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TEMPERANCE ADVOCATE.

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

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

VOL. XIX.]

MONTREAL, FEBRUARY 15, 1853.

No. 4

Moral Heroism.

AN INTERESTING INCIDENT.

It was harvest time. There was a reformed farmer in his grain without furnishing liquor? All his neighbors and former friends refused to help because he was a "Son," and would not employ whisky in his fields. Their own harvests were going bravely on with good cheer, and they laughed and made themselves merry at the expense of the poor "Son," toiling all alone in his large and waving fields. Once he was a hale fellow well met, and could idle away his hours, and his fields were neglected, and his prospects for comfort were put in peril; his family and all that was sacred to his heart were suspended upon a poise over the gulf of perdition by intemperance. By the well-timed and well-directed efforts of the Sons, he was brought to consider. A moment's reflection unmasked the demon destroyer in all its fearfulness, just ready to devour him.

With temperance firmly established in the heart as a principle of action, there was created cheerfulness of spirit, a quiet and agreeable habit, that carried itself to the domestic circle, and rendered itself peaceful, happy, and prosperous. No wonder that the fields rejoiced to return from their fruitless bosoms a rich reward to the renewed industry and watchful care of their regenerated lord.—But, alas! harvest, with her golden treasures, her laden fields—the end and object of all his toil and care, came with its stern demands! The fields must be reaped! Interest, duty and necessity all clamored—"They must be reaped!" "But who shall reap them?" he asks, while he stands alone before his attentive wife and dependent babes. They ponder the question and answer "who?" His neighbors stand ready, on one condition, to enter the fields and gather the harvest quickly home. That condition is, *We must have rum!* Here principle and policy stand up and look each other full in the face.

Principle triumphed gloriously in the heart of the Son! He cast his eye to the motto on the banner, and read with renewed delight, "Love, Purity, and Fidelity," and felt his heart grow strong in faith and hope at that moment.

With a glad heart our hero entered the field alone!—alone he threw the cradle in its circling sweep into his whited field, and laid at his feet the long swath of mown grain. At every sweep of the cradle, amidst the jeers and scoffs of his merry dram-loving neighbors, his heart grew large with the sentiment that if I am to lose a part, God will give me comfort with what my own arm will save. Yea, it is because I have acted on principle that these rich fields wave in plenty before me, and God forbid that this should be the occasion of my fall or offence! I will do my duty and leave the rest with God.

Thus alone, laboring and musing, the toilsome but patient hours wore away.—Saturday evening drew on, and our heroic and unflinching Son had left his field to seek repose in the peaceful circle of his thrice blessed family, where, with

peaceful heart, quiet conscience, and wearied limbs he gave himself to the embrace of nature's sweet restorer.

His Division was some miles distant. His brethren, however, had heard of the "floods that were lifted up against him," seeking to overwhelm him, and forthwith called a meeting. They met in secret, and secretly banded together to arm themselves for, and to go to the field of action in a body, and work their way through!

It was night, and the moon shone calmly and brightly upon the scene. Our heroic Sons sallied forth, and arming themselves with cradles, hooks and rakes, they moved in an unbroken column towards the silent field. At every step the bounding heart filled with glee and joy, all joined in singing their favourite chorus—

"Pledge, brother, pledge, should e'er affliction crave,
We'll fly to succour and to save."

On, on they went, and soon arrived at the unreaped field. Here it lay in silent loneliness, with a slight impression made on one border by the "lone Son." They stealthily slipped into the enclosure, stole a march upon the unsuspecting hour, and one after another led off—slaying each a broad swath, followed by rakers and binders. The action thus begun was cheerily kept up until there was not a standing spire of grain in the field. The next duty was to gather up the well banded sheaves and arrange them in neatly formed hand-stacks, setting upon each a crown. This accomplished, nothing remained but to make a quiet and "secret" retreat to their respective homes, bearing off each their successful scythes, sickles and rakes, and be found in bed before the sacred Sabbath should arrive.

But for the trickish thought of the signal and bloodless victory that had been so silently won—the great surprise of the lone Son, when he should awake and find all his grain in shocks—the chagrin, shame and mortification of those whisky-loving neighbours, who should witness triumphs of virtue and principle over them in spite of whisky, jeers, or scoffs; but for these busy thoughts, we say, our noble boys would have fallen into a refreshing sleep after their nightly toil. But the inspiring energies of 'Love' to the brethren, 'Purity' of purpose, and 'Fidelity' to the cause of its votaries, had filled their hearts to overflowing. Over such a feast the heart must tarry and regale itself to the full! It is truly a luxury to relieve oppressed virtue, and administer to the protection and support of the man of principle and integrity. On these dainties the Sons of Temperance feast upon hidden manna.

