petitions would have been far more numerously signed.

In December, a meeting was held to draw attention to the evils associated with holiday drinking, at which addresses were delivered by several ministers, and had the appeals then made been heeded, more than one young man might have escaped the shame and remorse associated with the first deviation from the path of sobriety.

During the same month, the Committee distributed 3000 copies of Guthrie's Appeal, and equal to 5000 copies of a Tract addressed to Ladies on New-Year's Drinking. From these efforts, they are happy to know good resulted, whilst conscious that much remains to be done. The Committee cannot but rejoice at the indications of the great spread of total abstinence principles in this land—evidenced in the great increase, both in number and in circulation, of Temperance journals, the increase and activity of Temperance organizations, the efforts to secure a prohibitory Law, and not least, in the introduction of such a measure into the Legislature.

They have also watched with interest the increased popularity of the Maine Law in the State of Maine, and several other States of the American Union. Where it has been fairly tried, the hopes of its friends have been more than realized. Wherever it has been enforced, in less than six months pauperism and crime have materially diminished—and many a home of wretchedness and woe made the abode of comfort and peace; taxes have been applied to public improvements, which once went to support almshouses and jails, whilst the calls for aid to the needy have greatly decreased.

The friends of Temperance in New York State are uniting their efforts, and are resolved that it shall yet be declared on their Statute book—"Thou shalt not sell strong drink."

The Committee are aware that enemies to the law have sought to hinder its enforcement, and by appeals to Courts of Law, and recourse to acts of lawlessness, have done what they could to render the enactment inoperative, and to injure its supporters. They are also aware that many reports unfavorable to the law are in circulation, and would, therefore, suggest to Temperance men, and others, the duty of furnishing themselves with Temperance periodicals, that they may have both sides of the question. In the United States, every objection hitherto made has been

fairly met, and the decisions of Courts of Law have in no way affected its Constitutionality. The law is sound and safe.

The Committee view with sorrow the increase of intemperance, and the crimes arising therefrom in this city, which demands the serious attention of the citizens. Whilst Temperance Societies are saving one drunkard, licensed taverns and unlicensed grogeries are making two. The apprehensions of the Committee are borne out by the last report of the Chief of Police:—

"He states that, during 1851-2, 5,312 persons were taken up by the police, and that the greater number made themselves amenable to the law, through the too free use of intoxicating drink, which is unhappily too easily procured in every part of the city, and will continue to be so until some more stringent enactment is passed, to suppress intoxication, than the present license law, and more ample powers are vested in the police for the prevention of grog drinking, gambling, music and dancing on Sundays, and throughout the week, at unseasonable hours of the night, in the many low taverns and other vile haunts throughout the city. He further states that there were 1,988 arrests made during the six months ending 31st December, 1852, being 642 more than during the previous six months, consisting mostly of persons arrested for intoxication or offences resulting therefrom."

Attention is also called, in his report, to the great increase of juvenile vagrancy, and additional legislation suggested to abate the evil. If this evil be so great, what must be the greatness of the evil which originates it? For, trace the history of these vagrants, and nearly the whole will be found to arise from intemperance.

Can the Christian, the philanthropist, or the patriot behold the ravages of intemperance, and its attendant evils, in our city, and remain unmoved? In view of these things, are not all our solemn obligations to seek, by example and by prayerful effort, to stem this current of misery and crime.

In 1851, 16 boys were found drunk on our streets; in 1852, the number had increased to 21; and in 1853, may not some father, some mother, now present, have to mourn over some son found drunk in the streets? Intemperance is an evil from which he alone who touches not the cup is safe.

President, James A. Mathewson; Vice-Presidents, Mr. Peter Wood, Mr. C. P. Watson; Treasurer, Mr. George Childs; Secretary, F. E. Grafton. Committee—Messrs. J. W. Taylor, R. Irwin, John Patterson, Wm. M'Watters, Wm. Hibbard, W. G. Milne, D. M'Gregor, G. B. Pearson.

The Pledge Book of the Association may be signed by all who wish, but its management is restricted to young men, and such the Committee earnestly invite to unite with them in the prosecution of this benevolent enterprise. The young men of the present generation will supply the temperance men or the drunkards of the next. Let young men, while they are safe, and ere they know the sorrows, the miseries, and the guilt of intemperance, say—"We will touch not, taste not, handle not—we will go with you, for we know that God is with you."

Anniversary Soiree of Jonadab Division, No. 12, Sons of Temperance, Montreal.

Sir,—According to announcement, the first Anniversary of the above named Division was held in the large lecture-room of the Wesleyan Chapel, Quebec Suburbs, on Tuesday evening last, the 22nd, instant: J. C. Beckst, Esq., P. G. W. P. of Canada East, in the Chair, by special request, supported on the right by Bro. Ballard, W. P. of the Division, and on the left by Bro. Easton, D. G. W. P. of the City.

The damp weather during the day, and the drizzling rain in the evening, excited apprehensions in the minds of those interested, that the Soiree would be a failure, but the contrary was happily the fact, for the attendance was large, and the place was filled by a most respectable company. A very large proportion of whom appeared in the brilliant Regalia of the Sons, Daughters and Cadets of Temperance, and of the I. O. of Rechabites: Which, blending with the evergreens and flowers, in the decorations of the room, and with the grave and gay colors of the dresses, produced an effort, gay, cheerful, happy, and festival-like in the extreme.

The two rows of pillars which divide the room lengthwise into three portions, or aisles, were wreathed with evergreen, and at the head of the room, arches of the same material were thrown across, powdered, as they say in heraldry, with red and white roses, dividing the space for the refreshment tables from that allotted to the auditory; while the walls, windows, and doors, were tastefully festooned. At the foot of the room, against the wall, was suspended a very large Union Jack, bearing the appropriate motto—"ENGLAND AND THE BIBLE." But the most imposing of all the decorated portions was the platform, occupying the space between four pillars, immediately in front of the arches. Directly over the chair was suspended a crown, with wreaths from angle to angle,—in front, overhead, another over which, extending from pillar to pillar, was the motto—"LOVE, PURITY, AND FIDELITY," in white roses on a crimson ground, (the work of the fair Daughters of Temperance,) surrounded by a Bible with rays of gold diverging from it, as from the centre. While from the centre of the arch behind the Chair, was suspended a portrait of the world-renowned NEAL DOW, with a copy of the *Maine Law* in a frame; and on the pillars in front, on the right and left, were the Charters of the Jonadab Division and Eastern Star Union,—supported by the handsome gilt-headed Staves of the Division, placed St. Andrews Cross fashion. In front of the platform, on the floor, a square space was reserved for the Choir, composed of members of the Temperance Orders in Regalia. P. W. P., G. B. Pearson presiding at the Melodeon. Over the Choir suspended from the ceiling, was a handsome twelve-light chandelier, which, with the gas-lights, shed a blaze of light over the space occupied by the platform and choir.

