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TEMPERANCE ADVOCATE,

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

C. H. Carter

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

VOL. XVIII.]

MONTREAL, NOVEMBER 1, 1852.

No. 22.

SPECIAL NOTICE.

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

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

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

For 5 Subscribers to the <i>Advocate</i> ,	1 copy of either.
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Or one copy additional for every five additional subscribers over 25. It must be understood, however, that the subscription money must be sent with the order, or the payment guaranteed within six months, by known individuals, Divisions, or other Societies. Agents or friends complying with our terms, will please state with their orders which of the above works they prefer, and they will be sent to the parties free of charge.

The Fatal Draught.

From the *Athenæum*.

A TALE OF THE DRUNKARD.

In those days when it was by no means an exception to a man's character to take an occasional glass, or to be seen, once or twice, during the year under the influence of drink, there occurred in the district of E—an incident too interesting and illustrative of the danger of touching, tasting or handling the unclean thing, not to be widely known. It is but a few years since some kind of drink was considered an indispensable necessary in the performance of any project, or in the real enjoyment of any jovial occasion. On such occasions as Births, Marriages, and New Year festivals, the bowl was peculiarly called for. The *Sprees*, as they were called, on these occasions, especially the latter, were too often the scenes of shameful excess. No consideration would induce the humble peasant to want the maddening cup, even should he procure it at the expense of the utter neglect of the prior and more essential claims of his family—Though anticipated with expectations of pleasure and enjoyment, those occasions, nevertheless often issued in scenes the most harrassing and revolting. The peasant whose kindness had procured for his family what he considered a peculiar luxury to be enjoyed only on special occasions, might too often be seen bringing strife, discord and misery into that band dearer to him than his very life. We may indeed see the same customs still maintained and the same dismal scenes too often repeated.

Mr. D— had a family as interesting and dutiful as any of his neighbours and liked to see them enjoy themselves as well. The New year was drawing on apace and there was not within his dwelling a drop of the celebrated essential *Rum*. His industry had, however, procured for him a few shillings, and that he might have a glass like his neighbours, although he had no means of conveyance, he determined to go afoot to the nearest town. He had to travel a distance of twenty miles, which is not a short walk under the inclemency of a Nova Scotia winter. The vigor of unexhausted strength would enable him to reach, and a draught from his Keg, to which alas! he was too much addicted, would, he thought, cheer and enliven his steps and enable him to return. The day was appointed upon which he was to perform his journey, and at the dawn he was far on his way. The sun rose and found him pursuing his journey with unrelaxing vigour, and long ere noon he arrived at his destination.

No time was lost—when the appointed quantity of the refreshing beverage was put up for him, and after he had once and again partaken of a little with some of his acquaintances, he prepared by noon to retrace his steps.

The serene calm with which the morning arose, by this time appeared a little disturbed, and large fleecy clouds began to take possession of the face of the sky. The light breeze arose into a gale, and upon the whole the scowl of heaven told a stormy evening. Mr. D. hastened on his way,

but did not proceed far ere the blustering wind and the drifted snow greatly retarded his progress. Under all disadvantages still he toiled, with his keg upon his back. There lay before him a forest of some miles extent, through which his road passed, and he thought if once there, the shelter of the grove would add to his comfort. He plied his steps with redoubled energy until at the desired shelter he at length arrived.

Having thus, as he expected, partly escaped from the fury of the storm, he set him down to take a short respite. Wearing and exhausted by the toils of his journey he thought of stimulating his energies by a draught from his fatal keg. Nature indeed needed a restoration, but not such as now administered. He arose, as he thought, refreshed and proceeded on his way. The stimulation, however, was but momentary, and in a short time the eye became dazzled—the head giddy, and the strength of the limbs seemed to have forsaken him. He thought of recovering his strength by a repeated draught. Nature was exhausted, and by the stimulant it was overcome. It was but adding additional motive force to a machine already strained by too much. It was done—he sunk powerless upon the snow with the instrument of his death by his side. Again he repeated the draught, and in a state of unconscious intoxication forgot the reality of his position. The storm howled a melancholy dirge over his lonely bed. The snow still drifted around him, while the keenness of the cold chilled his very vitals. And still he slumbered, while part after part of his mortal form yielded to the influence of a deadly chill.

Life now seemed extinct, and soon would have been, had not a fellow-traveller stumbled upon him in passing. The paleness of death sat upon his brow, and the stiffness of death seized upon his limbs. His fellow traveller being possessed of uncommon strength, and believing that he was hardly a corpse, with an effort, laid it upon his shoulder and carried it to the cottage near at hand, specially kept up for the accommodation of travellers. Medical aid was at hand—it was diligently applied, but was successful only in recovering a temporary consciousness.

The fountains of life were affected—he could not live. He tried to look, but vision had fled—to move, but motion had forsaken him. Having communicated the circumstances of his helpless condition to those who stood around him, and implored the forgiveness of Heaven for the crime of over-indulgence, a thrill passed through his frame—his heart heaved, and was still forever!

On the next day, the remains were carried to their late home. On the second day—New Year's day—the day of so much anticipated luxury and merriment—they were borne, amid a large multitude of friends and acquaintances, from the lonely cottage, and interred amid all the ignominy that the circumstances heaped upon them, in the church yard of E—.

Although the character of Mr. D— was in every other respect unexceptionable, all his good qualities are forgotten, and although the mound that covers his mouldering remains is green with the verdure of years, yet it is still pointed out as the resting place of an individual who lived an habitual drinker, and died a despicable Drunkard.

Educate for Happiness.

It is a curious phenomenon in human affairs, that some of those matters in which education is most potent, should have been amongst the least thought of as branches of it. What you teach a boy of Latin and Greek may be good; but these things are with him but a little time of each day in his after life. What you teach him of direct moral precepts may be very good seed; it may grow up, especially if it have sufficient moisture from experience; but then again, a man is, happily, not doing obviously right or wrong all day long.

What you teach him of any breadgetting art, may be of some import to him as to the quantity and quality of bread he will get; but he is not always with his art. With himself he is always. How important, then, it is, whether you have given him a happy or a morbid turn of mind; whether the current of his life is a clear wholesome stream, or bitter as Marah. The education to happiness is a possible thing—not to a happiness supposed to rest upon enjoyments of any kind, but to one built upon content and resignation. This is the best part of philosophy. This enters into the 'wisdom' spoken of in the Scriptures. Now it can be taught. The converse is taught every day and all day long.—*Friends in Council.*

Getting up Behind.

There is a great deal of this 'getting up behind' practised in the world, on a large as well as on a small scale. Let a great cause arise, and immediately a host of small objects leap up and take a ride with you. You see how ready people are to get up behind royalty in this country. Over how many doors no you see the royal arms mounted! What hosts of purveyors to the Queen—friseurs, chemists, dentists, umbrella makers, sausage makers, and so on! It all means 'getting up behind'; or, as the Yankees call it, 'tailing on.' Some new project is announced, and is hailed as absurd. It can never work; it is ludicrous—impracticable—stupid—insane. But it is tried, and found to work;—it even works well. Instantly all the deprecators make a rush at the identical project which they had been abusing, and now try to 'get up behind,'—be it railways, or screw ships, or electric telegraphs. If balloons were to succeed, there would soon be nothing but balloons; and every balloon would have its parachute, or parasite, 'getting up behind'—'tailing on.' Thus also are all manner of successful commercial speculations imitated. . . . Let any individual achieve notoriety, it matters not how—Jenny Lind, Tom Thumb, Kosuth, Cobden, or Paxton—and forthwith you have handkerchiefs, hats, songs, umbrellas, pipes, &c., called by their names—books dedicated to them—portraits of them engraved and sold as long as they will sell—and their names converted to trading purposes by that enterprising portion of the community which is ever so ready at 'getting up behind.' The same class starts 'organs of public opinion,' to advocate whatever opinion is uppermost; and you witness the sudden advent of British Blazers, British Protectors, British Lions, and all sorts of short-lived heroes and defenders of what will sell and go down with the wind. 'The People' is a phrase which is now copiously worked up by those who have things to dispose of. You have the 'People's' this, that, and the other; for the said 'People' are in the ascendant. We see one enterprising clothier is now using it to get rid of trousers, coats, and gaiters, and is puffing himself off as the 'People's' clothier. He wants to 'get up behind'; and thousands are like him. How many 'got up behind' the Great Exhibition! It was meat and drink to them. What ingenuity was exercised in turning the penny by that grand event! But wait till the neat novel and striking vehicle drives along, and lo, the little sweep will be jumping on to the gallant equipage. And not only he, but thousands more will be waiting their opportunity of "getting up behind!"—*Eliza Cook's Journal.*

J. B. Gough in Upper Canada.

The C. C. Advocate says, this popular Temperance Lecturer has favored our city with another visit. He gave three lectures, in the spacious Stone Church belonging to the Wesleyan Methodist denomination. They were numerously attended by a very respectable class of our citizens, who listened with deep interest to his powerful reasoning

and eloquent appeals.—His facts and arguments, his anecdotes, his gestures, his earnestness and energy, and his fine voice, which he well knows how to modulate, altogether render him one of the most interesting speakers of the age, or, perhaps, of any age. His indefatigable labours in the cause of suffering, down-trodden humanity, entitle him to the lasting gratitude of all classes of the community, and it must be a source of unmingled gratification to him, as it is to hundreds of thousands of others, to witness every where the brightest indications of the final triumph of the Temperance cause.

From the *Guelph Herald* we also gather encouraging information respecting Mr. Gough's Lectures. The *Herald* says:—

The two addresses delivered in the Temperance Hall last week by this eloquent and popular advocate of Total Abstinence, were attended by large, deeply attentive, and delighted audiences, and the arguments and illustrations advanced, and delivered with all the pathos, the vivid representation of character, and the withering sarcasm, which the lecturer so fully commands, could not fail to carry conviction of the propriety—the absolute necessity of the Temperance Movement—to the hearts and consciences of all in a position to be acted on by the remonstrances of moral censure. If there are those obdurate from interest or appetite to such efforts, it but furnishes another argument in behalf of stringent legislative enactment. Mr. Gough gave a highly gratifying statement of the results of the Prohibitory Law in Maine. If there is truth in the Poet's apothegm, "For modes of faith let graceless zealots fight, His must be the true whose life is in the right,"

Temperance men may well point their opponents away from the sophistries and quibbles of which these are redolent, to the results of the Law in Maine. In refutation of the calumny that the Law is losing its adherents in that State, Mr. Gough read the following note, enclosed in a letter received by him when going on the platform on Tuesday:—

Cataract Office, Sept. 29.

BROTHER GOUGH:—By your good lady's permission, I will just say that the "Maine Law" is *right side up* in Maine. The Senate will stand at least 29 to 6—and the House 121 to 30! and it is a Legislature composed of very wrong men. Gov. Hubbard has over 12,000 plurality, and will certainly be elected by the Legislature. "Glory enough for one day!" Good luck to you, friend Gough!

As ever,

F. YATES.

On conclusion of the lecture on Wednesday, the following resolution was moved by the Rev. J. G. McGregor, and seconded by the Rev. G. Goodson.