The night passed off in quietness, and the light of the Sabbath morn had again made visible the unsurpassed beauties of those prairies and woodlands, now in a state of cultivation, along the borders of the beautiful Wabash. Never did the sun look down upon richer fields of grain than adorn this Egypt of the West. The man of toil and of principle arose from his couch with the cherished anticipation of a sweet day of rest—rest to the wearied limbs and anxious but

unbending mind. He walked forth upon the portico to catch the morning breeze, and cast his eye o'er flocks and fields, as he was wont to do, to see if all was right. His eye lit upon his reaped field! He started, as if he had lost his reckoning, and it was some other field. 'But, no, that's my field certainly!' But these shocks—what! how can this be? Amazement overcame him—he paused.—'Wife,' he cried, 'come here; do you see that field, reaped, bound and shocked—the whole of it? Do you see, my children?—Tell me who harvested this grain so neatly—who, wife? Children, who came in the night and cut my grain and put it up so handsomely for me into shocks?' All stood in speechless wonder for a moment, when he exclaimed: 'The Sons—THE SONS OF TEMPERANCE have done it! God bless the Sons of Temperance,' he exclaimed.—Each heart responded, 'God bless them,' while tears of gratitude stood in the eye of every member of the family circle.—*Kentucky Era.*

Temperance Action.

There has never been a time in the history of our glorious reform, when action was more needed than now, or when judicious efforts, would be crowned with better results. Intemperance is still coming in like a flood, the fires of its wasting are sweeping over every land, and its wrecks are scattered along our rivers, and lakes, and on the waves of every sea. By this evil, the parents' trust is forsaken, and the affectionate wife robbed of her protector, and every earthly joy, and left to struggle alone thro' the difficulties of life. The child is deprived of parental care, and of intellectual and moral training. By it the soul is neglected and ruined—God blasphemed, and society perverted.

What measures will lessen the evils of intemperance?

We must all give an example that will be co-operative for good in this work. We can make some sacrifices to promote the common cause. We can assist in reclaiming the inebriate. We can enlist the young. We can assist in correcting public sentiment, by diffusing temperance truths. We can encourage the circulation of temperance papers—tracts—books and documents. The press may be a mighty engine in the spread of our principles.

Temperance Lectures.

Public Lectures and Discourses have ever been one of the great instrumentalities in the promotion of the cause. Other things being equal, those places and associations, that have been the most liberal and unremitting in giving to sustain temperance meetings and lecturers, have prospered most in the cause. The process is a simple one. Our cause is promoted by the instrumentality of truth, and an appeal to men's intelligence, and conscience, and exciting enthusiasm among the masses of the people. The public addresses is the great instrument of doing these things. Neglect it, and the cause declines, or dies out. And as a consequence of neglecting such means, apathy has crept over many communities, and the temperance associations are inefficient. While in other places with less advantages, by keeping up a regular fire on the enemy by efforts to enlist new recruits, and by exercising a watchful care over those already enlisted, and by various out-of-door efforts, the cause has been constantly progressing and a great good secured. By such means as these, these friends have prompted the remark even from opponents: "See how these men love one another,—what untiring efforts they make for the good of society, and the interests of their cause, surely they must be good men or they would not work so for the good of humanity."

Let all our villages, cities and neighborhoods, devise liberal things, for sustaining Temperance Lecturers, and the cause will immediately feel their inspiring effects. Our cause is a great and noble one, worthy of our best efforts. Let there be no collision between the different organizations;

for however different in name, or in the details of organization, they are one in spirit and in aim.

And let us resolve, friends of the cause, that if it do not progress rapidly, it shall not be for want of our co-operation; that our zeal and discretion shall go hand in hand, and that fervent prayer to God shall join with stern and indomitable effort to secure for it a triumph alike peaceful and permanent.—*Utica Teetotaler.*

Wealth.

The error of life into which man most readily falls, is the pursuit of wealth as the highest good of existence. While riches command respect, win position, and secure comfort, it is expected that they will be regarded by all classes only with a strong and unsatisfied desire.—But the undue reverence which is everywhere manifested for wealth, the rank which is conceded it, the homage which is paid it, the perpetual worship which is offered it, all tend to magnify its desirableness and awaken longings for its possession in the minds of those born without inheritance. In society, as at present observed, acquisition of money would seem to be the height of human aim—the great object of living, to which all other purposes are made subordinate. Money, which exalts the lowly, and sheds honor upon the exalted—money, which makes sin appear goodness, and gives to viciousness the seeming of chastity—money, which silences evil report, opens wide the most praise—money which constitutes its possessor an oracle, to whom men listen with deference—money, which makes deformity beautiful, and sanctifies crime—money, which lets the guilty go unpunished, and wins forgiveness for wrong—money, which makes manhood and age respectable, and is commendation, surety, and good name for the young; how shall it be gained? by what schemes gathered in? by what sacrifice secured? These are the questions which absorb the mind, the practical answers of which engross the life of men. The schemes are too often those of fraud, and outrage upon the sacred obligations of being; the sacrifice, loss of the highest moral sense, the destruction of the purest susceptibilities of nature, and the neglect of eternal life and development, the utter and sad perversion of the true purposes of existence. Money is valued beyond its worth—it has gained a power vastly above its deserving. Wealth is courted so obsequiously, is flattered so servilely, is so influential in moulding opinions and judgment, has such a weight in the estimation of character, that men regard its acquisition as the most prudent aim of their endeavors, and its possession as absolute enjoyment and honour, rather than the means of honorable, useful, and happy life. While riches are thus over-estimated, and hold such power in community, men will forego ease and endure toil, sacrifice social pleasures and abandon principle, for the speedy and unlimited acquirement of property. Money will not be regarded as the means of living, but as the object of life. All nobler ends will be neglected in the eager haste to be rich. No higher pursuit will be recognized than the pursuit of gold—no attainment deemed so desirable as the attainment of wealth. While the great man of every circle is the rich man, in the common mind, wealth becomes the synonyme of greatness. No condition is discernible superior to that which money confers; no loftier idea of manhood is entertained than that which embraces the extent of one's possessions.