The whole arrangements reflected great credit on the Committee of management.

At seven o'clock the assembly was called to order, grace was sung, and the feast commenced. The tables were literally full of good things in great variety; and the provider Bro. Birch, is worthy of all praise for the manner in which he attended to his part of the business. At eight o'clock the Chair was taken, thanks returned, and the meeting formally opened by prayer by the Rev. Geo. Douglas, Wesleyan Minister.

To enter fully into particulars would require more space than can be allowed. Suffice it to say, then, that from the opening to the close, with the exception of a short intermission for relaxation; and of another to be presently mentioned, the assembly were deeply interested in, and entertained by the speeches of the Chairman, the Rev. J. Douglas, and Mr. Kemp. The dialogues and recitations ably delivered, by Cadets of Royal Mount Section, and the choral performances; and the grateful and hearty thanks of the Division are due to all who so happily and so successfully contributed to the gratification of the patrons of our first Anniversary Soiree, and in particular to Brother Pearson and the Choir.

BIBLE PRESENTATION.

The second intermission above alluded to, was announced for the purpose of enabling the Daughters of "Eastern Star" Union to present a large and handsome Bible to the W. P. for the use of the Division. Accordingly, the Presiding Sister, Mrs. Lewis, supported by Mrs. Pearson, ascended the platform, and presented the same in the following

ADDRESS.

Worthy Patriarch,—On behalf of the Sisters of the "Eastern Star" Union, Daughters of Temperance, I beg you to accept a Bible as a token of the high esteem in which they hold their Brethren of Jonadab Division, for their noble and self-denying efforts in the great and good cause of the Temperance Reformation; and we pray that the sacred page may ever be the guiding star of all Sons and Daughters of Temperance.

To which the *Worthy Patriarch* made the following

REPLY:—

Worthy Presiding Sister,—I feel quite unprepared to make a suitable reply to your kind address, not having had the least intimation of the intention of your Union to confer this favor upon

us. I can therefore only thank you, and the ladies of the Union, most earnestly, heartily, and affectionately, for your goodness, and for the honor you confer upon us; and hope that this demonstration of regard, and the proceedings of this Anniversary together, will have the happy effect of strengthening and encouraging all present who are engaged in this cause.

We would thank our brethren from the Tents of Rechabites for their patronage, as well as those from "Howard Division" S. of T., and from "Royal Mount Section," C. of T., and friends in general, and more particularly would we thank the Daughters of "Eastern Star" Union, for their untiring efforts to contribute to the success of our Celebration, in preparing ornaments, flowers, wreaths, mottoes, &c., in which they were engaged for some time previous.

At about eleven o'clock the business of the evening was brought to a close, and after the distribution of refreshments, and the singing of the Doxology, the assembly departed, it is hoped, satisfied and well pleased, hoping "to meet again another day."

I am, Sir and Bro.,

Yours, in L. P. and F.
J. BALLARD, W. P.

Montreal, 25th Feb., 1853.

Constitutionality of the Maine Law.

Mr. T. S. Brown, in seconding the Rev. Mr. McLoud's resolution, at the Anniversary of the Montreal Temperance Society, remarked:—

To hear some people's remarks upon interfering with the liquor trade, one would suppose alcohol a delicate thing, that had never been touched by the authorities. Why! it had been like a street vagabond, always in the hands of the police, from the beginning. There had been already more acts of Parliament passed for regulating the traffic, than would shingle the largest church on the continent, and yet it was all batch-work, standing like the roof of a drunkard's barn, only half finished. A roof is good for nothing, unless you put a ridge-board along the top, to hold all tight and close; and this ridge board was the "Maine law."

But some cry out, that this is a terrible invasion of private, or individual liberty. Really if men considered but a moment, they would never give utterance to such nonsense. What else is civilization, but the restriction of private liberty? Is not this the price we pay for the great blessing? In savage life, man is at liberty to kill, to waste, and destroy; but in civilized life, especially in cities like ours, we can not enjoy perfect liberty outside of our own houses; for we find "private liberty" restricted in hundreds of ways; and instead of finding these restrictions too many, people are continually crying out for more—for more city bye laws, and more police, to prevent people from doing innocent-ly what they please.

The whole question is covered by a principle of English law, as old as the days of Alfred—or so old that the memory of man runneth not to the contrary, which says, that nuisances may be abated. Let anything be declared a nuisance, by the public voice, and down it must go—private liberty weighs not one straw in the balance. A few days ago, every owner of ground in the suburbs, could build as he pleased, but what has become of this "private liberty," when the corporation has declared no man shall build, or cover with wood? If society, speaking through constituted authorities, can thus dictate how a man owning land, shall build a house on it with his own money, may it not also dictate what trade shall be carried on in the house, after it is built? If any one has doubts on this point, let him attempt to set up a steam-

engine, or commence any trade offensive to the neighborhood. Society has only to declare the liquor trade a nuisance, and like every other nuisance, it *must* be abolished. "Private" liberty has no voice against public liberty.

But we are met with another outcry. "You *cannot* interfere with the freedom of trade." Without attending to hundreds of existing interferences. I would ask these objectors to think of that now comparatively innocent article GUNPOWDER—which creates a baneful interference with the freedom of trade. If a ship from sea, however valuable her cargo, or however much wanted, is known to have gunpowder on board, she must anchor at the foot of the current, till all is discharged, and then it must be carted clear away from the town, and lodged in magazines far away in the fields, separate from everything, like a small-pox hospital. Then no dealer is allowed by law, to have more than twenty-five pounds upon his premises, and Insurance companies refuse to allow steamboats in many cases to carry it, so that the trade is nothing but trouble and vexation. Then if we can enforce all these "restrictions" on the freedom of trade in gunpowder, *which has only killed one man in Montreal in THIRTY YEARS*, may we not impose restrictions on the trade in alcohol *which is killing its DOZENS every WEEK*?