"That this meeting having heard Mr. Gough's eloquent exposure of the evils arising from drunkenness, and the habit of moderate drinking, pledges itself to persevere in the most strenuous efforts to remove the blighting curse of intemperance from the land, until it shall please God to crown our exertions with complete success."

When the resolution was put to the Meeting by the venerable Chairman—C. J. Mickle, Esq.—nearly the whole body rose up simultaneously, while on the question being put against the proposition, not a solitary hand was held up. The only abatement to the gratification derived from the lectures arose from the futile attempt of certain interested parties to get up a little drunken row outside the hall, elicited from the lecturer the remark, that during five years travelling he had not previously been exposed to such interruption, and that while he had not frequently addressed a more respectable audience within doors, he had never been subjected to the annoyance of a more rowdy and ruffianly set without.

Prohibitory Laws.

Are not most laws, of this character, *prohibitory*, for which the 'Maine Law' is condemned? From the last Code Napoleon to Sinai's, a majority of the laws will be found *prohibitory*—and most likely a Pandect of civil law would show that majority to be as great as is found in the Decalogue.

What, but prohibitory laws, makes the difference between a state of civilization and barbarism? So far as any element of social constituency goes, what better is a *lawless* biped (though a man) than a gregarious quadruped?

Prohibitory laws began with man; they are interwoven in the texture of his social organization; they are the warp and woof of the civil fabric; a part and parcel of our inheritance here; co-existent as well as coeval with humanity.

Neither are such laws antagonistic to liberty; it cannot exist without them; they are its life; the very soul of the people; *civil liberty consists in not being restrained by any laws which are not conducive to the public welfare.*

No matter what names you give such laws; while they are required by the public good, they afford no reasonable ground for complaint, as a restraint on civil liberty. Has the distiller in years gone by, been forbidden, under a penalty of \$300, to use *lead* pipes? Does the State of Maine, under a penalty of \$1000 and imprisonment, prohibit the sale in the shambles of the ox that has died of disease. May not our Board of Health prohibit both the sale and purchase of fish, fruit and vegetables, as long as public health may require it: and who will withhold obedience to such ordinances, because they are *sumptuary, dietetic or prohibitory*? Should an article be sold in our shops or administered, like that Eugene Sue has described as used in the 17th century in France—*le poudre de succession*—for securing death by a slow poison, would it not be an offence cognizable by law? And how else could it be kept out of society and shops, than by *prohibitory* enactments? Such laws as we have already intimated begin with our being; their *Ægean* shield is thrown around us, before mortal arms embrace us; infancy, childhood, youth, manhood, old age are alike their care; they accompany us all along the pathway of life; nor do they cease with our breath; having protected us to the grave, they even there, after buried away from sight of friends, keep silent watch by our tomb. Nor will any dare, but under severest forfeiture, to disturb the inanimate body, or mar, with ruthless finger, our marble slab. Such an office do 'prohibitory' laws discharge. If we examine the digest of our own State, we shall there find, line upon line, and precept upon precept, of a 'prohibitory' character.

It would be a libel on society to suppose it too imbecile to thus have the means of self-preservation. The constitution of society is based on foundations deep and broad enough to resist the storms of human passions. Prohibitory restraints are our protection; whoever would avoid them must leave society at least, if not the world.

Life, character, and morals; commercial credit, pecuniary interests and bodily health, are under their protection; any discredit cast upon laws necessary for public good; any disparaging of their influence, are wounds on the body politic; for these laws are the staff of society—if we weaken this prop, we break the only support whercon we lean, and must, in turn, be pierced through with many sorrows.

Prohibitory laws regulate the style, height and material of our trineaments. They even enter our stores and kitchens, and prescribe what cannot be allowed in the one and the other; they descend to all the minutæ of life; the details of trade; they show us where powder shall be kept, and how pork must be packed; where hay can be sold, and the manner scythes are to be carried; how shad and salmon may be caught, and when only moose and deer may be killed; nor can a sparrow fall to the ground without their notice. So omniscient are prohibitory laws, they

"Live through all life, extend through all extent,
Spread undivided, and operate unspent."

The fish of the sea, fowl of the air, and the beast of the field fall within the empire of law—and if these smaller matters are heeded by it, how much more weighty subjects for its exercise, are the rational members of society.

Our very senses are protected by 'prohibitory' laws—noxious exhalations, indecent prints, obscene and blasphemous language are all *prohibited*; does not intemperance produce, at the corners

of our streets, in the concourse of the people, much more cognizable offences in its *tableaux vivants*?

If prohibitory laws protect the very stone at our grave from ruthless fingers, how much more ought they to defend from that, which destroys the image of God in the soul, blots out conscience and throws down the only monument of our immortality.

If the stupid ox, which indeed knoweth its owner, is protected from inhuman treatment, under a penalty of \$200, how much more need of the protection of 'prohibitory' law has the fool, whom "though thou shouldst bray in a mortar, among wheat with a pestle, yet will not his foolishness depart from him."

If the cognomen *prohibitory* or *sumptuary*, when attached to laws, constitutes a valid objection to their enactment, then society has not the means of self-preservation. Of all subjects for legislation, we conceive intemperance a fair one,—and the multiform evils growing out of it, make it 'a heinous crime; yea, it is an iniquity to be punished by the Judge's Law.'

[From Quarterly Report, July 2d, 1852, of W. H. Hadley, Minister at Large.]

"For six months past I have given much attention to the subject of temperance. Intemperance being the great inducing cause of almost all the suffering, poverty, and vice among the poor, with which I have come in contact in exercising the duties of my office, I cannot consider this subject as foreign to my appropriate calling.

Previous to the passage of the recent Liquor Bill, I assisted in finding out 170 places where intoxicating liquors were illegally sold and drunk. We obtained a great amount of statistics of the traffic and its effects, which the peerless Liquor Bill in question is likely to render useless. We have persuaded many to sign the pledge, which they will find little difficulty in keeping when there are no intoxicating drinks to be obtained, I deem it worthy of remark that all the *lower class* of drunkards of my acquaintance are in favor of the law and anxious to have it thoroughly executed. They say, "only take away the temptation and we shall do well enough." One of these unfortunate men, who lives within a stone's cast of nine liquor shops, said to me yesterday, exultingly, "they are all closed now—not a drop is to be had at one of them—but such long faces as their owners wear, especially on Sundays, I never saw before." If the poor inebriates are praying for the execution of the law—and many of them most assurdly are—we cannot view the "putting of the bottle to such men and making them drink," but with redoubled abhorrence. Under such circumstances, nothing but the most reckless disregard of God and man, could induce any one to do anything to favour this most nefarious traffic, or to violate a law the most salutary and needful to human progress, ever enacted on earth. I should consider its repeal without a substitute equally salutary and stringent, a greater calamity than all the plagues of Egypt poured upon our land at once.

The Throne of Iniquity.

We are happy to know that Mr. Barnes' sermon, entitled "The Throne of Iniquity," has been preached and printed in England. It will do great good. An abridgement of it has also been published in America, and we here insert it. Let it be read with attention, and then get the whole sermon as soon as you can. It is a masterly and eloquent production. The text is—

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"—Psalm 94, 20.

A "throne of iniquity" is a throne of government that is founded on iniquity, or that sustains iniquity. Such a throne or government "frames mischief by a law," when by its laws it protects or patronises that which is evil, or when those who practise evil may plead that what they do is legal, and may take refuge under the laws of the land. God makes no law to protect or prohibit and condemn.

A law framed to protect evil, is a method of framing mischief by a law. A law which assumes that a thing is wrong, and yet tolerates it; which attempts only to check and regulate it without utterly prohibiting it! which makes that which is morally wrong, legal, is one of those things in human affairs with which the throne of God can have no fellowship. A law, for instance,

which should assume that lotteries, gaming establishments or brothels, are evil, and of pernicious tendency in a community, and which should nevertheless authorize them, though under any restrictions, would be such a form of "framing mischief by a law," as could have no "fellowship" with the "throne of God."

An evil always becomes worse by being sustained by the laws of the land. The good are deterred from opposing it, for they do not wish to seem to be arrayed against the laws. The bad are confirmed in their course, for they feel that they are sustained by the laws of the land, and for them that is enough.

The same thing is true when there is an attempt, not directly to sustain and countenance the evil as such, but to regulate it.—God never does this in his government; for his laws lends no sanction to that which is wrong, does nothing to regulate it, has no provisions for deriving a benefit from it. It prohibits and condemns; and that is all. But much is done to countenance the evil when the law seeks to regulate it; to check it but not to remove it; to tax it; to derive a revenue from it; and to make supplemental provisions for the mischiefs which grow up under its own enactments.

The laws in relation to the traffic in intoxicating drinks in this country have been, in the main, enacted on the principles just alluded to. The traffic has been admitted to be so full of peril that it needed to be checked and regulated, and the laws have been made on the supposition that it could not be thrown open indiscriminately to all classes of citizens. Hence it has been supposed that a special permission or "license" was necessary in order to guard the traffic, and that not a license, as in the case of dry goods and tin-ware, on the sole ground of raising a revenue, but on the ground that it was dangerous, and that, therefore, it should be entrusted only to those to whom the community could confide with the additional idea that the State had a right to raise a revenue from it, as a compensation for the protection extended to it. There was once such legislation about lotteries; there has been such, in some countries, about licentiousness; but with none few exceptions, it is believed there is no such legislation on any other subject now in the world.

The time has come when it is improper to inquire whether this is the true principle on the subject of the traffic in strong drinks; whether a great and acknowledged evil can ever be suppressed in this way; or, whether it should be wholly prohibited by law, accompanied with suitable penalties. The evils of intemperance are in all respects so great, and are, in spite of all the legal enactments now existing in most of the States, so far spread and spreading in the land; the loss to the nation in its moral character, and in its productive industry, is so great; the costs of prosecuting for crime committed under the influence of intoxicating drinks, and the tax to support paupers made by intemperance, are so great; the failure of the appeals made by argument and moral evasion are, in painful respects, so manifest; the woes and lamentations caused by intemperance come up still so loud and so piercing from all parts of the land; the ruin of the body and the soul of a human being is so dreadful; and the fact that tens of thousands of our countrymen are annually sent to a dishonourable grave as the result of the "drinking usages of society"—these things are forcing the inquiry upon the public mind, whether it is or is not proper and practicable to prohibit the traffic altogether, and whether this is not the point which legislation must reach, and should reach, in regard to this great evil.

We have not now the point to argue that it is right and proper to legislate in regard to this traffic. That point is acted on by all the legislatures in the land, and acquiesced in by the people. It is assumed in all the laws which pertain to the importation of spirituous liquor; by all the statutes which relate to "licensing" public houses to sell it; by all the enactments in the several States to regulate the sale.

We have not now the point to argue that it is right to make laws, in certain cases, prohibiting the sale. The laws have always assumed that it is right to prohibit the sale by large classes of the citizens, for the laws entrusted the sale to a selected few, and restrained all others.