There is a wealth of heart better than gold, and an interior decoration fairer than outward ornament. There is a splendor in upright life, beside which gems are lustreless; and a firmness of spirit whose beauty outvies the glitter of diamonds. Man's true riches are hidden in his nature, and in their development and increase will he find his surest happiness.—*Eclectic.*

To Backsliding Teetotalers.

You are truly to be pitied. Teetotalism has made you more sensible of your miseries, because, while you remained true to its principles, you experienced so much of the happiness of sobriety compared to the life of a drunkard. Many a time do you now look back in your thoughts and wishes to the period when you abstained from drink, and you long for a return of those happy days. Many a time do you tell, even over your glasses, how many months or how many years you kept the teetotal pledge. Many a time do you feel ashamed and humbled when you meet your old teetotal friends, and wish you could pass them unnoticed. Such is your remorse of conscience and vexation at yourself, that you often drink to drown the impression. Oh, how often does your wife, with tears in her eyes, tell of the comfort and happiness she enjoyed while you stuck to your pledge! The money you saved is now gone for drink, and you are the most wretched of beings. But why should you go on thus leading a miserable life and turning your back upon that which is alone able to save you? Is not the remedy still the same? Is it not all-powerful as at first? Will it not bring the same blessings?—And if you feel ashamed of having broken the pledge, is it not a greater shame to continue to break it?—If you have been so unfortunate as to fall, don't lie in the dirt, but rise, and with a stronger resolution than ever, abandon drink and drinking companions, and resign teetotal. The temperance members will be glad to receive you; and you may yet be happy, and be a blessing to your family and all around you.—*Mass. Life Boat.*

The Moderate Drinker.

Drunkenness is undoubtedly a crime.—Man has no right to rob his Maker as the drunkard must in the destroying of his own reason, and degrading himself from the position God designed he should fill. The drunkard who has for years been in the habit of intoxication, having lost nearly all self control, is nearly in the condition of an insane man. Reason ceases to sit at the helm of his actions, and govern his conduct. Consequently, he cannot be as capable as one who has more control over himself. But there was a time when this drunkard had a better government over himself. Then, when he gave way to his passions, and let them lead him into his present position, he was the most culpable for his acts? The moderate drinker who is to-day fixing upon himself the habits of inebriety, runs more against conscience than a man whose mind has been in a drunken delusion for years. He may not want the necessaries of life, his family may have their physical wants attended to, yet he is bringing himself into a place where the degradation of drunkenness will be attended with no feelings of shame. Where the sufferings of family and friend will draw no feeling of sympathy from his heart. As alcohol coagulates particles of matter in the brain, and hardens its general texture, so does its use by the intemperate man, congeal all the better feelings of his nature and converts man into a devil. The moderate drinker can see this in others, and is more culpable than the drunkard himself. We have no sympathy with the idea that the drunkard alone is guilty because he indulges to excess. He has become the slave to a habit from which he finds it hard to free himself. The moderate drinker is fostering this habit and giving it such power over his person, that he in time will find it of the utmost difficulty, perhaps a matter of impossibility, to break its chains. When, then, is he most to be condemned for his conduct—When he was suffering habit to gain an all-powerful influence over him, in not resisting its influences? or, in not bursting the chords with which he is bound, when like Sampson he became shorn of his power to resist the cravings of his appetite? It is very easy to condemn the drunkard for his excesses, but more proper to condemn the moderate drinker for urging himself into the position now occupied by

the drunkard. The lady who invites the young man for the first time to violate a principle of abstinence, which he may have prescribed for himself, in this view stands in no better light than the man who deals out misery by the pint to the poor drunkard. Nor can the man claim more consideration for principle, who daily resorts to fashionable saloons to create an appetite, than the drunkard who makes the lowest grog-shop his resort that he may satisfy his craving desire for intoxicating drink. It is a sorry sight to see a man make the grog-shop his home, to keep his mind continually imbruted with rum, and day after day dozing away his time in idiotic stupification or raving with the ferocity of a chained bear, and regarded by his friends as one unfit to associate with. Yet to us it is a more deplorable sight to see the young man whose mind vice has not yet destroyed, bending his steps towards the drunkard's goal. The drunkard has arrived at the point where but little other emotion than pity can be excited in his behalf. The moderate drinker claims freedom in himself from habit, yet will take the drunkard's place. If drunkenness be a great crime, moderate drinking exceeds it.—*Wash. and Rechabite.*

The Duty of Religious Men to the Temperance Cause.

BY HON. NEAL DOW.

"I cannot agree with you," said a gentleman in reply to another, in the course of a discussion upon the duty of all good men and good citizens to the temperance cause:—"I cannot agree with you to the full extent of your remark. That all religious men, who are not clergymen, should engage earnestly, actively, and perseveringly in the temperance cause, and in the present movement, too, against the traffic in intoxicating drinks, is undoubtedly true: I will agree with you so far; but I do not agree that it is the duty of all clergymen to do so."