Self protection is, we all have heard, the first law of nature: it is the natural right of Society, as well as of individuals, and where life and property are at stake, neither gin nor gunpowder can impose barriers to legislative efforts for the general good.

I am asked, "Do you expect to stop liquor selling, and prevent people from getting drunk, by law?" Another question of the stupids, "The laws of Moses, promulgated nearly 4000 years ago, declared thou shalt not steal, thou shalt not kill, thou shalt not bear false witness." Human legislation has added its penalties, and yet all these crimes continue to be committed. We have revenue laws, but do they prevent smuggling? No, but more goods pay twelve and a half per cent duty than if there was no legal compulsion. Law whether Divine or human, does not prevent offences—it only imposes barriers, by which they may be diminished, or remedied. This we expect from the "Maine law," and this is all.

Poetry and Poets.

Nothing is more common than for young people (and sometimes people not very young) to express their thoughts in rhyme or what is generally called poetry. No one knows this better than the editor of a periodical such as ours. We know there are many who aspire to be poets or at least who think they can best say what they have to say, in verse rather than in prose. It is no pleasure to us to have to reject from our columns the communications of well-wishers, perhaps of personal friends, but we are often compelled to do so. Occasionally we print an original piece not exactly according to our wishes, from a desire to encourage literary effort. We have now before us about a dozen pieces of poetry, all containing good thoughts, but not in court dress, and therefore they cannot appear. Our friend from Otanabee is warm and energetic but not poetic, and with him must be classed "Temperantia" of Montreal. The author of "It is all for the best" must trust in Providence and write prose, and all the rest will do well to read our selections, and judge of our taste and standard. We would not willingly offend any one—we should be glad to call forth latent talent and encourage industry in reading and writing; but in most cases poetic authors will find it to their *advantage* modestly to submit to our judgment.

Repository of Contemporary Opinions.

The Journal of *The American Temperance Union* continues with unabated vigour to wage war against rum and the traffic. From the Feb. No. we take the following on the "fury of the conflict."

We saw, a short time since, a picture of the battle of Waterloo, presenting the moment when the two mighty armies were in the utmost fury of the conflict, and men were rushing with terrific rage upon the deadly weapons arrayed against them, and struggling with giant strength to overcome amid falling thousands. It was no unapt picture, we thought, of the powers of alcohol and the cold water armies now in the field, and struggling, as men never have struggled before in any moral conflict. Burning indignation has roused the resistance of half the nation to the ravages of that bloody Apollyon who has filled cities and towns with his carnage; and the mighty tread of public sentiment to extirpate and drive him from the land, has brought him forth with all his fury, with hell following; and now we see them hand to hand, breast to breast, each for life and for death; and how the struggle is to terminate is yet in the future. While we were moving on under the silken banner of moral suasion, and in honeyed accents laboring to persuade the liquor seller to give up his murderous traffic, he admired our zeal, but laughed at the bounding of our weapons as they touched his thick, scaly sides. But the Maine Law, as it comes to put on the grappling-irons, and send the steel into his very heart-blood, is not to be trifled with; and hence his rally, and his fury. And it is amazing who are enlisted on his side; who stand afar off, neutral; who question the Constitutionality and right of our proceedings, and who even plead for an unlimited liberty to his horrid ravages. In ourselves we have never had but one opinion of the end. We know that this terrific ruin power, this Apollyon, this prince of Death and hell, is to be vanquished. How and when we say not—only it is to be with weapons drawn from the armory of God. We stand like one, who, on some lofty eminence, might have been favored with a vision of that mighty struggle, seeing the end from the beginning, the rush of armies, the falling of thousands, the coming of Blucher, the final rout; and watch movement after movement, sometimes defeat, and sometimes victory, but always confident that truth, righteousness, and humanity will prevail. Now, a shrewd political movement; now, a grave biblical question; and now, a great Constitutional difficulty rise up like a high mountain or unconquerable fortress, and many feel alarmed and distressed; but more are they that are for us than they that are against us; we stand by and see them dissolve and disappear, only to give place to some other opposing column, which in time must pass away; for we are mightier than our foe, for truth is with us, humanity preads, and God will help. Courage, then, friends of temperance. Be not dismayed. Hold on, and hold out. "He that shall come, will come, and will not tarry." We may not witness the final overthrow, but they who do, will bless our memories, and praise him who gives the victory.

From a report of the Temperance Committee of the State of Massachusetts, we take annexed important extract.

"In spite of all drawbacks, the effect of the law has been to suppress the open sale of intoxicating drinks through a large portion of the State.

The accounts which have reached the Committee from all parts of the Commonwealth go to indicate this fact;—an immense diminution in the *open* liquor traffic. They believe this form of traffic to have ceased in nine-tenths of the towns in this State. The unlawful trade has been in some cases, in many cases, annihilated; in many cases it has been only driven into secret retreats. But what a blessing is even this!—How many does it save from the beginnings of vice, which is most attractive only when it becomes reputable. No law can annihilate sin, but only diminish it by making it disgraceful. Law has not suppressed licentiousness or gambling: it has not even suppressed theft and murder; it has only diminished them by making them more difficult and disgraceful; yet what legislator would repeal such laws as these? The friends of the Temperance law only claim that it is doing its work as rapidly and thoroughly as can reasonably be demanded of any law which has a moral purpose in view; and it is only more important than these other laws, because it lies at the foundation of them all. Its results are not more numerous; they are only *as* numerous, and *far more valuable*.

The effect of the law thus far has been to annihilate in my hands all of drinking shops; and thousands have been compelled to suspend or suspend their operations. More than two hundred have been suppressed in Lowell alone. In various parts of the State—Newton, Taunton, Springfield, Pittsfield, there have been held markets, cattle-shows, public celebrations, at which the peace and order have surprised all spectators, and been a rare era in the history of such assemblages. During the first two months of the law's operation, the diminution of arrests for drunkenness in Salem was seventy-seven per cent. If there has since been a relapse, it is from no defect in the law; it was enforced long enough to show its power. From the Report of the Lowell Minister-at-Large, we take the following statistics:

HOUSE OF CORRECTION AT CAMBRIDGE.