We have not now the point to argue that the Maine Law is conformable to the Constitution of the United States, for this point has been settled by the highest judicial authority in the land. In the celebrated "License cases," involving the constitutionality of laws passed by the States of Massachusetts, Rhode Island, and New Hampshire, for "discouraging the use of ardent

spirits, by prohibiting their sale in small quantities, and without licenses previously granted by the State authorities," the constitutionality of those laws was unanimously affirmed by the Judges.

The principle assumed in the Maine Law is, that an acknowledged evil, which only spreads woe and ruin through a community, is not to be tolerated and regulated; that a business always dangerous to the health, and morals, and souls of men, is not to be restrained, but should be prohibited altogether.

For these principles of self-protection, society legislates against lotteries, against counterfeiting, against drunkenness, against profligacy, against poisonous or corrupted drugs, against any employment that in its nature tends to endanger the public health, peace, or morals. No man, on this principle, is allowed to set up and prosecute a public business, however lucrative it may be, which will have either of these effects—for the public good is of more consequence than any private gain could be.

It is obviously a correct principle of legislation that society should not undertake to regulate evil by law. Its business is to remove it; not to regulate it. We have applied it to the crimes of arson, theft, murder, treason, duelling, adultery, and polygamy. We have practically applied it to the barbarous sport of the amphitheatre, to bull baiting, and to open and disgraceful contests between man and man. And the State of Maine has justly applied this principle to the traffic in intoxicating liquors to be used as drink, which is a greater evil than any other, or all others existing in the community.

An effort is to be made at the approaching election, to overthrow this principle by the repeal of the Maine Law. Men of Maine, it rests with you, whether that effort shall succeed.

Sprinklings for Thought Ideal and Actual.

JUVENILE DEPRAVITY.—Out of 16,000 criminals committed to the City Prison in New York the past year, over 4,000 were under 21 years of age, and of these about 800 were between the ages of 9 and 15!

THE WEEKLY RELIGIOUS PRESS.—There are printed in the city of New York 13 weekly religious papers with a circulation of 108,900. The largest circulation is 29,000 a week, and the smallest 1,700. All but five have a circulation of over 6,000. In London there are but four or five, and in Paris but two or three. The circulation of the New York religious press surpasses that of any other city.

—Happiness must be sought for in simplicity, not in costliness; in the perpetually recurring, more than in the rare; in abiding peace, rather than in temporary raptures; and next after the well of living water which springeth up into everlasting life, in no sources else so sedulously, as in those fountains which are fed by the never failing love of relatives and friends.

A GEM FROM AN OLD BOOK.—It has been eloquently and truly said, that if Christianity were compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the throngs of busy men, we should find her last retreat with women at the fireside. Her last audience would be the children gathering around the knees of a mother—her last sacrifice, the secret prayer, escaping in silence from her lips, and heard, perhaps, only at the throne of God!

EMIGRANTS.—The arrival of emigrants in New York from January 1 to August 1, was about 25,000 less than in the same months in 1851. The population of Ireland has been reduced by emigration, say from 8,000,000 to 6,000,000; the price of wages is raised, which tends to keep the working classes at home, and there is now an immense emigration from Great Britain to the gold mines of Australia. This new state of things must have an effect on future emigration to this country.

THE DRUNKARD'S COGNOMEN.—Dr. Franklin in speaking of the intemperate drinker, says, he will never, or seldom, allow that he is drunk; he may be "boozy, cozy, fox'd, merry, mellow, fuddled, groatable; confoundedly cut; may see two moons; have been in the sun; is a little feverish, pretty well entered, &c., but never drunk."

TEMPERANCE ADVOCATE.—This first and best temperance paper in Canada, is approaching the nineteenth year of its existence, and therefore the commencement of the ensuing volume will be a good time to subscribe. We would advise those wishing a paper of the above description, to send in their names for the *Advocate* forthwith. It is published at 2s 6d. a-year—issued semi-monthly.—*Middlesex Prototype.*

THE NATIONS.—The population and area occupied by different nations is thus stated:

	Acres.	Population.
The area of the United States is,	2,081,759,000	23,257,498
Of China,	830,829,000	404,000,000
Of France,	130,391,000	40,000,000
Of England & Wales	37,000,000	17,500,000
Of Ireland,	20,400,000	8,000,000

Now, with such a comparison of territory and population, what ideas of national grandeur expand within the mind.

KINDNESS

A little spring had lost its way
Amid the grass and fern;
A passing stranger scoped a well,
Where weary man might turn;
He walled it in, and hung with care
A ladle at the brink,
He thought not of the dead he did,
But judged that toil might drink.
He passed again—and lo! the well,
By Summer never dried,
Had cooled ten thousand parched tongues,
And saved a life beside.

"IS IT NOT A LITTLE ONE?"—A FABLE.—A man carried his watch to the maker, saying, that it would no longer keep time rightly. The maker took a little glass and looked carefully into the works, until he espied a grain of sand among the small wheels. Then said he, "I have found the mischief. I can cure the watch." Then the grain of sand said, "I am such a small thing, and take so little room, I cannot hurt the watch. If ten, if twenty of us were here we might do harm, but I am only one; let me stay where I am." But the wise maker took it out, and said, "You one little grain spoil all my work, and are only more mischievous because few can see you." Children,—one little lie, one little lust, pride, vanity, disobedience, unthankfulness,—such a little one, that no one but yourselves know of it, spoils all your best service in the sight of God.

—Talking of Business, *The Boston Bee* sensibly says: "The way to do business, keep up with the times, and be somebody, is to advertise. And, as a matter of course, the way to run behind hand, sink into obsolescence, and be nobody, is not to advertise. The logic of both propositions is straight and legitimate. The man in these days who supposes he can get along without putting his sign in the newspapers, will wake up one of these fine mornings and find himself the victim of a very big mistake. The matter of advertising is no longer an experiment, but a tried fact; just as much so as the plainest thing in mathematics. He who supposes that the world will hunt him up when buried in shadows, while others are dashing out in the broad sun-light, has yet to learn the rudiments of success, penetrate the wind of victory. The more publicity a business has the more it is put into people's eyes and ears, the better it will be for the man doing it. Hence in the best regulated and largest fortune making establishments there is set apart a certain amount for advertising, just as much as for paying bills and meeting notes. It is rightly considered one of the necessities of a successful trade. To try to do without would be almost equivalent to having no stock. Advertise if you want business, and don't you advertise if you wish to avoid it. The receipt is a never-failing one."

Education.

From a work on "Glossology," recently published by Putnam of New York, from the pen of Charles Kraitsir, M.D., we copy the following remarks, respecting "What language is." The work is a treatise "on the nature of language, and on the language of nature." The style of the author is occasionally a little too magniloquent, but the book contains many valuable thoughts and principles, as in the annexed paragraphs:—

WHAT LANGUAGE IS.

Language, in its totality as well as every sound or serial fibre of it, is a symbol, a paradigm, an index, a finger-board, pointing in one direction to what is brought and how it is brought within us; in another direction, to what is uttered and how it is to strike the mind of our fellow men. Man is a mirror of, but also a mediator between, all objects felt without and within himself, as well as between these objects and his own spirit on one side, and between his spirit and that of his neighbors on the other. As he digests and assimilates food and drink in his apparatus of digestion and nutrition, the atmospheric air in his organs of respiration; so he treats also the material swallowed and inspired by the organs of his senses. To be able to do this aright, he must in all his parts and qualities and circumstances be adapted to such a performance. It would certainly be a matter of wonderment, nay, of horror, if the almighty architect of the Universe had not tuned him to be in concordance with the celestial spheres, and with the atoms of matter, and with all spiritual energies, and with all relations of all things to each other.

Language, therefore, cannot be the aim and end of the whole complex of all human energies, the only adequate memento of all periods passed by a people and by each man, while they and he yet live; and still more so after they had made their exult from the theatre of their activity. It is thus that language becomes the red thread, so to say, whereon the deeds and fates of mortals and the phenomena of nature are strung, like so many beads. All we know of what is past in ages or absent in space, we know chiefly by language, which is not only a preserving substance of memorable things, but also a monument of itself and of the powers that have produced and wielded it. Language may be likened to those bodies in which so-called antediluvian organic remains are found (beds of coals, slate, yellow amber, &c.). Niebuhr calls philology a mediator between the remotest ages, preserving unbroken identity with the noblest ancient nations, as if there were no gulf of thousands of years between them and us. Indeed, language, although fleeting, has raised monuments more enduring, and at once more faithful than those of stone and brass. The arrow headed or cuneiform inscriptions on the bricks and cylinders of Babylon, of Assyria and the monuments of the Achaemenian kings of Persia; the hieroglyphs of Egypt, and various other monuments, are most valuable to the student of history, on account of their being witnesses of the spiritual life of the respective nations. The monosyllabism of the Chinese, the luxuriance of the Sanscrit and the fixed uniformity of the Shemitic languages open an insight, both into the distribution and the mental peculiarities of the several peoples.

Our present social, religious, politic, scientific, and artistic culture and civilization is but the complicated result of all that has been done and lived through by our common ancestry in mankind, since time immemorial; only digested, assimilated by the composing and decomposing, filtering, secreting, appropriating and rejecting, more or less neutralizing power of time. With the remoteness of past ages from the moments of our existence, the mass of the materials borne to light and received by succeeding generations, as the common heir-loom of humanity, fades to more and more indistinctness. If even the works now believed to be those of one individual, are suspected to have been the effusions of several inspired men (Orpheus, Homer, Manu, Wiyasa, Walmiki; the authors of the Niebelungen Lied; Shakespeare and others); how could we now disentangle the conglomerate, inherited by us in the shape of a language itself into the several contributions by each individual nation, or even by each genius.

Speech, as a necessary function of man's sensations, heart affections and intellectual faculties arose instinctively, involuntarily,

yet in keeping with the divine harmony of the universe; whereas the single languages of the several nations were affected by the more or less correct choice, often by the caprice of their speakers, who themselves were influenced by local and other agencies. The essentials of the one human speech are ever the same. Each people's genetic power of speech, peculiar in each, amalgamates the phonetic (sound) elements with the feelings and mental conceptions into an organic unity. Owing to the individual variety of each man, every one has a kind of dialect of his own, which varies even according to the different phases of his intellectual and sensual life; for each person embodies whatever his mind receives or produces, according to its peculiar cast.

Speech, issuing from the spirit, reacts also upon it. Without a union with sounds of speech the very thoughts are faint; the operations of the brain, the articulations of the organs of speech and the sensation of the organ of hearing being one inseparable synergy (co-operation). Thought, like a flash of lightning, collects—crystallizes the whole power of the mind to one point, and utters itself by a precise distinct unity of articulate sounds. All nerves connected with the phonetic and acoustic organs are thus set in motion, and the surrounding air is made to vibrate with mind. As thought longs to break forth from its hidden recess into the latent space, so the voice strives to issue from the breast through "the hedge of teeth" into the atmosphere. Speech is as much a function of thinking man as breathing, not a mere means of communication with others, but also a means of understanding himself.

Agriculture.

County Ploughing Match.