"I cannot see, resumed the first," how clergymen can be released, more than other Christians, from a bold and active participation in an enterprise of such vast importance to the spiritual interests of men, as the temperance cause undoubtedly is. Perhaps we temperance men may exaggerate the importance of this cause to the physical, social, and spiritual welfare of mankind; but we are unwilling to admit that its importance can be exaggerated—

"Stop a moment, if you please," said he, as the other was about to interrupt him, and hear me out. We say that nine-tenths of all the poverty, pauperism, suffering and crime with which society is afflicted result from intemperance, in other words, from the sale of intoxicating drinks; and that three-fourths of all Sabbath-breaking and neglect of religious ordinances are to be attributed to the same cause. This, I believe, is not denied by any intelligent man. All our observation goes to show, that as men become addicted to the use of strong drinks, their regard for God's laws is weakened, until they are ready to say, and do say in their hearts, 'There is no God;' and their example, to the full extent of its power, is against virtue, religion, and every good thing. On the other hand, all our experience proves, that as men are drawn away from the influence of strong drinks, reverence for God and holy things springs up in their hearts; and instead of desecrating the Sabbath-day, they turn their steps to the house of prayer and all their influence, to its full extent, is on the right side. This is immediately seen and felt, not only by the members of their own families, but by neighbors, acquaintances, and friends. Strong drink, more than any other thing, has a tendency to harden the heart, to darken the understanding of all who use it, and to interpose between them and their God; keeping them away from his house, from companionship with all good men, and from all proper influences.

"The educated, intelligent, religious man—and all clergymen should be such—is to me the *beau ideal* of all that is

good and true in life; he is true to the little circle of which he is a member, to the community in which he lives, to his country, and to the world, as well as true in his personal duty to his God. While he is tolerant, forbearing, and unexacting in all personal affairs, and in matters of small moment, he is bold in maintaining the right, in rebuking the wrong, and in defence of the weak and helpless against the unscrupulous, who have no fear of God or love of their fellows in their hearts."

"In our country," he continued, "notwithstanding the abundance with which it is blessed, great suffering often exists among many of our people, especially among women and helpless children, for want of food, fuel, raiment, and shelter—the commonest necessities of life. Efforts are made in all large towns and cities to relieve these poor creatures, and the most active in these movements are Christian men and ministers. The inmates of our alms-houses, jails, and prisons are necessarily reduced to a deplorable condition for want of proper companionship and good influences; they seem doomed by inexorable fate to a life of ignorance, crime and suffering. Various schemes are devised to ameliorate their miserable condition in some degree, by Sabbath-Schools, by oral instruction, by tract distribution, and other means—in all which Christian men and ministers are most active.

"If we visit our criminal courts, from the lowest to the highest, our hearts are pained by exhibitions in the 'docks' of destitution, misery, wretchedness, and crime which we cannot relieve; and Christian men must and do feel more deeply than others for the condition of the poor wretches brought there for offences against God and society, because they have souls to be saved. One great interest of society is the education of the young—all of them; but everywhere, especially in large towns and cities, there are multitudes of children who attend no school, but are acquiring vicious habits about the streets, and familiarity with the worst part of the people. These poor children are helpless, and are abandoned by society to a fate from which there seems to be for them no escape. They must be through life reckless and profligate members of society.

"When we enquire for the cause of this mighty aggregate of poverty, pauperism, vice, and crime, we find it to be in the grog-shops, which are tolerated in most of the States of the Union. The grog-shops occasion a dead loss to the people of the Union of at least \$300,000,000 annually, and the death of at least thirty thousand of our citizens every year; and if they can be extinguished, as they will be, if all good men but do their duty boldly, poverty and pauperism will be almost unknown among us, and crime will be reduced to an amount comparatively insignificant; while the tens of thousands of children, at present the defenceless victims of the intemperance of parents, will be rescued from a fate worse than death.

"If this be so—and who can deny it—why should not all men, especially all Christian men, invoke God's blessing upon this great movement against "drinking-houses and tipping-shops," and throw into it all they have of influence or power, to operate upon the public mind, that the result may be speedily accomplished—the annihilation of the traffic in strong drinks?"

"I agree," replied the other, "to all you say of the terrible and unmitigated evils resulting from the traffic in strong drinks, to the dearest interests of society; but yet I deny that it is the duty of all clergymen to join actively in the movement now in progress against that traffic. These persons have their particular duties to discharge, and to do this most effectually they should avoid all entanglements with exciting questions, on which men are very much divided in opinion, and the 'Maine Law' is one of those questions. No good man will deny, that the objects sought to be accomplished by that law are of infinite importance, that it is found-

ed on right principles, that it ought to be carried out, and that if universally adopted through the country and properly enforced, its effect upon the prosperity of the nation and the welfare and happiness of the people would be far beyond what any of us can now foresee or understand. But if clergymen should engage actively in the movement, some of their people would probably become alienated, which would be unpleasant to a sensitive person. It is for the interest as well as the comfort of such to avoid every topic which will be likely to introduce division or discord among their people.