Committed from July 21 to Oct 21, 1851.		Committed from July 21 to Oct 21, 1852.	
Whole number,	192	Whole number,	104
From Lowell,	89	From Lowell,	27
Drunkenness and common drunkards,	108	Drunkenness and common drunkards,	88

The Master of the House of Correction says that he "knows no cause for the decrease, except the liquor law; as when tipping decreases, so will crime."

JAIL IN LOWELL.

Committed to it from July 21 to October 21, 1851.		Committed to it from July 21 to October 21, 1852.	
Whole number,	78	Whole number,	57
Belonging to Lowell,	72	Belonging to Lowell,	46
Addicted to Intemperance,	71	Addicted to Intemperance,	47
Minors,	15	Minors,	8

LOWELL POLICE REPORT.

For three months ending October 22, 1851, committed to the Watch House for drunkenness,	160	For three months to October 22, 1852, committed to the Watch House, for drunkenness,	70
Reported seen drunk, not arrested,	390	Reported seen drunk, not arrested,	110
Total,	550	Total	180

Warrants returned to the Police Court during the same time in 1851, 249
 Warrants returned (including 33 search-warrants,) 1852 186

The Lowell City Marshal remarks: "The amount of drunkenness for the month ending October 22, is sixty seven per cent. less than during the same time last year; and the criminal business of the Police Court has been reduced twenty-five per cent. (including liquor cases; and excluding these, thirty eight per cent.)"

The Minister-at-Large in Lowell states that at his office, "during the same month, the calls have been, this year, one-third less, and fewer of the most miserable class. I have made the most particular inquiries in the neighborhood where there has been most tipping, whether there is much difference, and the answer is, 'Oh, yes, very great! One can sleep at night! There is more peace and comfort! . . . It is certain that truancy has diminished two-thirds in our streets, which is partly owing to the law against it, and the House of Reformation, but can also be traced directly to the absence of rum in the family. Debts are better paid, and rents, and store bills. . . . The good effects of the law are felt through all the business of the city, except one. . . . Such is the operation of the law, where there is an attempt to carry it out; an attempt proved to be practicable to a great extent, though the unworthy example of Boston is on one side, and New Hampshire, without a Maine Law, on the other."

Something very truthful and rather funny may be found in the following from the Mass. Late Box, about "Pisen Stuff" and other things:

Hear the croakers. "Well, the Maine Law won't go down here, sure; neither in any other place.—Make what provisions and as many as you like, about liquor selling and drinking, people will get it, and use it, at all hazards; so we must have liquor, and 'tis foolish to think otherwise. Now if you temperance men will only give us a law that shall shut up these low groggeries in the city, you will do some good; for 'us from the places where they sell nasty 'pisen' stuff that the mischief comes,

and in whose vicinity is so much poverty and distress, which you dolefully contemplate. Good liquor won't hurt any man."

Beg your pardon, sir; I doubt that last sentence, in toto; in fact, all you have said. You will allow that good liquor is good liquor, and nothing else; it is not water, nor vinegar, nor molasses; it is simply rum, varied and various; and you say 'pisen stuff' is the adulteration thereof, which doeth all the mischief. Now please step you down to the Custom House store with me, and make the attempt to peer into futurity through the bung hole of a cask of brandy or gin, just imported, and consequent of first quality, una fosterated, pure. Put thy smellers near, inhale, the perfume; and with thine eyes look down, at the 'Old Harry,' bound in wooden staves and iron hoops. What do you see? Stars, eh? What! so soon? Oh, this is the real good liquor, never does harm, and yet in the Homœopathic quantity of a snuff, you feel its effects, in dizziness, and swimming of the head, and you crawl away, 'unwell.' Stop, please remember this is the undiluted that you have inhaled.

The Tremont house in this city keeps the very best of rum in the country, and has the reputation of being one of the 'crack' hotels in town. It serves up on its tables, all sorts of "white eye," sweetest 'Lisbon,' and strongest 'Cogniac,' for the good of its customers and boarders. Sometimes the guests get a little merry over the bottle, and give way to the exuberance of joy, in disguised efforts to play the gentleman; but they do not succeed, they cannot succeed; neither can they go to their business, so they will walk unsteadily, holding their heads bravely up, and too, as surely to drop, as that they drank moderately.

No sir, disguise the law and yourself as you will, you can not deny the power of intoxication in rum, and though set in the high places of the land, you can not prove, even the 'best' stuff, pure and unadulterated, else than 'pisen' to society, and man.

Progress of the Maine Law.

The most cheering intelligence reaches us from various parts of the United States—intelligence which does not seem to be of any importance to Telegraph reporters, or big commercial papers. When some tame judge pronounces a clause of a liquor killing law to be unconstitutional, it quickly flies to the land-end—not so when the law is sustained or enacted. We rejoice, however, to know that the heavens are brightening, and the light of truth is on the ascendant. Less than two years ago Maine passed her noble law, and it has been so far satisfactorily tested. Massachusetts will not repeal her rum destroying law, and when Boston licenses run out we shall expect to hear of a full enforcement of the provisions of the law. Vermont spoke out on the 8th of Feb., and by a majority of nearly 2,000 her people said they would be free. Rhode Island has amended her law and we opine that even Judge Curtis will not be able hereafter to contravene its clear intent and meaning. The Michigan Legislature has in both its branches passed the Maine Law by large majorities. The people are to vote on it in July, and as the Tribune says, "Never fear them." New Jersey is perfecting a bill with good hopes of its passage. "Connecticut looks hopeful and there are encouraging aspects in Pennsylvania and Ohio." New York is still behind but cannot remain so long. The cry of her slain has gone up to heaven. For Canada there is hope, and when that good day comes which shall free us from the curse of the liquor traffic, how many hearts will be made glad, although a few may be made sad when the source of their unshowered gains is dried up by legal prohibition.

A correspondent of the N. Y. Tribune gives some very interesting particulars respecting the victory won by Vermont in the day of the ballot for the Maine Law. We extract the following paragraphs.