Six.—As you devote a portion of your valuable paper to the Agricultural interest, permit me a small portion of your space to a notice of the above ploughing match, which came off on the 20th ultimo, under the auspices of the County Society. The portion of land chosen was on the farm of James Hutchison, Jr., Esq., St. Laurent. It seemed well adapted for the purpose, was in tolerable condition,—rather dry,—and the day was all that could be desired. 26 ploughs were entered for the different prizes, and the contest was the keenest I have yet seen, arising from the fact, in great part, that the ploughing was universally good. They were divided into three classes, viz.: the first class, the French Canadian class, and young men's class.

Messrs. William Hodge, George Smith and William Chalmers were the Judges for the two last named classes and awarded the prizes as follows:—

French Canadian Class.

1st Prize. Alexander Desmarois; 2nd. John Brookshaw.

Ploughmen under 20 Years of Age.

1st Prize. William Muir, Jr., St. Laurent; 2nd. Wm. Holsworth, Petite Cote; 3rd. Seraphin Cloutier, Coteau St. Pierre.

The Judges of the first class were—Messrs. Scott of Beauharnois, Todd of Laprairie, and W. Anderson of St. Laurent. In addition to the prizes offered by the Society, the worthy President, Mr. Dodds of Petite Cote, gave an iron plough to the winner of the first prize. The ploughing in this class, with two or three exceptions, was the best I have seen either here or in the old country, especially that of Mr. Matthew Hutchison, Mr. James Drummond and Thomas Hodge, and I understand the Judges were puzzled to which of these to award the first prize. I was fully prepared to hear this, but could not understand how they came to their final decision, which was as follows:—

First Class.

1st Prize. James Drummond, Petite Cote, \$8 and plough; 2nd. Thos. Hodge, \$7; 3rd. Matthew Hutchison; 4th. Colin Munro; 5th. James Muir.

I could see defects in both Mr. Drummond's and Mr. Hodge's that were not in Mr. Hutchison's, hence I concluded there was something on the minds of the Judges, which I could not account for, in awarding the prizes of this class; however, sir, it may be said that this is but an opinion of my own, and very possibly I am as likely to err as the Judges. But there is one thing I am now fully convinced of, and as a member of this excellent Society, I must insist upon being carried out in future on similar occasions, and that is, the Judges should not know who the ploughmen are; each man's work should be numbered and entered on the Secretary's books, and the Judges should be men chosen from a distance, and should not see the work until the day after the work is done.

Before concluding, permit me to suggest to the office bearers of the Agricultural Society to withdraw from future contests at ploughing matches Messrs. Hutchison, Drummond and Hodge, so as to give those who have not reaped so many laurels, an opportunity to carry off first prizes. I have just learned that Thomas Hodge has taken 3 first, 2 second and 2 third prizes; Matthew Hutchison has taken 3 first, 1 second and 1 third prize; James Drummond has taken 2 first, 1 second, 1 fourth, 1 fifth and 1 eighth prize.

From the above it will appear evident, I should think, that it is now high time that these three individuals should henceforth be disqualified for future contests at ploughing matches, at least in this county, unless, indeed, the Society might see fit to have what may be called a medal class, to those only who have taken one first prize at any State, Provincial, County or district ploughing match. This would give the young ploughmen still the benefit of their example, while it would not deprive them of the chance of taking the first prize. I think so well of this last idea, that I am willing to place in your hands \$10 towards the purchase of such a medal, provided one of suitable value be procured.

I was especially pleased with the arrangements of that excellent lady Mrs. Lunn, who, in the absence of Mr. Hutchison, took the responsibility of prohibiting the sale of strong drink on the field, and gave an excellent dinner on Temperance principles.—I had not the honor to be present, but understand that it was all that could be desired.

I hope, Sir, my motives and the design of these remarks will not be misunderstood, and that they may reach the eye of the proper authorities, so as to be acted upon on future similar occasions.

A MEMBER OF THE SOCIETY.

Poetry.

T. A.

(Total Abstainer.)

Why should we not the letters use?

We've taken our degrees—

The Temperance archives bear our names,

But these the world ne'er sees.

'Tis true, in sober conduct we,

Our dignity display,

But why not to each signature

Annex a bold 'T. A.

Advertisements might advertise

As well as goods, our cause;

Our cards the dignity might bear,

And bill-heads have the clause;

These little drops of dew-like pow'r,
Unceasing in their flow,
Would us refresh, and weaker plants
Endow with strength to grow.

Our numbers, sympathy would bind
In one sweet Brotherhood,
And Union yields us strength to swell
The "Universal Good."
And onward urge the glorious cause
"Impatient of delay,"
Till ev'ry man in ev'ry clime
Becomes a True T. A.

H. C.

Guernsey, July 1852.

(We readily insert the above suggestion of our esteemed correspondent, and commend it to the attention of our readers. The title of M. A., B. A., F. R. S., &c., &c., being so frequently used, why not have that of T. A. added to the list? Those who think that by so doing they shall help our good cause, can at once take the initiative and set an example to the rest. Ladies having taken degrees can of course adopt our honorable distinctive appellation.]—Ed. B. T. H.

"HOUSE AND HOME."

What's a house? You may buy it, or build it, or rent
It may be a mansion, a cottage, a tent;
Its furniture costly, or humble and mean;
High walls may surround it, or meadows of green;
Tall servants in livery stand in the hall,
Or but one little maiden may wait on you all;
The tables may groan with rich viands and rare,
Or potatoes and bread be its costliest fare.
The inmates may glitter in purple and gold,
Or their raiment be homely and tattered and old.
'Tis a house, and no more, which vile money may buy;
It may ring with a laugh or but echo a sigh.

But a Home must be warmed with the embers of love,
Which none from its hearth-stone may ever remove;
And be lighted at eve with a heart-kindled smile,
Which a breast, though in sorrow, of woe may beguile.
A home must be "Home," for no words can express it,—
Unless you have known it, you never can guess it;
'Tis in vain to describe what it means to a heart
Which can live out its life on the bubbles of art.
It may be a palace, it may be a cot,
It matters not which and it matters not what;
'Tis a dwelling perfumed with the incense of love,
A beautiful type of the home that's above.

THE WILD OLD WOODS.

The wild old woods, where the shadows cling
To the greensward, fresh with dew;
Where the woodland bird, with its dusty wing,
Builds her nest on oaks that upward fling
Their arms to the sky so blue;
Where the pearly streams run sparkling on
With a pleasant melody,
And bathe with spray the mossy rocks;
Ay, the wild old woods for me!

The wild old woods; I love them well:
For, in boyhood's idle hours,
My heart in the groves with a magic spell
Was bound by a wreath of thoughts that tell
The language sweet of flowers.
Where the pearly streams run sparkling on
With a pleasant melody,
And bathe with spray the mossy rocks;
Ay, the wild old woods for me.

Canada Temperance Advocate.

MONTREAL, NOVEMBER, 1, 1852.

Court of Queen's Bench, Montreal.

TRIAL FOR MURDER.

The connection between crime and the use of intoxicating drinks has often been the subject of remark, and there are occasions when it is impossible not to see the close relation of cause and effect. Our gaols and hospitals are not the places where our citizens generally can be persuaded to enter and pursue investigations relating to human degradation, and the press seems studiously to avoid the development even of facts which might serve to demonstrate the wickedness and immorality of our existing license laws. But "murder will out," and human blood cannot often be shed without the public knowing the fact, and declaring its hatred to crime.

About the last week of July last, Mary Ann Turner lost her life, under circumstances the most disgusting that ever came before a jury. The report of the trial details some of the particulars, and assuredly, if there were no blinding prejudices at work, the city authorities would discern the awful results which follow the shameful practice of granting the privilege to one citizen to sell to another the direct incentive to the most brutal lusts of which humanity is capable. But shut their eyes as they may and do, to the clearest evidence of which such facts are susceptible, there stands this one fact, that Mary Ann Turner came to her death through the drunken malignity of Mary Ann Graham; the deceased, her murderer, and most of the witnesses, being the victims of intoxication; the vicious propensities of all being fed and nourished by the accursed traffic in strong drink.

On the trial Ann Carr was called as a witness, and said on her cross-examination:—

Saw deceased the day before, and she appeared as well as I am. Deceased got from me half a glass of whiskey, twice the next day. I bought the liquor that day, a half pint once. Don't remember if I drank the rest of the whisky. Had a few words with prisoner a few days before the 24th. It was three or four days before. I was then living with prisoner, who drank hard, and I left next morning. Do not know that deceased was drunk that night. She was not drunk next morning. Deceased was upset in a cab a few days before—a day or two before. Deceased said she was not hurt, but Mary Burns was. Heard prisoner say to deceased, "I'll murder you this night." Mrs. Smith must have heard it. She has since told me that she did. Deceased took a glass of liquor like another girl of her kind. I believe she was a prostitute. I never saw her unable to mind herself. My occupation is to do the best I can for myself.

And when recalled, this same witness said, "I only brought half a pint of liquor to the house the day after the fight."

It seems the deceased, when dying, declared she "was dying from wounds inflicted by the prisoner with a chair."

Henry Chisholm said the prisoner came out and seized deceased by the hair, and said, "You d—d little b—ch, are you going to expose the character of my house." He, H. C., persisted in saying "that the prisoner was pounding deceased's head upon the floor when I went in."

Wm. Tison comes next into the witness-box, and among other things says, "I had kicked the prisoner to prevent her fighting deceased, who could not fight." A very humane method of preventing evil, but he also, on being cross-examined, acknowledged the intemperance of the whole party. He says:

We had taken something. I had taken a good deal. The others drank when I did. Does not remember how many glasses.

Probably five or six. The liquor was gin. We met about five or six o'clock. Do not recollect what time we parted. Cannot say whether the night was dark. I was very tipsy, cannot speak for the others. My companions appeared to be as bad as myself. Deceased appeared to be in liquor. Knows she was in the habit of drinking strong liquor. We could all walk very well. Cannot say where I slept that night."

Wm. Dempsey, a constable of police, said the deceased was so disfigured, he scarcely recognized her. She was an *unfortunate girl*, but one of the quietest he ever knew, 25 or 26 years of age.

Mrs. Smith, another witness said, "Ann Carr gave deceased half a gill of brandy in my presence, on Saturday night, the day after the fight. On Sunday she took more, I cannot say what quantity of liquor was given to deceased. I saw no liquor brought into my house. I objected to Ann Carr getting liquor for deceased. Ann Carr *thought it would do deceased good*; as she could eat nothing." This witness says above, "I saw no liquor brought into my house," but recollecting herself she says, "I now remember Ann Carr brought in half a pint of brandy. Know that deceased took liquor at *three times*, about *half a gill at each time*." Cross-examined, "Saw deceased worse of liquor twice, it was witness who induced deceased to take liquor." James Smith also testified to the fact of deceased being the worse of liquor. We pass over the medical testimony, as of little practical importance, they could not bring Mary Ann Turner to life. She was mangled and bruised in a shocking manner. The prisoner, Mary Ann Graham, was acquitted from the charge of murder, and convicted of assault. Only one other circumstance need be named to complete this dreadful picture of depravity. The Court having ascertained that the *house of ill fame*, where Mary Ann Turner met her death, was kept by one Moses Davis, he was taken into custody, and for want of bail, was committed to prison, to appear for trial at the next Court of Quarter Sessions.