"Clergymen can engage in benevolent and charitable societies, for providing to a limited extent for the pressing wants of the poor and unfortunate; no one objects to this. Missions among the heathen of our own or other lands they may promote with energy and zeal; may promote earnestly the interest of tract, education, or Bible societies; and may rebuke profanity and Sabbath-breaking; no one will object to this. But the appetites, passions, and interests of many bad men are opposed to the Maine law, and dissensions among the people of a parish would be likely to arise if the clergymen should advocate that measure actively and boldly. A qualified and moderate approval of it is to be expected, of course, and the persons I speak of will tolerate that, but not an earnest, heartfelt effort to overthrow entirely the grog-shop system.

"Such are my reasons," he continued, "for thinking that clergymen should not be expected to join, much less to lead, the active and zealous working temperance men in their efforts for the immediate suppression of drinking-houses and tipping-shops, however desirable and important that object may be."

"I think," resumed the other, "that I understand the ground of your objections perfectly. It is that the personal comfort of clergymen and their position among their people, would be likely, in many cases, to be affected unfavorably by an active participation in the movement against the rum traffic. Perhaps this may be true, and yet I do not see that your conclusion follows at all. All good men should, and do, earnestly desire the welfare and happiness of their fellow-men, for time and eternity. But every where around we see a vast amount of suffering and sin, which originates exclusively in the rum-shops; and this can never be removed or materially diminished in intensity, or amount, while those shops are permitted to exist; all good men, then, it seems to me, should join with all their power, in the effort to suppress these, the source of such misery and mischief.

"Numerous examples are not wanting of the able and earnest advocacy of the temperance cause by leading divines of our country. It would be invidious to call names, and I choose not to do it; but I may mention, that at a meeting of the American Board of Foreign Missions, one year ago, Rev. Albert Barnes of Philadelphia, in the midst of an eloquent speech on the subject of missions, exclaimed, 'if you'll give me the money saved to Maine in ten years by the "Maine Law," and the young men whom it will save in ten years from a drunkard's fate, I will carry on the missionary operations of the world!' And well he might say it, for the people of that State, before the Maine Law, spent four times as much money every year for strong drinks as the annual cost of all the missionary operations of the world! I do not admit that any man is at liberty to consult his personal convenience, comfort, or interests before he engages in a work of duty. The Bible certainly affords us no warrant for any such course. The question with every good man should be, what will promote the true interests of Society and the welfare of mankind for time and eternity; and having satisfied himself upon that point, he should boldly undertake the work, and leave the consequences with God.

"This course, I think, it is particularly the duty of clergymen to pursue, because, as a class, they are better educated and more influential than any other in the country; and,

to a very great extent, they give the law to public opinion upon all questions of moral and religious duty. Indeed, without the powerful aid of those clergymen who are now actively engaged in the temperance cause, it would at once fall to the ground; and with the earnest co-operation of the entire body of the clergy, the present movement against drinking-houses and tipping-shops would be speedily triumphant throughout the country, and the whole land would be redeemed from the terrible curse of the traffic in strong drinks."

Woman's Rights and Education.

In several successive numbers of the *Sherbrooke Gazette*, a series of letters has appeared, and are yet continued, addressed by a mother to her daughter. They are well written descriptions of Southern travel, embracing incidents and suggestions of great value. We make the annexed extract as containing a reasonable view of woman's rights and privileges.

There is a Ladies' Collegiate Institute in Baltimore, with several able professors of the different sciences, where a course of study similar to that pursued by young men, is prosecuted with energy and success. Such institutions are multiplying throughout the country, and the time is at hand when "the only knowledge of any value," according to Mr. Lord, will no longer be withheld from the clear perceptions of the "weaker sex," or the influence of mind over mind be maintained alone by the stern character of man. I am no advocate of "Woman's rights" as they are usually presented, and from my soul I abominate that usurpation of authority, that taking by force, and claiming as a right, what woman's gentler nature was never intended for, and which were she to obtain, would be the utter destruction of her means for doing good, and the undermining of her own happiness. But a higher standard of female education, which would enable her to act more independently, give her self-reliance in case of an emergency, and discipline her mind and heart in preparation for her own peculiar duties, in a word, exalting her above "dolls and puppets," is truly desirable, and the principle that "knowledge is power," is being acted upon by giving her access to that fame which has been supposed to belong exclusively to the other sex. Until a more universal respect for the powers and capabilities of woman shall prevail, her exertions and influence, which might be all-powerful for the suppression of vice and crime, for the cultivation of the finer feelings of our nature, for beautifying and adorning our homes, and for that elevation of principle, in the social relations, so essential to the right formation of character, adding grace, beauty and intelligence thereto, will be comparatively limited; and the loss to society from this undue appreciation of her character and faculties will be perceivable only when the balance shall be turned in her favor. It is a mistake to suppose that education will render her overbearing and unamiable—it is the want of cultivation that produces this effect. "Drink deep or taste not the Pierian spring," is as applicable in the one case as in the other, and as sure as cause and effect are mutual, so certain will the result of a change of opinion and action with regard to her, be, to impress upon her yielding nature, more kindness and gentleness, to give her a sense of fitness for the companionship of man, for an interchange of mind for mind, of heart for heart,—a fitness for life's duties and conflicts, a disposition to encourage and sustain him under its labors and difficulties and to bear her own trials with meekness, patience and cheerfulness.

Miscellaneous Table Talk Topics.