"The battle was fought and the victory won at the ballot boxes last Tuesday. King Alcohol mustered all his forces and straggled hard against our new Anti-Liquor Law, which embraces the

best provisions of the Maine Law, with the addition of a few more screws in the machinery, which, by a little occasional turning, make all the parts snug and nice, so that the machine will do its work faithfully and promptly, and without creating but a very little noise and confusion. The Rumsellers on that ever-to-be remembered Tuesday were in a situation very similar to the woman who sent for a celebrated quack doctor. The doctor came, examined her tongue, felt of her pulse, and stood gazing upon her apparently in deep thought. The friends of the sick woman were in the room, anxiously watching the movements of the doctor and endeavoring to learn from the expressions of his countenance his opinion of his patient. There was a tomb like stillness in that room, and all felt deeply anxious to know the woman's fate. At last, one of the most anxious friends, in a subdued tone of voice, ventured to ask the doctor for his opinion. Now all eyes were turned upon him, as if the fate of the woman hung upon his lips:

"Do you wish me to give my honest opinion?" inquired the doctor, standing very erect and assuming a very wise look.

"We do, Doctor," replied several in tremulous voices, "we are prepared for the worst." "Well, then," said he, straightening up and pointing his finger at the patient, "that woman will have three fits and die in the first one."

It was very much so with our dealers in 'New York Rot-Gut.' It is now quite certain that the rumsellers will begin to prepare themselves for the *Idea of March* when the law goes into force. The people of Vermont are determined to banish alcoholic drinks from the State so far as it is possible to be done. And they will go about the world in all kindness, but with an energy and perseverance worthy of the cause in which they are engaged.

After a battle has been fought and won, and the smoke has cleared away, it is well to survey the field and see how the thing was done, and what good effects will result from it. I know not how it was in other towns on the day of voting, but in Burlington many voted for the law because there is so much adulterated liquor sold here, who would not have voted if none but the 'genuine stuff,' as they call it, were dealt out. It is a fact, and a serious one, too, in the view of many drinkers, that pure liquors are seldom found in this town or State. I heard several gentlemen say, when they were depositing their ballots that they went for the law because there is so much poor liquor sold here. They avowed that as their motive in voting to sustain the law. And these men, too, are somewhat fond of their cups. The friends of Temperance thank them for their votes, even when prompted by such motives to give them.

There was another class who voted from different motives, and those of a more deeply interesting character. I mean the inebriates, who find it exceedingly hard to resist temptation, even when it comes in the shape of poor liquor. Several of this class voted to sustain the law, to my certain knowledge. There was one man very busy all the forenoon distributing votes in favor of the law who was quite 'half seas over.' His reasons will be found in what he said.

"Here's the vote, gentlemen; the right kind of vote, too, with a good large 'Yes' printed on 'em," he said as he stood in a passage-way. "I gus for the law, for it knocks in the heads of the casks and puts the cussed stuff out of my way. Now's yer time, gentlemen, walk up and give the Maine Law a boost. I shan't be here this afternoon because I reckons I shall get a little drunk."

True, he was too drunk to attend the meeting in the afternoon, but he worked with a hearty good will for some hours. He said it was his opinion that he should drink no more after the law goes into force. The above may appear to some to be too strong to be true, but nevertheless it is a fact; and this poor fellow carried several with him whose faces bore the marks of intemperance. And they all voted resolutely for the law. Temperance men doubly thank them for their votes. Such were some of the votes thrown in this town to sustain this glorious law."

The Temperance Soiree Companion.

We would call the attention of our readers to an advertisement in our last page, of the above publication, a copy of which we have been kindly favored with. We have not yet had an opportunity of examining its contents, but it is a publication that was much wanted. It is very neatly got up, and we think remarkably cheap.

Thoughts Relating to the Use of Cider.

For some years *Cider*, in some shape or form, has been brought before my mind, and the question has often occurred, "Is it consistent for teetotalers to use it as a beverage?" Numbers, no doubt, have had their minds exercised in a similar way. Many pledges have expressly prohibited it with other drinks, as inconsistent with membership; while its prohibition is supposed to be included in the common expression in the quantity of pledges, "all intoxicating drinks." If it can be proved to contain the intoxicating principle, (of which there can be no reasonable doubt,) then certainly no consistent member of a Total Abstinence Society can be justified in the use of it as a beverage. I say *beverage*, because that is the great object to be kept in view in fulfilling the obligations of the pledge.

The writer can conceive of cases, when sweet cider, or that which is newly made, before fermentation takes place; or boiled down, and kept in that state, may be used for domestic purposes in connection with cookery, where it would be folly to talk of violating the pledge; although beneath his roof, it has never been introduced in any form, as he thinks it desirable to guard as much as possible against the appearance of evil. Still, we should be careful in censuring others, and use some sense, discrimination and charity in judging on such matters.

But when we come to view it as a *beverage*, the writer thinks there can be no hesitation in the propriety of abstaining from it. That it is *alcoholic*, is unquestionable. All Chemists will testify to this. Sometimes it contains a greater per centage of alcohol than malt liquor. This of course will depend upon the quantity of saccharine matter it contains, and the time it has been kept since the fermenting process commenced. The numerous facts of its inebriating influence on those who use it freely also prove it. In England and elsewhere, witnesses abound who can testify to its deleterious effects. Drunkenness in all its stages, with its various pernicious fruits, have resulted from its use, no less than from spirituous liquors, wines, and malt liquor.

If the Temperance enterprise is to be fully carried out, Cider, no less than other inebriating liquors, must be relinquished. The questions are of no force, "What are we to do with our apples?" or, "Is there any harm in drinking a little sweet cider?" The same questions might be asked of other things. What are we to do with our *grapes*? How shall we dispose of our *grapes*? Is there any harm in drinking currant juice, or the newly sweet-expressed juice of the grapes? And so on. The question is, *Has Cider, or any other pleasant drink, the principle of alcohol?* or, *will it, if kept long enough, become alcohol?* The per centage of this principle is not the question; it is the fact of its being inebriating. It may contain from two to nine per cent of alcohol, and it varies, in fact, in these proportions. This fact, then, is enough to determine the matter. Its being newly-made, and containing simply the apple juice, and a very agreeable drink at certain seasons of the year, sounds very plausible; but the man of principle will ask, "Will not *any* use of new Cider, sanction the use of that which is *older*? Are there not many who will quote my example, and quaff off merrily the sparkling glass, more or less fermented, and thus drink in the very principle against which we are contending as members of Temperance Societies?"