Here ends the mournful affair, in so far as relates to judicial investigation; but this cannot be the end. There is a righteous God above, who is the strict witness of human affairs. Justice will lodge its claims somewhere. In the meanwhile, how long shall a Christian city groan under this superincumbency of iniquity. A period longer the gross folly of the traffic in drink may be permitted. If it be fostered and cherished, the consequences may be foretold. Those mammoth establishments for distilling and fermenting liquid fire may pour forth their hellish streams, and spread a pestilence around, but either God or man must and will interfere. We may by reformation and the total prohibition of the traffic, avert the divine displeasure, and our city may be spared, but if we continue to tempt his righteous wrath, what may we expect? We tremble to quote the language of Ezekiel, but the warning from God should be heard and heeded, "Wherefore thus saith the Lord God, 'Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock, she poured it not upon the ground, to cover it with dust; that it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.' Therefore, thus saith the Lord God; 'Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot and may burn, and that the filthiness of it may be molten in it; that the scum of it may be consumed. She hath wearied herself with lies, and her great scum went not forth out of her; her scum shall be in the fire. In their filthiness is lewdness; because I have purged thee and thou wast not purged; thou shalt not be purged from thy

alibness any more, till I have caused my fury to rest upon thee. The Lord, have spoken it; it shall come to pass, and I will do it. I will not go back, neither will I spare, neither will I repent, according to thy ways, and according to thy doings, shall they judge thee, saith the Lord."—Ez. xxiv. 6—14.

The City Fathers of Hamilton.

It seems to be a pretty difficult business to "regulate" an irregular and immoral business. It was always so, but it becomes more difficult in these days when so much light is shed upon the consciences of individuals and corporate bodies. This business of regulating grogshops, commonly called "Inns" is now becoming a nuisance, and all the wisdom of the world cannot make it otherwise. It would be well if the authorities of cities and corporate towns could see how much more easy it would be to carry out and execute a prohibitory law. Recently in Hamilton a discussion arose in the Council Chamber, on a cause of the By-Laws which increased the sum charged for licenses from £8 to £10. His Worship the Mayor contended that the number of unlicensed houses would be increased if the price of licenses was raised. He therefore moved, seconded by Alderman Clement, that the price be £8 and not £10. Councillor Cahill thought that a much higher sum than £10 should be enforced as it would tend to diminish the number of groggeries, which he said now infested the city. His Worship questioned the justice of imposing so heavy a tax upon Tavern keepers, and intimated his opinion without meaning any thing personal that more drunkenness was caused by the grocery stores of Hamilton, than all the public houses in it. A sad decision truly, but, perhaps, not far from the truth. But, now let us hear Councillor Gray: He would raise the tax to £20. He did not approve of so many houses where the lower classes might indulge to excess in intoxicating drinks. For his part he would be the first to sign a Petition (for the Maine Law? No.) for prohibiting the sale of small quantities of spirits, although against his own private interests. And so the Fathers differed and divided, and left the matter as they found it.

And now comes on another question. It seems that the By-Laws prohibit the sale of liquors to all persons excepting boarders and travellers, between the hours of 12 o'clock Saturday night, and 12 o'clock Sunday night. His Worship felt it his duty to oppose that clause strongly, and moved in amendment, that taverns be closed on Sundays from 11 to 1, and from 2 to 4 o'clock, P. M. His Worship had no seconder. Councillor Cahill thought if any body wanted beer for Sunday, it could be got on Saturday night; whereupon, His Worship expressed surprise at such a suggestion, when it was well known that the beer would then be stale. And here business was for a while interrupted by irreverent roars of laughter, but amidst the noise, somebody seconded the Mayor's motion, which was lost, although the Mayor said, that when a lad he liked a little Sunday recreation, and thought the restrictions were unjust to persons who had been at work all the week. The restrictions, however, were affirmed, and Sabbath desecration to a certain extent prohibited.

Now this whole affair, which is selected only as a sample of such business done in other cities and towns, strikes us as a very unsuitable way of providing against evil, and preventing crime and immorality. What is the fruit of the liquor business in Hamilton? Just the same as elsewhere, and no worse. So that in the same paper which records the discussions in the Council Chamber, we find another item of intelligence, headed, "Hamilton Police office," Robert Jones was fined 10s. and 2s 6d. costs for being drunk.—

Edward Leslie, and Janet Wilson, were charged with drunkenness on the previous day, and were committed to gaol for 30 days, to be boarded and bedded at the expense of the citizens. Verily this is a grand method of governing, this regulating inns, and filling gaols, worthy the patronage and erudition of the "Spectator" and its talented correspondents. Civilization! Verily, there seems to be some appropriateness in the remark of Dr. Hare, once Bishop of Chichester; "the ultimate tendency of civilization, is toward Barbarism."

Read the Prospectus for 1853.

You have read it, we doubt not, gentle friend, but we are quite earnest in desiring your hearty co-operation to raise our list to ten thousand for the next year. A valued contemporary says, we really deserve that number and more. Thank you brother, but how are we to get them? For ourselves we are not apt at urging and entreating in such a matter, but, it is not difficult to put our scizzors into a paper, and therefore, here goes through a New Yorker:—

"Speaking of new papers and new volumes, brings to mind the fact, that the *Home Journal's* new volume is only a few numbers distant. With the new year, we shall, as usual, begin a new series; in a new dress, with new features, and we hope, with countless new subscribers, and universal renewal by old ones. Between this first week of October and the end of the year, we expect all of those correspondents who have, during the last twelve months, conveyed to us assurances of friendship and approval, to show their faith by their works. It will suffice, if they take the trouble to say to their other friends only half of the kind things of us which they said to us. It is a pleasant arithmetical truth, that every subscriber would—as he or she so easily might—send us one new name for our list, that list would be exactly twice as long as it is.—There is a moral certainty, however, that some of our subscribers will neglect this duty; and this will afford to our warmer friends an inducement to do more than their share—some thirty, some sixty, and some a hundred-fold. You will never know till you try, dear reader, how much you can do for us in this way; nor with what a trifling expenditure of time and trouble, you can do it."

Temperance Jottings, No. 14.

PROVINCIAL EXHIBITION, A BAZAAR, AND MR. GOUGH.

With the multitude who flocked to Toronto, during the recent Provincial Exhibition, the writer was one, and he did not scruple to appear on several occasions with a member's badge, that he might, with others, go in and out when he pleased. The weather was very propitious, the attendance unusually large, and the Exhibition in every department highly gratifying. The productions of nature and art there presented to view were well worth seeing, and could not be viewed by reflecting minds without benefit. Such meetings wisely and prudently managed, must greatly conduce to the welfare of this growing Province. Town and country alike partake of the advantages. The gathering of so many from all quarters, develops the social principle of our nature, and this may be turned to good account. The observation of others, their dress and manners, and the intercourse which is induced, exerts a beneficial influence. Here we find genius, and talent, and industry encouraged and rewarded. A spirit of emulation is called into operation, each striving to excel. In passing through each department there is something to learn—many objects will be imitated, and improvements in various ways follow. The influences of such scenes will be found to elevate and refine, to stimulate and encourage, to socialize and bless. I am sure no one could pass through the *Floral Hall*, or the *Agricultural and Mechanical Departments*, without experiencing some of these in-

fluences. Nor could he gaze upon Perry's Fire Engine, and other objects, unsheltered over the extensive ground, nor observe the fine horses, the cattle or the fowls, without experiencing pleasant and profitable emotions. In many minds religious sentiments would be awakened, and through nature and the works of man, God would be acknowledged and praised.

Among the scenes associated with the Exhibition, I could not say that I felt pleasure when I looked upon the rooms for refreshment, where many were attracted by a bear over one tent, with fiddling and whistling and such like ensnaring introductions, and spirituous drinks within. I should have thought less of these temporary grogeries, as a sample of such productions, had there been a tent for teetotalers, where the friends of abstinence might have obtained some cooling and refreshing drink, with other articles suited to their taste. But the great army of temperance ladies and gentlemen were not thus represented and accommodated. This was an error, for if the sale of intoxicating drinks is to be licensed and tolerated on such occasions, there should be fair play, and teetotalers, in some way or the other, be permitted and encouraged to share in the pleasures and trophies of our Provincial Exhibition. It is enough to witness drinking houses of refreshment without the camp. I do not wish to dictate to others what they should do with reference to intoxicating drinks, nor to condemn those who partake of them moderately; but with the *World's Exhibition* before me, the *great Exhibition of London*, held near the palace of our gracious Queen Victoria, and the residence of the late distinguished General of the allied armies of Europe, the Duke of Wellington, where spirituous liquors were neither exhibited or sold, I think we cannot plead a necessity for such houses of accommodation within the enclosure of our Provincial Fair.— I heard some reflections upon temperance men, as members of the Association, for winking at this arrangement; but I trust it will not occur again. It was doubtless an oversight, and as such we will leave it without further animadversions.

On passing to and fro from the ground, several placards struck the eye of the writer, relative to a Bazaar to raise funds on behalf of an Episcopal Church. "*The Wonderful Carpet*" was the prominent catch in these bills. From a gentleman who attended this evening gathering, the writer learned that he had seen some fine drawings and pictures, but he was pained to learn that champagne and wines were there for sale to contribute to the funds.

But he was gratified at the close of each day to hear the celebrated John B. Gough lecture on Temperance, in the Congregational Chapel, where the Rev. J. Roof, ministers to an attached people. The building was crowded in every part, so that large numbers, on one occasion, could not obtain admittance. Mr. Gough was quite at home, and was well received by the assembly. His facts and his appeals seemed to tell powerfully. As I caught the fumes from one and another of that pernicious and useless weed, the tobacco leaf, I felt a strong desire that Mr. Gough would employ his eloquence now and then in denouncing a habit to which many young men and others are addicted, and one that is frequently associated with the drinking usages of society. If he would employ his humor, and his sarcasm, and his descriptive powers on all the stages of smoking, as he does so truthfully and effectively upon drinking, what a benefactor he would be in every community. Let the cigar and the pipe be among the things he denounces, and many ladies and gentlemen would more highly appreciate his labors, and unborn generations praise him. As these lines may probably meet his eye, these sug-

gestions are respectfully and kindly made with a view to his increased usefulness.

Such were some of the thoughts and feelings indulged by the writer on his late visit to Toronto, in company with a warm friend of the Temperance cause from Quebec, and they are here placed among the "*Jottings*" with the humble hope that they may contribute in a small degree in furthering the objects of the *Temperance Advocate*, which ought to be circulated by tens of thousands.

J. T. B.

Whitby, 4th Oct., 1852.

Streams from Temperance Springs.