THE DIFFERENCE.—As a gentleman was walking in the street, he saw, at some distance ahead, half a dozen men proceeding at a slow and measured step to their day's work. In a minute or two he overtook them, and soon looked back upon them in the distance. "What makes the difference?" said he to himself: "I was the son of a poor labouring man. Why am I not like these men, now plodding on in the same condition of poverty and toil? Evidently for the same reason that I have left them far behind me. From my earliest childhood, whenever I have had anything to do, I have done it with my might, whether working by the day or by the job. These men are working for others—I suppose by the day. They will take a "slow and easy" motion. They will plod on so through life, and never rise any higher. If we would win the prize, we must run for it."—N. Y. *Observer*.

—Robert Owen told John Randolph that he should live to see the day when mankind would discover the principle of vitality, and of course, live forever. "Are you not aware," said he, "that by artificial heat, the people create thousands of chickens?"

"Yes," replied Randolph; "but you forgot to tell us who furnished the eggs! Show me the man who can lay an egg, and I will agree to your parallel case." The proposition was a poser.

ACTIVITY.—Miserably is he who slumbers on in idleness. Miserably the workman who sleeps before the hour of rest, or who lies down in the shadow, while his brethren work in the sun. There is no rest from labor on earth. There are always duties to perform and functions to exercise; functions which are ever enlarging, and extend in proportion to the growth of our moral and mental station. Man is born to work, and he must work while it is day.

OUR CLIMATE.—In an article by Captain Lefroy, on Thermometric Registers, in the last number of the *Canadian Journal*, there are some interesting facts stated respecting the temperature of Canada, which ought to be generally known. The mean temperature of four years, from 1835 to 1838 inclusive, was 44. 17, the lowest being the first mentioned year. In 1839, it rose to 47. 59, and continued nearly the same for four years; until 1843, when it fell to 45. 80. In 1845, it was as high as 48. 33; making a mean for the seven years, of 47. 53,—or a rise of 3. 36 over the first period. This improvement, according to Captain Lefroy's calculation, is equal to a change of 150 miles in geographical position. Such important facts as these show the importance of regular scientific investigations. Those which we have noticed enable us to congratulate ourselves upon a gradual, and by no means slow, improvement in our climate, so that we may anticipate the time when the severity of our winter months will be exchanged for comparatively genial seasons.—*Toronto Globe*.

MEMORY.—The memories of childhood, the long, far away days of boyhood, the mother's love and prayer, the voice of a departed play-fellow, the ancient church and school house, in all their green and hallowed associations come upon the heart in the joyous time, like the passage of a pleasantly remembered dream, and cast a ray of their own purity and sweetness over it.

A POINTED BLOW.—An invalid sent for a physician, the late Dr. Wheelman, and after detaining him some time with a description of his pains, aches, &c., he thus summed up with—

"Now, Doctor, you have humbugged me long enough with your good-for-nothing pills and worthless syrups—they don't touch the difficulty. I wish you to strike the cause of my ailment, if it is in your power to reach it."

"It shall be done," said the doctor, at the same time lifting his cane, and demolishing a decanter of gin that stood upon the sideboard!

DON'T PUT IT IN.—No, don't put any brandy in those mince pies. It may revive the appetite for the poison in some one who is trying to get rid of it, or may form a taste for it in some one now innocent. Besides there is no need of any alcohol in your mince meats, any more than there is of so much tobacco. And who knows but that if one should eat your brandy pie he might be suspected of drinking brandy instead of eating it. Don't put the brandy in.—*N. Y. Organ.*

—A crust of bread, a pitcher of water, and a thatched roof and love; there is happiness for you, whether the day be rainy or sunny. It is the heart that makes the home, whether the eye rest on a potatoe patch or a flower garden. Heart makes home precious, and it is the only thing that can.

A CHEERFUL TEMPER, joined with innocence, will make beauty attractive, knowledge delightful, and wit good natured. It will lighten sickness, poverty and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.

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

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

—Open your heart to sympathy, but close it to despondency. The flower which opens to receive the dew, shuts against rain.

—When a man gets mad and stops his paper, he always borrows the next number of his neighbor, to see if the withdrawal of his patronage hasn't killed the editor and drest the columns in mourning. This grows out of the fact that none try to show their spite in this way but the kind of people who imagine the world rests on their shoulders.—*Temperance Advocate R. I.*

—One hundred and fifty persons died in New York during the last twelve months of delirium tremens. Those who think that if the Maine Liquor-Law is strictly enforced it will be the cause of bloodshed, are respectfully requested to remember this.

DOMESTIC LIFE.—Pleasure is to a woman what the sun is to the flower: it moderately enjoyed it beautifies, it refreshes, and it improves—if immoderately, it withers, deteriorates, and destroys. But the duties of domestic life, exercised as they must be in retirement, and calling forth all the sensibilities of the female, are perhaps as necessary for the full development of her charms as the shade and the shadow are to the rose, confirming its beauty, and increasing its fragrance.