In the early stages of the Teetotal movement in England the writer remembers a case which was presented to the Yarmouth Society, in which several persons desirous of becoming members of the Society, enquired if they would be allowed the use of *small beer* in the harvest field? Now, although such beer contained not more than one and a half, or two per cent of alcohol, its use was considered inconsistent with membership, and the friends of the cause were not anxious to swell their numbers at such a risk, for they considered well their consequences involved by such an admission. The cider question is very similar. The only difference is, *small beer* has fermented, *new cider* has not. And while we cannot deal with those who honestly confine themselves to sweet cider, like those who take it after it has fermented, and cannot strictly regard them as having violated the pledge; yet we think they will upon consideration, if members of temperance organizations, under whatever name, see the propriety of using the utmost caution in countenancing, in any degree, the drinking customs of society.

Some of the readers of this article may think otherwise, and consider there is no *danger* in their case. Let them, however, re-consider the matter; and as we do not harshly or unkindly

condemn them, let them not harshly condemn our thoughts. Our object is to plead for *consistency* and to urge the faithful discharge of duty in all who adopt the total abstinence pledge. Some years ago, an instance of *inconsistency* was very apparent, in the case of a German magistrate in the United States, who had several examples of drunkenness brought before him. In each case he inquired the *cause* of intoxication, and *fined* them according to the nature of the drink they had taken. One, for using "*Blag-strap*, dat nashly vile stuff," was fined ten dollars,—and others, smaller amounts, for the different liquors they had consumed. At length a case was brought forward of a man who was intoxicated from Cider. What was the reply? "O zyder, vas it? Den then I shall fine you nudding at all, for I gets drunk upon zyder myself." Noble magistrate! Extraordinary consistency!

But while censuring others, let us beware that we do not condemn ourselves. Let no consideration of gain, or taste, or fashion, blind our minds to what is legitimate and proper in carrying out the great objects of the temperance enterprise. Our course must be onward; and while obstacles exist to try our faith and our fortitude, we must be careful to diminish the number as far as possible. We shall have trouble enough ere we reach the goal,—let us not unnecessarily increase or aggravate our difficulties. We may unintentionally strengthen the hands of opponents, or discourage the efforts of friends. Let every man be fully persuaded in his own mind. "Look not every man on his own things, but every man also on the things of others."

Whitby, Feb. 10, 1853.

J. T. B.

Maine Law Meeting in Montreal.

On Monday evening last, an important Temperance meeting was held in the American Presbyterian Church. The main object of the meeting was to obtain an expression of public opinion on the importance and necessity of petitioning the Legislature in favor of a law for Canada, similar to the Maine Liquor Law. The chair was occupied by Jacob Dewitt, Esq. The religious exercises were conducted by the Rev. Dr. Taylor, after which the chairman briefly introduced the business of the meeting, and then called upon John Dougall, Esq., who ably moved the following resolution:—

"That a Petition be presented to the Legislature, on behalf of this meeting, praying for a law to prohibit the traffic in intoxicating liquors to be used as a beverage."

Mr. T. S. Brown followed, and, in a short but pertinent speech, seconded the resolution, which was carried unanimously.

The address of Mr. Hawkins was one of much power, and made a deep impression upon the audience. We think the temperance public would do well to secure the services of Mr. Hawkins, to devote a few months to a tour through those parts of our country where railways are being constructed, as well as in some of the larger towns, for there is still much ignorance, or rather apathy on the subject of the Maine Law.

QUEBEC CORRESPONDENCE OF THE "TEMPERANCE ADVOCATE."

Quebec, 24th Feb. 1853.

Our wise men have again assembled, and as I presume your readers would have no objections to hear what is going on at the Canadian House of Commons, I have made up my mind to continue the correspondence which I commenced during the last session. Previous to saying any thing as to what is going on with the calls of the Assembly, and I can assure you that as yet little is being done in the way of legislation—it may not be uninteresting to state a few facts as to the doings of the Temperance army in the city. I regret exceedingly to be obliged to say that until very lately, indeed within the last fortnight, a degree of apathy has pervaded the Sons here in regard to public demonstrations or meetings. By this time last year some half dozen meetings had been held under the auspices of the Sons, and quite an excitement had been got up, as a consequence, in their favour; members were being initiated at every meeting, and it really appeared as if they were going to take the city, well fortified as it is, by force. This year the Sons have held but one meeting, a musical soiree, which passed off exceedingly well. The Hon. Malcolm Cameron, as warm-hearted a temperance man as you could wish to see—and the Rev. Mr. Marsh a convert to the Maine Law, addressed the meeting; and the orchestra of the Sons,

together with the choir, composed of Sons and Daughters discoursed sweet music. There were between four and five hundred present, among them were some of the elite of our city. The meeting I have reason to believe resulted in good to the cause. On Thursday last the Cadets held a Temperance soiree in the new Music Hall, which turned out a very fine affair, and I am happy to relate, on personal knowledge, resulted in some few most striking cases of reformation from the power of the rum fiend. The chair was occupied by the Hon. John Rolph, and the Hon. Malcolm Cameron and your humble correspondent addressed the meeting. The Cadets recited a dialogue in two parts, entitled "The Temperance Reformer." The first part was directed to the discussion of the principles of teetotalism, and resulted in the conviction of a moderate drinker, a retailer and a drunkard. The second part was on the Maine Law, and the appalling case of a drunkard, "poor Dogherty" unable to give up the bottle, though he felt that it was ruining him for time and eternity, was a more powerful argument than any that could be brought forward. The dialogues were written expressly for the occasion, and elicited the applause of the audience. The orchestra of the Sons were present, and added much to the pleasure and interest of the meeting. I have learnt that the meeting proved most profitable, and resulted in a surplus over all expenses of about six pounds which I am told the Cadets intend to use as a foundation for a library which they have in contemplation.