We have before intimated, that the great question of legislation for the suppression of the traffic has begun to stir the minds of philanthropists and temperance reformers in Britain. We subjoin the following from the *British Temperance Advocate*, for October:—

It is evident from the change of opinion which is now taking place in reference to the licensing system, that the whole points involved in the "*Maine Law*" will have to be considered by the temperance reformers of Britain; and with the view to aid in the clear understanding of this yet "*vexed question*," we purpose to open our pages to its discussion pro and con. So long as the manufacture and sale of intoxicating liquors are held to be reputable callings, and the government continues to set its seal of legality, and therefore, in the eyes of some people, respectability upon them, it is but natural to suppose that errors in reference to the benefits to be derived from the use of these liquors will, to a large extent prevail. We freely acknowledge that the subject is not without its difficulties, as few subjects are, intended for the general weal, but this shall not deter us from introducing it into our pages on an early occasion. Our chief regret is that we have not more space at our command, so that this and other questions bearing upon the progress of the cause might receive ample consideration.

While thus British friends are beginning on the right topic, we see from our American exchanges, that a determined war is waging against alcohol in New York. The New York City Alliance publish a paper bearing their own name. The following article will be found worth a careful reading:—

The friends of humanity are laboring to suppress the evils of Temperance in this city and state. How ought we to go to work to do this? Whose aid have we a right to expect?

We very readily admit it is our duty to use persuasion in this matter. But have not temperance men done this in season and out of season, in hot weather and cold? Have they not spent their time and money in doing this very work? If you have not, we have. And with what result? Has drunkenness ceased? Is the traffic in intoxicating poisons ended? Let facts answer. Last Sabbath, in passing a mile and back again, I counted nearly twenty drunkards, and saw grog-shops without number, with liquor exposed for sale and sold in open violation of a law which I now have before me, and which they have on the back of their licenses, if they have licenses. Will persuasion stop such men from selling liquor? Ever since I was a lad I have been working as opportunity offered, to persuade drunkards to quit drinking, and rum-sellers to quit selling this iniquitous poison. I have occasion to believe I have aided many drunkards in breaking the chain that bound them as slaves to a tyrannous appetite. I have talked and reasoned with numerous rum-sellers, but I have not the first sight of any evidence that even the shadow of a rum-seller has hesitated to sell liquor, at my persuasion—even though I have remonstrated with him while in the act of handing liquor to those who could not stand erect.

We know full well that many classes of persons have this evil under their power. Of course, if nobody would make the poison, drunkenness would cease. If nobody would sell this destructive element—if nobody would buy it—if nobody would drink it—if the clear voice of righteous legislative and executive power

should say, "No farther"—the evil would cease. If we could get all of any one of these classes to take hold of this evil aright, they would destroy this scroll of human suffering—this dreadful scroll, written within and without, marked with the last drop of blood wrung from the heart of the dying widow and perishing orphan, and tinged with the last tears that fell from the imploring eye ere death glazed it forever. Then should be destroyed this crimsoned texture, woven in the loom of hell, whose every weight is a human heart, and the warp of human entrails, and the woof of hopes and homes and souls destroyed spied along by the glassy shuttle of the rumseller, whose secret soul may God save from the fears of darkness.

But in attacking this evil we must begin *somewhere*. We cannot begin *everywhere*, nor follow the advice of *everybody*. We have tried, and tried faithfully, moral suasion, and the work is not done. Attention is now turned—and the example of three states is before us—to another point of attack, viz: the prohibition by law of the traffic in alcoholic liquors as a beverage, just as we prohibit by law the traffic in poisonous meats, or infected garments. We say, and say truly, that a man has *no right* to get his living by prosecuting a business, the natural and necessary influence of which is to *vitalize, to corrupt and destroy*. Such is the business of the rumseller. And as we steadily seek to oppose and arrest his work in destroying the hopes and homes, the bodies and the souls of men, whose assistance have we a right to expect? Whose assistance have we reason to expect? What classes of people will come quickest to our aid in this struggle? I will pursue this in another article.

The Hon. Horace Mann is regarded as one of the most intelligent and eloquent philanthropists of America, his views of prohibitory legislation are deserving of consideration. We make the following extract in proof of our opinion. Mr. Mann says:—

"The meeting of two conditions is always necessary in the formation of a drunkard.—Appetite and Opportunity. Take away either of these conditions and a drunkard is impossible. Remove appetite, and a man may dwell his life long, unharmed, amid the flowing and ubiquitous ruin. On the other hand, though the appetite exists, yet if the opportunity for indulging it be taken away, it will soon cease its cravings and then die out. Now, the old license system took away neither opportunity nor appetite. Not taking away the opportunity, it left to the appetite the means of self-perpetuation; not extinguishing the appetite, the opportunity became a certain peril. The hospital system proposed to take only the victims already made, and place them for a time out of the way of opportunity; but, at the end of the curative process, it proposed to place them back within the danger of the opportunity;—into the very mouth of the lion from whose jaws they had been plucked; and what was worse still, it left opportunity and appetite to work their ruin upon the other members of society. The Maine law removes opportunity from all not only from those who are whole, but from those who are sick, and, is, therefore, at once, both prevention and cure.

"Take another view of the subject: It is not within the powers and functions of government to foresee who will commit murders and arson, who will destroy the peace of families and of society, who will arouse shrieks of woe and lamentation in hearts of innocence and love, and then, having foreseen who these enemies are, to collect them all into one great *Aceldama*, or Field of Blood, and there destroy them, for prevention's sake and for humanity's sake; instead of waiting till their cup of crime is full and then destroying them through retribution. But it is within the proper powers and functions of government, to search out those fatal beverages which stimulate to all crimes and inflict all sufferings, and give them to destruction. If we would not doom the one to the gallows, let us doom the other to the gutter. If we recoil from taking human blood, we can take the blood of the vine before it maddens the human. If we may not dash out a man's brains in order to destroy a passion that lurks in his mind, we may dash in the heads of rum puncheons and brandy casks. It is terrible to inflict capital punishment on a fellow-creature, but mere pastime to inflict in on a gin barrel. The ever-living beauty and excellence of the Maine law is, that it is prevention instead of cure,—that it kills the fiend before he gets into the man, instead of waiting till we have to kill the man in order to expel the fiend.

"And further; this law digs up the *Upas tree* by the roots,

while all our previous laws only trimmed off a few of its leaves. Taking the whole history of our country, I cannot doubt that, for every glass for which the illicit trader has been punished, he has sold hog-heads with impunity. The fines on the unsuccessful violations of law have been compensated more than a hundred times over, by the profits on the successful. If so, then the force of the temptation has been to that of the restraint as more than a hundred to one; and surely, incitements far less urgent than these, are sufficient to tempt bad men to destroy their fellow-men, and to stab society in its vitals. But under the ample protection of the new law, if one gill be sold by the owner, from a warehouse or a ship-load, the whole stock or cargo may be confiscated and destroyed. The importer or vender may refuse to take the pledge of teetotalism himself, but we can administer it to his premises. Ask the agonizing Laocoon,—and every father of an intemperate child is a greater sufferer than Laocoon,—what is the difference between killing the serpents after they have strangled his children, and crushing them in the egg!

We especially call attention to the very clear and sound observations of Mr. Mann on the subject of "rights," and on the supposed advantages the Maine Law is said to give the rich man over the poor:—

"Objection has been made that the Maine law invades natural rights. It restricts natural powers; but I deny that it invades natural rights. In a state of nature, men have the power to do wrong; but neither in the state of nature, nor in society, can any man have a *right to do wrong*; and if the evil consequences of actions are any test of their moral quality, what greater crime or calamity has ever existed amongst us than the unrestrained traffic and use of intoxicating drinks?

"It has been further objected to this law that it permits sales for certain purposes, while it prohibits them for other purposes; as though there were any necessary contradiction or inconsistency in this. Those who make this objection must judge of the moral quality of conduct, by looking at the outward act, instead of inquiring into its object or motive. Our statute books the common law, and the divine law abound in precedents, and principles too, which refute so obvious a fallacy. We are surrounded by precedents and principles which allow acts under one set of circumstances, that they prohibit and punish under another set of circumstances. The manufacturer of gunpowder may make it in the country, but he cannot make it in the city; and the dealer in this article may store it in the former place but not in the latter. I believe all the States have licensed lotteries and the sale of lottery tickets; while, at the same time, they forbid the sale of tickets of unlicensed lotteries; and now, a few States, having awakened to a more adequate sense of their mischiefs, prohibit all lotteries and all sales of lottery tickets whatever. New York has incorporated such a provision into her State constitution. For medical and scientific purposes, the physiologist describes the human form in words, and delineates it in pictures; and his books are found, without offence, on the shelves of the professional man and in public libraries; but if the self-same plates are put into obscene books, accompanied by such descriptions as may excite impure imaginations or corrupt the mind of youth, they may be lawfully seized and destroyed. The cohabitation of unmarried persons is one of the gravest of moral offences; but the moment the ceremony of marriage is performed, this impure relation is converted into one of the holiest on earth. Here is the same external state of lie in both cases; yet the one is hallowed and the other punished, because of their different object and motive. God discriminates in the same way. The fourth commandment in the decalogue says, "Six days shalt thou labor;" but on the seventh, "thou shalt not do any work." Why cannot the objector meet this, with the exact logical formula of the liquor dealer's sophistry, and say,—*Work is right, or it is not right; if right, why prohibit it at all, if not right, why command it at all?*

"Our justifying analogy is plain and complete. Intoxicating liquors, for certain purposes, mechanical and medicinal, are good, and may be used; but for the human organism, and to be taken as beverages, they concentrate all evil, and are therefore abolished.

"I have heard it further alleged that the law is unequal, as between the rich and the poor; because the former can appeal and give bonds, while the latter, not having the pecuniary ability to give the bonds, must be committed. But why is such an argu-

ment urged against this law, when, if it has aught of validity, it would overthrow every law of the land, of which bail is an incident. In all cases whatever, whether criminal or civil, where bail can be demanded, the rich man can give it, while the poor man may be unable to do so. If this be a hardship and an inequality, then, it belongs, not to this law, but grows out of the state of society, and is involved in the administration of all laws. The poor man cannot command the services of eminent counsel, as the rich one can, but is that a good reason why he should not be tried for the offences he may commit? This misfortune of poverty, the Maine law will lift, as a heavy burden, from the shoulders of the poor; and it is, therefore, emphatically, the poor man's friend. And hence I invoke the poor by every motive of self-interest as well as of duty, to unite in introducing a great public blessing, of which more than a common share will be their own."

Quebec Correspondence of the Advocate.

Quebec, October 27, 1852.

SIR,—Since I last wrote you nothing of importance has transpired in the House interesting to your temperance readers. The Bill is still in committee, and I am informed that a person well qualified to perform the task was, last week, employed in drafting the measure in accordance with the suggestions of the committee. The temperance men in this city are alive to the importance of the measure. No opportunity is lost of lobbying the members, and several tracts, and circulars on the subject of the Maine Law, its constitutionality, &c., have been distributed, and if I am properly informed, they are having their legitimate effect.

It is much to be regretted that that consistency of conduct to be looked for from the advocates of the Bill has not been manifested. The Speaker's dinners are a sure temptation to those who attend them, and afford ample scope for merriment on the part of the opponents of the Law, at the expense of those who are pledged to its support. At the last speaker's dinner, one of the strongest advocates of the prohibition of the manufacture, importation, and sale of intoxicating liquors, was the foremost in putting forward the champagne, and his neighbors at the table, as if by one consent, determined to make what they were pleased to call a "lark out of it." The swollen eyes and thick utterance of the person proved how successful they had been in their efforts.