SIXTY-FOUR PERSONS DROWNED THROUGH DRUNKENNESS.—Letters have reached James Young, of South Shields, from the master and agent of the bark *Successor*, of the loss of that vessel at Madras, on the 8th of October, 1852, with the chief mate, three apprentices, and sixty natives. The Indian Government had hired the vessel to convey troops, camp-followers, drivers, horses, cattle, etc. To get clear of the monsoons, a powerful steamer was engaged to take the vessel sixty miles out to sea. On the morning of the 8th there were 224 persons on board the vessel; but in consequence of the European crew having got drunk and struck at the second mate on the previous evening, they were taken ashore, and forty three Lascars went on board to work the vessel in their absence. During the forenoon, the master and second mate had to go ashore to give evidence against the drunken crew. An hour after they had left the vessel the gale came on, and at three o'clock in the afternoon the vessel began to drag her anchor. The mate attempted to get the sails on the vessel, but before she got way she came to ground abaft, the chains still holding her

forward; and twenty minutes afterwards, broke her back. She turned bottom up, and went to pieces; George Gardiner, George White, and Alfred Keys, a coloured youth, with 60 of the natives were drowned.—*Gateshead Observer.*

Sabbath Meditations.

For this is the love of God, that we keep his commandments; and his commandments are not grievous.—1 John v. 3. "Do you inquire how you may know whether your obedience springs from love? We ask, what is your estimate of the commandments? Do you look upon them as an iron chain, and think yourselves prisoners because you are tied to them? Or do you value them as a chain of gold about your neck, and esteem yourselves favoured of the King of Heaven in that He honours you, by permitting you to serve Him, by keeping his precepts? So did King David, 'who am I, and what is my people that we should be able to offer so willingly after this sort?' (1 Chron. xxix. 14.) Not who am I, that I should be a king over my people? But, that I should have a heart so gracious, to offer willingly with my people? Not who am I that they should serve me, but that Thou dost honour Me with a heart, to serve Thee with them! And in another place, he speaks of sin as his prison, and of his obedience as his liberty. 'I will walk at liberty; for I seek thy precepts.' (Psal. cxix. 45.) When God gave him a large heart for duty, he was as thankful as a man who had been bound in prison is, when he is set at liberty, that he may visit his friends, and follow his calling. The only grievous thing to a gracious soul is to be hindered in his obedience; this is that which makes such a one out of love with the world, and being in it; because it cumbers him in his work, and many times keeps him from it. As a faithful servant who is lame or sickly, grieves that he can do his master so little service, so the loving soul beanoans itself, that the service it rende s to God is so vastly short of His benefits. If this is thy temper, reader, blessed art thou of the Lord! Thou hast a jewel of two diamonds, compared with which the crown jewels of all the princes in the world are but as a heap of dust or dung. The jewel, I mean, is made up of FAITH and LOVE; your delight in the law of the Lord proves that both are thine; and with them, God is thine, and all He hath and is. But if the commandments of God be grievous, and thou canst escape from a duty to commit a sin, as the beast doth when his collar is off, and he in his fat pasture again; if thou art dull and heavy when engaged for God, but full of spirits and where thou wouldst be, when serving thyself, then thou hast no love to God, and therefore no true faith in Christ. That is a jade indeed, which hath no mettle but in the pasture."

All these things will I give thee, if thou wilt fall down and worship me. Matt. iv. 9.—"The devil not only promises that which is not his own, but he makes the promise with an evil intent. While he professes princely generosity, he is actuated by an intense selfishness. The words of his mouth are smoother than butter, but war is in his heart. Whatever mischief sin can do to a man, that the tempter designs him. Hence, how great a mercy that the enemy can do no more than tempt! He must have a man's own consent to his destruction. Had he his will, he would scorn to court where he might compel. He would make directly at the head, and not come covertly stealing upon the heel. The devil offers thee pleasure: 'tis thy life that he aims at, thy dear life for which he is driving so base a bargain. He lays wealth and riches before thee: touch not,—for the devil will have something for his money. He courts thee with honour and greatness. Thou must pay him for both, and in the purchase he will have thy conscience by way of earnest here, and thy soul in full payment hereafter. There is not the least thing in the world which the tempter offers a man for nothing, not so much as a pitiful mess or morsel, to relieve thy crav-

ing, starving appetite; but he will, if he can, have thy birthright, thy immortal birthright, instead of it. Would to God, the world were not so full of persons who make wealth their God, and who are prepared to fall down and worship those who have it their gift. Parents do the devil's work, when they raise in their children an esteem and desire of worldly honour and of great wealth, by causing them to see and admire these things in others."

Unstable as water, thou shalt not excel.—Gen. xlv. 4. Man by his fall, was wounded both in his head and heart; the wound in his head made him unstable in the truth, and that in his heart unsteadfast in his affections. This levity of spirit is the root of all mischief; it scatters our thoughts in the service of God; it is the cause of all revolts and apostacies from Him; it makes us unfit to receive His communications and to perform His pleasure; whatsoever we hear from His mouth is like words written in sand, ruffled out by the next gale; whatsoever is put into us by His Spirit is like precious liquor in a palsied hand, soon spilled. Wherever this instability is prevalent, it is a certain sign of ungodliness; for to be driven with the wind like chaff, and to be ungodly is all one, in the judgment of the Holy Ghost. Psal. i. 4. Most men who perish eternally, perish for prevaricating with themselves, and not living up to the judgment and resolves of their own knowledge. They miss the way to heaven, not because they do not know it, but because they know it and will not choose it. Their heart is unstable as water; it cannot excel. It hardly bears up against its corruption so far as to dare to purpose what is good, but if it does, inconstancy quickly melts down its strongest purposes, and the next temptation scatters its good resolutions as the sun chases away the morning clouds, and drinks up the early dew. Levity in Reuben, not only brought ignominy and woe to himself, but it entailed forfeiture and ignoble obscurity on his posterity; and those parents who deal loosely with moral principle and religious profession, not only deprive themselves of the blessing of salvation, but by their *'lies and lightness'* they also cause their children to err. Jer. xxiii. 32."