Another meeting is to be held on the 1st proximo, at which a Mr. Nichol, a member of the Grand Division of the State of Maine, and a gentleman who appears to be well acquainted with the working of the Maine Law, and most enthusiastic in its behalf is to speak. The Rev. Mr. Burland, the Wesleyan minister here, is also to address the meeting, and the Hon. Malcolm Cameron is to take the chair. From this it will be seen that although the Sons have heretofore this winter been dilatory, they are determined to make up for lost time, and also that the Hon. mover of the Maine Law Bill is doing what he can, to contribute by his influence and talents to the formation of a sound public opinion on the subject of the traffic in intoxicating drinks.

I read over the draft of the prohibitory law about to be introduced into Parliament, this morning, but not with that care, being in a hurry, which would justify me in giving any decided opinion as to its merits. From the cursory glance which I took of it, I liked it very well. It resembles much the Maine Law, differing so far as I can judge only in those points which a difference in the laws required. It will be printed in a few days, when I shall send you a copy. Mr. Cameron informs me that he intends to push it forward at once, it may therefore probably receive a second reading next week.

THE LIQUOR TRAFFIC.

SIB.—Some twelve months ago I availed myself of opportunities to ascertain the views of two ex-grocers in reference to the above traffic, and now take the liberty of sending a synopsis thereof for publication in the *Advocate*, hoping the statements may be of some use abroad as well as here.

No. 1 was a respectable wholesale and retail grocer previous to the formation of total abstinence societies in Quebec, and continued in the trade for a number of years thereafter. He was supposed to have made (chiefly by the sale of wines, spirituous liquors, and the like) not less than £20,000. For reasons best known to himself, he relinquished that trade, and engaged in other enterprises, the result of which was that he sunk all he had made by grog, at the time alluded to above. I asked him where all his money was gone, when, snapping his fingers, he said, "I have not that left; the way in which it was made is an infernal trade. So much for the testimony of a candid ex member of the rum fraternity. I may, however, add, that since his reversal, he has turned his attention to an honorable and money-making pursuit, and is now in a fair way of realizing a competency, if not a fortune.

No. 2 had carried on the business of a ship chandler for a number of years, involving as a matter of course the usual appendages of strong drinks, made some money by his business, but gave it up a few years ago, and went into the flour and grain trade, increasing his substance satisfactorily. His opinion, as expressed to myself, is that the liquor traffic is altogether bad; that he carried it on as long as it was any way respectable, but had at last given it up, to follow a more honest calling. The liquor trade is a dis-

honest trade, and the stuff itself, as generally sold, a poisonous compound. Although he had carried on this business for a considerable number of years, he had *not in his whole lifetime tasted it*. His reason was that *he knew it was bad, and if he got into the habit of using it, it would undermine his constitution, and probably hurry him into an early grave*. So much for the testimony of two candid *ex* dealers in that curse of mankind—alcohol.

Let me add, before closing, that not longer ago than last evening, a grocer, now in the trade, admitted that there is not to be had in Canada a bottle of *genuine* wine of any of the expensive kinds, that they are all *drugged* and bad; the *only chance* of having anything like pure wine is by going to the more respectable dealers, from whom you may procure a bottle of Marsala pretty pure. He did not believe that out of 500 dozen bottles of Champagne, so called, more than *one single bottle* could be genuine, or if you like it better, the proportion of genuine to spurious Champagne, is like one bottle to 500 dozen.—Yours truly,

PHILO.

Quebec, 24th Feb., 1853.

Synopsis of Correspondence.

Our Correspondents must bear with us, though their communications do not appear so early as they may wish, as we must, give attention to all, and can only devote but a limited space in each number for this purpose :—

Norwichville.—As another year, with its many changes, revolutions, and vicissitudes, has run its round, a sense of duty to the cause of Temperance call upon me to forward another list of subscribers for your valuable and interesting paper, the *Advocate*, and, in so doing, I am happy to inform you that the Division of the Sons of Temperance in this place is in a prosperous and flourishing state, exerting an influence very salutary in a moral point of view, and very much dreaded and opposed by the advocates of rum. And there has been removals which I cannot pass over in silence. God in His Providence has visited us, and some of our brethren have fallen before death's mortal ravages. Their places are vacant in our ranks—vacant where they stood at posts of duty and honor—vacant beneath the roof where the widow and fatherless feel each hour the loss of their stay and counsellor, but in our hearts their place is not vacant. This, Sir, is the shaded picture of the past—we have a brighter prospect before us. With all the losses of which I have spoken, the membership of our Division is still advancing, and our accessions now are likely to be more permanent, and convey a more deliberate testimony to the beauty and excellence of our institution. Hoping, Sir, that the present year may be one of unparalleled success in the Temperance cause, and that your efforts for the advancement of the same may be crowned with great success.

GUSTAVUS BINGHAM.

We have to thank Mr. Beattie, of Union County, Elgin, for his interesting communication, and hope he will not fail to let us hear from him when he has anything to communicate. We give the following extract from his letter :—

On the 7th of March, 1851, a Division of our Order was organized at Port Stanley, (four miles from here), and, with many others, I became a charter member. For the convenience of all concerned, we subsequently made two Divisions of the one, and both are in a flourishing condition. There is a section of Cadets at each place, under the directions of Mr. Walker Green, who is D. G. W. P. in this locality. It is very amusing to attend the boys' meetings, as Mr. Green has formed them into a Debating School, and the questions are debated after the business of the Section.

We have often felt that the friends of Temperance had still something to do in the way of obtaining correct statistical information of the many crying evils resulting from the use of intoxicating liquors. We think, however, if the following suggestions of Mr. Connor, W. A. of Adhesive Division, Niagara, are generally carried out, we will be enabled to present such alarming results as cannot fail to appal the most indifferent on this subject. We therefore recommend the following communication to the serious consideration of every well-wisher to the Temperance

cause, and the best interest of his friends and neighbors. We would commend it especially to every Subordinate Division in these Provinces. The communication is addressed to the Division of which Mr. Connor is a member, and we have not altered its reading in this respect :—