The Temperance movement had, since its first commencement, received the greatest opposition from that class of persons from whom, from their position, we had most reason to expect aid. Dr. Jewett aptly illustrated the position of this class of society in reference to this movement, and it is, perhaps, not too much to say it of every movement, having for its object the amelioration of the moral condition of mankind. He compared the upper class, or what is generally called gents, to the ice at that time found on the surface of the St. Lawrence, the lower class to the mud at the bottom of the river, and the middle class to the pure water running between. The illustration was a beautiful one, and we are all often painfully reminded—while contemplating the apparently frozen energies of the higher classes in reference to the temperance movement—the callousness with which they view the misery surrounding them, taking its rise at the great fountain head of most of the poverty and crime of the land, intemperance, and while examining the depth of degradation into which the lower classes are unfortunately sunk, of the truth of the simile. I often wonder how men apparently impressed, to judge from their language, with the misery of intemperance, and apparently alive to the real cause of the misery, should still persist in their own conduct in upholding the drinking usages of society, which have robbed many a father of the pride of his old age, snatched from many a mother the joy and comfort of her heart, and plunged

thousands of our fellow beings, of bright prospects, in a drunkard's grave, and, taking scripture as the guide, into the immeasurable abyss of a drunkard's hell. Yet so it is; they appear unwilling to give up the social glass, with its momentary exhilarating influences, while society around them is permitted to enjoy the deceitful beverage. I have heard persons engaged in the traffic say, that they would willingly see the Maine law passed, and some in this city have even signed the petition for the law; but while others are permitted to sell, they cannot think of giving it up. Such a course of conduct, however anomalous in itself, I can understand, because the all moving, and I had well nigh said, the almighty power of the present day—money is at stake; but how persons should go on the same principle in reference to the drinking of the beverage, when only pleasure is at stake, I cannot possibly understand.

Your readers may perhaps be interested in the progress of other benevolent and moral movements in this ancient city, having for their end the amelioration of the moral as well as religious condition of the people of this Province. Last week one of the largest meetings I have ever seen in Russell's Concert, which I might mention is the largest and indeed the only public room in Quebec, excepting perhaps that in which we assembled last winter to witness the trial of alcohol, assembled on Thursday evening last, for the purpose of organizing a society, having for its object the better observance of the Sabbath. On the platform, the Legislature, clerical, military, and mercantile professions were fully represented, and among the audience, were many of the elite of the city. A number of resolutions were adopted, some most excellent speeches made, and a society which, judging from its composition, is likely to prove most effectual, was formed. The temperance community have a great interest in this movement, as have also the Sabbath observance association in that movement with which we as temperance men stand more immediately identified. Laws have been enacted both by the state and by the municipalities to prevent the opening of Taverns on the Sabbath; and yet in spite of these laws, taverns are opened and liquor sold upon that day. In Quebec we have establishments upon our main streets, the owners of which appearing neither to fear God nor regard man, open their doors to entrap a careless multitude.

Returning from public worship on the Sabbath evening, the congregations are compelled to witness an establishment, kept by a wolf in lamb's clothing, wide open and splendidly lighted, with every inducement offered to entice the young and unwary to enter their portals; and once in, every device ready to fleece them of their money and their characters. The Post Office labor on the Sabbath day is bad; the results which flow from it are bad; but who can tell the misery which is entailed upon society by the opening of those dens of iniquity on that day, when the young mechanic and the merchant's clerk are unoccupied, and in too many instances easily persuaded to spend their Sabbath, within the murky atmosphere of the tavern bar-room. The contemplation of this subject opens up a wide field for benevolent and philanthropic exertion, to which it is to be hoped that Sabbath associations and temperance associations will not fail to direct their attention.

T. W.

The True Witness.

Our cotemporary is informed that we are unavoidably compelled to omit in this issue, the remarks we had designed to offer in reply to his last three-columned article. The *True Witness* however, can of course patiently wait for the truth.

The Maine Law Almanac.

Several Orders have already been received for our proposed Almanac for 1853. Our friends are informed that it will soon be ready. We are anxious to obtain a copy of the Bill against the traffic which will be brought before the House of Assembly, in order to give a synopsis in the Almanac, but we shall not postpone the publication beyond the day stated in the advertisement. Send on your orders; this Almanac will be found worthy of your patronage for correctness and utility. The calculations for the rising and setting of the sun have been made for Montreal and Toronto, and those for the moon's changes, for Quebec, and Toronto, Kingston, Toronto, and London, and therefore the Maine Law Almanac will be really adapted for the whole country.

TO CORRESPONDENTS.

P. R. may be assured of the interest we take in the measure he suggests—the subject is not new to us.

As Mr. K. Cameron will have inferred, the Essay he sent us was carefully read, and so far approved, as to have been marked for insertion. But such is the pressure of other matter, affecting the great practical and remedial measure demanded by the times, that we are reluctantly compelled to postpone the publication indefinitely.

"D. T."—You are mistaken—not an uncommon thing with vain-going men.

"Temperantia" does not come up to our standard, and must be respectfully declined.

"A. B." should read the *Advocate* more carefully, and his cause of complaint would soon disappear.

Lines by T—e D—o have been read. Though good, they scarcely come up to our work.

The following is a list of the Officers of the Ormstown Bethel Division, No. 5, for the present Quarter, viz. :—

Alexander Montgomery, W. P.
D. K. Lighthall, W. A.
Alexander Morrison, T. S.
W. McNaughton, T.
A. McEachern, R. S.
Archibald Campbell, A. R. S.
Thomas Best, C.
S. M. Lighthall, A. C.
G. Cowie, I. S.
W. F. Lighthall, O. S.

CORRESPONDENCE.

Barton, September 9th, 1852.

The Barton Division of the Sons of Temperance, No. 324, held their Anniversary, on Thursday, the 2d instant, when they appeared in grand procession, accompanied by the Hamilton Temperance Band, who performed their part nobly. The procession having finished their walk, and returned to the Hall, a circle was formed on the green, near the Hall, when the Division was presented with a beautiful Banner, by the following ladies:—Mrs. D. Hess; Mrs. L. Smith; and Mrs. A. Young, accompanied by the following address, which was read, in a most agreeable manner, by Miss B. MacKlam:—

To the Barton Division, No. 324, of the Sons of Temperance:

"The Ladies of Barton, and its vicinity, feeling a deep interest in the cause of Temperance, involving, as it does, the well being of mankind, and one in which our domestic and social happiness stand so nearly connected: in fact, the temporal and eternal happiness of posterity depend, in a great measure, upon the success of this great enterprise. We say great, because its philanthropy is

unbounded—not being confined to *Nations, grades*, nor conditions of men, but embraces all mankind. We would beg, therefore, as a testimonial of our best wishes for the prosperity of the cause, as well as a token of our approbation of your laudable endeavors in promoting Temperance, that you accept of this Banner, the design of which bespeaks the object of the cause in terms which language would fail to describe, (namely, the Death of the monster, Alcohol). We again wish you success, feeling assured, that if you continue to display the same untiring efforts and fervent zeal which has marked your past career, that the time is not far distant when the object for which the advocates of Temperance have so long contended, will be finally accomplished. Then renew your exertions, double your diligence, and victory shall be yours."

The Worthy Patriarch, in reply, said:—

"Ladies,—We gratefully acknowledge our indebtedness to you for the noble exhibition of benevolence and good-will towards us, as Sons of Temperance, in presenting us with this fresh memorial of your approbation—this valuable and striking Banner, under which, in the future, we are to rally. The speedy cold-water steamer in which we have embarked, is chartered and commissioned to circumnavigate the globe; and the field of our operations is the world. With the Hungarian patriot, we are contending for the independence, not only for one people, so to speak, but for millions of our fellow-creatures, who are crushed, through the powerful influence of the viper, as portrayed in the Banner. To accomplish our object, we need the constant co-operation of the Ladies; and, relying on this, as we do, we are cheered and encouraged in our onward march, never forgetting that our hope of final and perfect victory must rest on the strong arm of the law. Our brethren, across the Line, have already brought this power to bear upon the manufacturers and vendors of intoxicating drinks, whom we regard as the great source and mainspring of most of the sorrows, the woe and wretchedness that fill our land. The Maine Law has broken up these haunts of iniquity; and having listened to the happy effects of such a law, in another nation, the tears and the prayers of widows and orphans have added weight to our petitions, wherewith we have crowded our Legislative Halls—and when our Government shall grant us a similar law, when comparing it with other laws, we will call it the Maine Law. We now wait authority to issue the mandate, and commission the Sons of Temperance to banish the dragon, that old serpent, from the earth, and that shall be our aim. And now, Ladies, in conclusion, our prayers are—that you may largely share in the blessings of a life of temperance and sobriety; and that your posterity may rally around this Banner, when we are reposing beneath the sod."

A company, of from 150 to 200 persons, then entered the hall, and sat down to tea, after which the party was entertained by speakers, and the band, until it broke up, which was at an early hour.—Yours, &c., S. K.

Brome, Sept. 10, 1852.

MR. EDITOR,—I observe that little is recorded in your valuable *Advocate* about Temperance in Missisquoi and Shefford counties. Now, let it not be inferred by your readers, that from our stillness nothing is being done in this part of the Province for the promotion of soberness, to induce men not to put their mouths to that drug which converts parents into fiends, and husbands into madmen.

The Temperance cause has many staunch, unflinching advocates in this portion of the country; who set their faces like a flint against the rumseller's work; indeed, it is believed by many that the time has about come, when the liquor sellers will be bearded in their dens and dislodged.

I have been laboring for some time past in these two counties, and with great interest the people have listened to my reasons in favor of a prohibitory law against the sale of intoxicating drinks. The Maine Law indeed is commanding support and respect. The greater portion of the Christian denominations have opened their churches upon all days, to hear the Maine Law discussed, and but

one door has been closed against me, and that was the door of the Courthouse in Nelsonville, while at the same time dram-shops are thickening in every quarter, around them; legalised houses are pouring out victims by wholesale, and preparing our fellow-beings for future woe.

But as long as the majority of this people can love intelligence, sound morals, an abhorrence of vice, and the fear of God, and regard to His institutions, the wind may blow, and the tempest rage and beat upon our cause, it will be all in vain, prosper it must:

At Bedford, 8th ult, the County of Missisquoi held their annual meeting. Several hundreds were present upon that occasion; an able address was delivered by a Rev. gentleman from Burlington. After which, resolutions were past, and a number of eloquent speeches made. It is worthy of notice, that Mr. Carey from St. Johns was there with a choir of singers, which added very much to the interest of the meeting. In fine, I may say, that all who were there took no small pains to make every thing comfortable and conducted themselves with the greatest decorum.

S. R. HUNGERFORD.

Clarendo, September 10, 1852.

SIR,—A long time has now elapsed since I have noticed anything in the Advocate respecting the progress of temperance in this locality: A Division of the Sons was instituted here on May 11th, which already numbers nearly thirty members. We held our first public meeting on the 6th inst., at Mr. Roe's Point, on the bank of the Ottawa, and there on the green, under the shade of the spreading trees, assembled the different Divisions around, among which was a large number of the Bytown Division, accompanied by the brass band, whose enlivening tones added much to the pleasure of the meeting. After the company had partaken of refreshments, which were choice and plenty, the chairman, the Rev. John Edwards, commenced the business of the day by addressing the meeting, which he did at some length, and in appropriate terms. The speakers were—Neil Campbell, Rev. Mr. Wilson, P. A. Egleson, James Peacock, William Edwards, and W. M. Murrell, (the London tailor). During the intervals between the speeches the band favored the audience with appropriate airs. At a late hour in the evening the company separated, all pleased and highly delighted at the proceedings of the day. The effects of this meeting were decidedly good, and I hope that such meetings will be held frequently both here and elsewhere, to stir up the public mind, and to give no rest until we have the Maine Law in Canada in all its length and breadth.—Yours, &c.

R. S.

Hornby, Esquimes, September 11, 1852.

SIR,—I had the pleasure of attending a soiree held by Trafalgar Central Division, No. 311, on the 25th ult. The day was fine although exceedingly hot. At about one o'clock p.m. the brethren from various Divisions began to gather at the Division Room, for the purpose of forming a procession, which is customary among the Sons in this part of the province. This being done, preceded by the Hornby brass band, we marched to the Grove of Mr. John Biggar, brother Anthony Fox acting as Marshal. All things being in a state of readiness here, Mr. Duff of Oakville took the chair, and called upon the Rev. Mr. Denny to open the meeting by prayer, after which the company, numbering about 350, sat down to a delightful repast, which had been gratuitously prepared by the ladies in that locality. The temporary tables which had been erected for the occasion actually creaked with the ample provi-

sion which had been made by these open hearted ladies for the occasion. The bread, cakes, and tea seemed to defy competition. This part of the performance being over, the Rev. Mr. Denny was again called upon to return thanks; after which the Rev. Mr. Jeffries, Rev. Mr. Denny, and several others, addressed the meeting for a considerable length of time, principally upon the Maine Law. After several votes of thanks had been returned to different parties, the procession was reformed, to march back to the Division Room, a distance of about a mile, where all separated to their respective places of abode, each seeming perfectly satisfied with the manner in which they had spent the evening.

The proceeds, which amounted to a neat sum, is to be appropriated to the erection of a Division Room in that locality. This Division has only been in operation about five months, meets on Tuesday evenings, and numbers 30 members in good standing, with a fair prospect of doubling that number the coming winter.—Yours, &c.,

A. B.

Cote St. Charles, Vaudreuil, Sept 2. 1852.

DEAR SIR,—I am happy to inform you that the good cause of Temperance has at length received a wonderful impulse, through the instrumentality, chiefly, of some of the workmen at the glass factory, a very great reformation has taken place in that neighborhood and in this concession. We have held several meetings at which we have had more or less success. We met with considerable opposition, by those of whom better things might have been expected. A Society has been organized, with the following office-bearers for the year, viz: Mr. Wm. Lancaster, jr, President Mr. Jos. Lancaster, Vice-President. We number about 180 members between here and the riverside. May the Good Lord, without whose blessing every effort of man is fruitless and vain, aid us in all our undertakings, and crown our labor with abundant success.

E. P. GROUT, Sec.

Meaford, St. Vincent, October, 1852.

Our Division is located in a rather new county—and Meaford is a newly rising village, of some thirty-five dwelling-houses, two grist mills, a saw-mill, a chair-factory, blacksmith shops, &c. and contains what we consider a respectable collection of inhabitants, and a sufficient quantity of unoccupied grounds for a far greater population, providing they are characters able to walk straight, and keep sober! Bounded on the north, by Lake Huron; and on the remaining quarters, by a high fertile country, well supplied with streams and springs of excellent water; but not with ponds, or creeks, or showers of grog, as there is but one pool of the sort, where some people go down and steep their feet in; but we hope that, through the instrumentality of our teetotal Town-Council, and the Maine-law, to see that dried up soon, leaving the proprietor to prosper in a better business. And now that you know these things, you cannot expect that we are yet a very large company, only having been organized on the 14th July, 1851; yet we think our Division prospering well, having commenced with eight in number, and now counting near seventy.

On the 14th of July last, we held our first anniversary, in the form of a demonstration or soiree, and those who wish to know how it passed off will please imagine themselves with us, and when a large number of the inhabitants are collected, see all who are Sons enter the Division-Room, and again issue forth clothed in regalia, and when formed in order, followed by a numerous company of the faithful old teetotalers, &c., march to the Lake Shore, and thence around to the newly erected church, which enter with us, and when seated, notice what good order prevails throughout the congregation, who are, in the first place, preparing their minds and mouths for proving the quality of a dinner

erved up for the occasion, and also the quantity necessary to satisfy their curiosity, and you will see the tables filled more than once, and the people filled at least once, and the door-tenders' pockets filled enough to clear expenses, and then you will see the baskets filled with fragments, and the people's eyes with expectation for the speeches that are to follow; and then you will see the Worthy Patriarch, Wm. Purdy, take his station and call the meeting to order, and then the seat at his right hand and left filled with speakers; and how many speakers do you think we could collect to show forth our principles and power, by a little assistance of the Owen Sound Division? Well, not to name a few among the assembly, who could have done good justice to the cause, there were ranged, at the W. P.'s right and left, *rightern* speakers! And though the time was too short for them all to relieve their minds, yet some of them poured forth volumes of arguments, illustrations, and anecdotes, that would be a help to the cause, and a credit to the speakers in any place. It would be useless for us to give all their names—but "last, though not least" among them, were Rev. Samuel Morrison, and Rev. Appleton Jones; and we cannot repeat their eloquent arguments, and stirring anecdotes just now, but leave the readers to imagine that part too; and also, how much it appeared as though some of the speakers would walk through the wall of the meeting-house, on the side next to the only liquor store in the Township. But our demonstration is past, though not yet is dead its impression for good; nor the unbounded feeling of satisfaction of those who attended it; nor the feeling of kindness of the Meaford Sons, for a Bible, presented at that time to the Division, by the Ladies of Meaford.

G. DAVISON.
E. PROCUNER.
R. McL. PURDY.

PROSPECTUS.

NINETEENTH VOLUME

OF THE

CANADA TEMPERANCE ADVOCATE.

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

Since the commencement of the *Advocate*, various forms of organization have arisen and have done good to an extent not easily estimated. The foundations for these valuable institutions were laid solidly and deep. Thousands of copies of this paper were gratuitously distributed in every part of Canada; and the original promoters of this form of temperance literature contemplate, with gratitude, the noble super-

structure now beheld. While we do not pretend to be the special organ of any particular association, we have always had pleasure in noticing the origin and progress of all, and we have every reason to believe that our usefulness from the beginning of the enterprise, through all its phases and advances, has been duly appreciated. But the period has not arrived when either the *Advocate* or its numerous friends would be guileless if they were to discontinue their exertions. On the contrary, as for ourselves we feel that the enterprise demands a vigor and zeal scarcely known in the past. *THE CRISIS IS COME*, and for another year we buckle on our armor, determined to do our duty in conducting the temperance hosts to a victory as perfect as the infirmities of humanity can authorize the most sanguine to anticipate. Compassion for the inebriate, will prompt our benevolence, while uncompromising hostility to the traffic, will dictate our exposures of its iniquity.

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

THE LITERARY DEPARTMENT

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

SANITARY AND SOCIAL ECONOMY,

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

BI-MONTHLY MAGAZINE

Of choice temperance literature, and a

RICH REPOSITORY

Of useful information relating to the peace, progress, and perfection of human society; and adapted for circulation, not in Canada only but throughout all the British Provinces,

By this early issue of the Prospectus for the Nineteenth Volume, our Subscribers and Agents will have an opportunity of forwarding their lists of names in good time. We cannot continue the *Advocate* to any but those who make payment in advance, or send their orders definitely. To encourage and assist our agents and friends in obtaining new subscribers immediately, the *Advocate* will be sent for 2s. 6d. for the year 1853 including the current numbers for 1852 from 1st November, according to the date of the order.

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

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

Temperance House

BY J. SIMMONS,

Trent Village, Canada West.

To be published on, or before 15th Nov. next.

THE MAINE LAW ALMANAC
For 1853.

PICTORIALLY ILLUSTRATED.

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In Press, and shortly will be Published.

PRIZE ESSAY,

ON THE USE AND ABUSE OF ALCOHOLIC LIQUORS
IN HEALTH AND DISEASE.

BY WILLIAM B. CARPENTER, M. D., F. R. S., F. G. S.,

Examiner in Physiology, in the University of London, Professor of Medical Jurisprudence in University College, and author of "Principles of Human Physiology," &c., &c.

Dedicated by permission to H. R. H. Prince Albert.

THE above popular and talented work was first published in England in 1850, and has since been republished in the United States.

The undersigned begs leave to inform the inhabitants of both Provinces, that he has an edition of the above work in the Press, which will be issued during the ensuing month, and sold to subscribers at the low price of 1s 3d per copy.

Five thousand names have already been sent in, but as the edition is limited, other persons, still desirous of procuring a copy, can transmit their names to

H. W. JACKSON.

Hamilton, C. W. September 20th, 1852.

C I R C U L A R.

THE undersigned begs to intimate that he has been appointed sole Agent in Canada for the AMERICAN TEMPERANCE MAGAZINE and SONS OF TEMPERANCE OFFERING, published in New York, by P. T. Sherlock, Esq.

The necessity of prepaying the American Postage rendered it impossible for the publisher to extend to Canada the advantage of Club rates. The undersigned has much pleasure in stating that he is now prepared to forward the Magazine to any part of Canada, by Mail, at the following rates, payment to be made invariably in advance:—

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The Postage on each number will not in any case exceed two pence. To many of the known friends of Temperance a specimen of the Magazine will be sent. Those who may wish to subscribe to the work, will please remit the amount in time to have the succeeding number promptly forwarded to their address; and those who may not be thus disposed, will oblige by writing on the envelope "Refused," and returning the number by next mail.

The friendly co-operation of all interested in the cause of Temperance is respectfully solicited.

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- Edwarde's Temperance Manual
- Beecher's Six Sermons on Intemperance
- The Temperance Volume: consisting of Selected Tracts published by the Amer. Tract Society, and a variety of Tracts on the Maine Law.

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JOHN DOUGALL.

September 15, 1852.

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ROBT. S. WADE.

Brockville, Sept. 1852.

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J. C. BECKET,

22, Great St. James Street.

Montreal, July, 1852

MAINE LIQUOR LAW.

THE Subscriber has now a Supply of the above work, which was noticed at length in number 7 of the Advocate. Price 2d each, or 7s 6d per hundred. This work may be sent by post for one halfpenny per ounce.

J. C. BECKET,
22 Great St. James Street.

Montreal, April 1, 1852.

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