Great as is the mass of statistical evidence we can produce to show the necessity, the justice, the expediency of the *Maine Law* for Canada, much of that evidence is weakened by age, and from being too general in its character; besides, much more that might be brought to bear in favor of our cause, passes unrecorded. Now, to remedy this, and to ascertain as correctly as possible the more evident results of the liquor traffic on the well-being of our country, is the aim of the following resolution adopted by this Division :—“ That a vigilance Committee of this Division be appointed to take notice of, enquire into, and record as they shall see fit, all public losses, accidents, deaths, &c., resulting from intemperance,—and that some means be employed to bring this matter before the other Divisions throughout Canada.” Brothers, such Committees, composed of intelligent judicious men, diffused over the country, acting with fidelity, depositing in one common fund the fruit of their labors, thence brought out to public gaze at stated periods, would soon persuade the abettors of legalized sin to abandon their protege to its merited doom—perpetual banishment from civilized society. We have declared for the *Maine Law*. Shall we retract or compromise? Or shall we consolidate our scattered energies, and go forward? Our first Parliamentary effort shows, that if the Canadian Sons and Daughters of Temperance be faithful, united, energetic, acting for God, craving His blessing, victory is theirs. And brothers, what a victory! Reckon the triumphs of the sensual monster, Bacchus. Estimate the results of his sway over the nations—for time, for eternity. Anticipate the fruits of our enterprise, whose flowers even now begin to bud and blow! around us, and say—How great the victory! Let Faith pervade our every effort, and Love, Purity, and Fidelity must triumph, and that speedily.

[For the Canada Temperance Advocate

A LAY OF INTEMPERANCE.

The fears of the child were exchanged, forsooth,
For the daring deeds of a thoughtless youth;
In innocence now no more he knelt,
To offer up thanks he no longer felt;
Yet bright was the bubble he loved to pursue,
And tempting the prize that appeared to view:
In the lighted hall, in the shaded bower,
How sweet were the pleasures of the passing hour.

When folly hath power the heart to lure,
Its downward progress is swift and sure—
See the wayward youth, in his own might strong,
Blindfolded, yet trusting, is hurried along;
From the giddy wreath that cigars intwine,
Through the mist is seen the ruby wine:
With a joyous laugh, he obeys the call,
Soon to tears to mourn o'er the deadly thrall.

He hastens to gather the flow'rets fair,
For he sees not the thorn that is lurking there:
The syren sings sweetly—unknown though to him,
The song that she sings is his funeral hymn!
Now, farewell to health! for his fevered breath
Is the proof of disease, and the end is death:
In the dust is his body—but where the soul
Of him who falleth by Alcohol?

For the soul! of the dead there are masses sung
By many a solemn, priestly tongue;
But funeral anthems vainly rise,
For the tree hath fallen, and there it lies.
There never to man was power given
To nullify the decrees of Heaven;
And prominent does the following stand—
“ No drunkard can enter the Heavenly land!”

T—E D—O.

Montreal, February, 1853.

MONTREAL WHOLESALE PRICES CURRENT.

(Compiled for the Montreal Witness, Wednesday, 2nd March, 1853.)

ASHES.—Pots continue at 26s 3d to 26s 6d. Pearls, 27s 3d to 27s 6d. Snow storms have kept back supplies.

FLOUR.—Has improved a little owing to the last news from England. Sales to some extent for spring delivery have been made at 24s 3d to 24s 6d; for lots on the spot, 25s is asked.

GRAIN.—The tendency in all kinds is rather upwards, but owing to the state of the roads none coming in. No recent sales for spring delivery.

PROVISIONS.—A sale of mess pork took place the other day at \$20 per barrel. No receipts in carecase.

BUTTER.—Very dull, at 8d to 9d for small quantities.

OATMEAL has been sold at 25s to 25s 6d.

Exchange continues at 11 per cent., but the tendency is downward.

STOCKS.—Montreal Bank, 25½ per cent. premium. City Bank, saleable at 2, Commercial, at 9½ premium, and People's at par. Railroads—St. Lawrence and Atlantic has advanced to 10 per cent. discount. Lachine has just declared a dividend of 3 per cent. for six months. No sales of this stock to report. No recent sales of Champlain. Montreal Mining Consols continue in demand, at 25s. City Gas Stock, 12½ per cent. discount. Telegraph Stock, no sales.

TEMPERANCE MOVEMENT.

COUNTY OF PERTH.

THE Subscriber invites his fellow settlers in the COUNTY OF PERTH, of which STRATFORD is the County Town, to aid him in promoting the circulation of INFORMATION on the important subject of TEMPERANCE and the MAINE LIQUOR LAW in the County.

He desires not any monied influence, but only that which he deems is in the power of every man and woman to afford, namely,—the assisting the distribution of Printed Papers, bearing on the above subjects, and the inducing all to peruse them, and to notice the facts which may be referred to.

He intends to put in the hands of every family in the County, a Temperance Publication, and he only wishes and expects the assistance of its inhabitants (to nearly all of whom he is well known,) to forward his views in the circulation, distribution, and reading of them. The Publications will be such as, he hopes, will not disturb the religious or political feelings of any person.

At the same time, as the importance of the consideration of TEMPERANCE and the MAINE LIQUOR LAW, has been referred to universally by the Press, he invites leading men and others in other Counties, to consider whether such a movement as this should not be made in their localities. There are two Publications he can refer to, as so worthy of perusal, that he hopes a mere reference to them is sufficient:—1. Dr. Guthrie of Edinburgh's "Plea against Drunkenness" (which has been copied *seriatim* in the "Spirit of the Age," Hamilton,) and—2. "Use and Abuse of Alcoholic Liquors in Health and Disease," by Dr. Carpenter, price 1s 3d. only, at Hamilton and other places.

JOHN J. J. LINTON.

Stratford, 7th Feb., 1853.

JUST PUBLISHED.

THE TEMPERANCE SOIREE COMPANION.

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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Also, on hand the following Temperance Works.

The Anatomy of Drunkenness, by McNish, 2s 6d

Temperance Volume, a collection of the best tracts on Temperance, 2s 3d

Carpenter's Essay, on the use and abuse of Alcoholic Liquor in health and Disease, 1s 3d

Bacchus—a Prize Essay on the nature, causes effects and cure of Intemperance, by Dr. Grindrod, 3s 9d

Anti-Bacchus, by Rev. B. Parsons

Temperance Manual, bound, 6d

Beecher on Intemperance, bound, 6d

Dr. Jewell's Lectures, Poems, &c., 2s 6d

Every Temperance Library in the country should have a copy of each of the above works. Any book can be sent through the mail at one half-penny per ounce.

Religious and Useful Book Store,
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February 15, 1853.

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