Rechabite Soiree.

On the evening of Tuesday, 1st February, pursuant to advertisement, this entertainment came off in the City Concert Rooms, at the Bonsecours Market, the Hon. Jas. Ferrier in the chair. The Hall was brilliantly light and thronged with company, who appeared very much to enjoy the amusements provided for them. The Band of the XXth, under the able direction of Mr. Oliver, occupied the orchestra, while the platform furnished a sweet rivalry in a piano at which Miss Oliver presided. The Rechabite Choir were also in great force and good voice. After the meeting had been opened by the Chairman and Temperance Chorus had been performed by the Rechabite Choir and the Overture to *Maianiello* by the Band,—

The Rev. Dr. Taylor addressed the meeting, congratulating the Rechabites upon the success of their experiment. Notwithstanding the exclusion of one popular amusement, he said, everything looked pleasant, and everybody in good humour. There was no danger either of any headaches in the morning. He also congratulated the young people before him on their promising prospects in general; but warned them that all these prospects would be clouded unless they abstained from the use of alcohol. He had many years before known a young lady, beautiful, amiable, and accomplished—the affianced bride of a friend of his own, whose career promised to be one of happiness to herself and usefulness to others. She had been in the habit, however, of taking a glass of wine, and sometimes other stimulants at her father's table, and she unfortunately fell a victim to the habit. She was now a disgrace to Society, and her husband, heartbroken and in poverty, had been compelled to give up his business. It was possible that some young man or young lady present this evening might follow this course. At any rate, every one who continued the habit of using intoxicating liquors at all was liable to do so—Every one, therefore, would act wisely to provide against such chances, by giving up the custom at once.

Another Glee followed by the Rechabite Choir, and—Mr. McEwen then gave, "John Anderson my Jo" in that beautiful style, which those who have heard this accomplished vocalist, so well know how to appreciate. We saw many who were present for the express purpose of hearing this gentleman and Mr. Bishop, and they appeared to be exceedingly well satisfied with their reward.

The Rev. Mr. Wilkes then came forward and stated that he was not going to sing a song; but to make a speech. Eight years previously, he remembered a meeting of the Perseverance Tent in a much smaller room, and with a much smaller number present. This change indicated great advance in the popularity of the cause. The success of that evening's entertainment, too, showed that there could be amusement combined with temperance, without anything, which the most fastidious could condemn. All present seemed to be happy in each other's society; but as he did not intend to make a long speech, he should, after these congratulatory remarks, at once withdraw.

The programme was then proceeded with as follows: a programme and two addresses by the Revs. Messrs. McLoud and Douglas, taking place in the intervals between the musical performance.

Glee—"Now by day's retiring lamp"..... Band.
Song—"The Wolf"..... Mr. Bishop.
Full Band—Selections from "Il Puritani"..... Bellini.
Glee—"Hail Temperance"..... Rechabite Choir.
Song—"Woo'd an' married an' a'"..... Mr. McEwen.
Glee—"The Fisherman's Glee"..... Band.

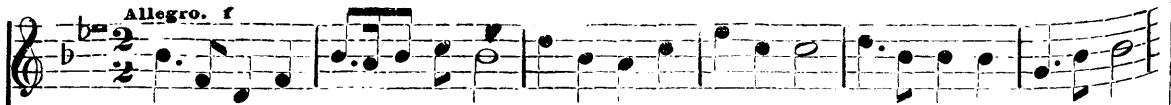
Mr. Seavor then addressed the company. He stated that he had never been a drunkard; but that he thanked God he could stand there in the presence of his brother Rechabites—in the presence of his God, a pledged man—pledged never more to taste the deadly draft. He congratulated the meeting and society at large upon the progress of the good cause. Time was when the advocates of temperance had employed moral suasion only: now they were about to employ legal suasion. Moral suasion was all very well; but with some people it would not do. There were many mean men in the world; it was, indeed, hard to conceive how mean some men were. He had heard of a rich man in the States, worth many thousands of dollars, to whom a poor man owed eight dollars. The creditor going by his debtor's door—the debtor having been too sick to pay him—saw there a fine fat hog; but this item of property could not be got at by the creditor, in consequence of the law which secured to every man one whole pig. The creditor, however, thought of a bright trick. Meeting the poor man in the street, he told him that he had a fine litter of pigs, of which, if he pleased, he might have one. The debtor joyfully thanked him for his kindness; but that very night that the little pig went home, the fat hog was seized by the Sheriff. That was a mean man; but he knew one still meaner. The speaker here related a story of some man on the Ottawa, to whom he (Mr. Seavor) had presented a segar, and who had immediately traded it off for whiskey, in a neighbouring bar-room. On such men he said moral suasion could have no effect—nothing but physical force could hold them. He then went on to describe some of the scenes of vice and crime in which he had participated in some of the Western cities, especially one gambling transaction, which ended in a murder, and concluded that all these habits originated, or were fostered in or by the one great vice of tipping which he therefore pressed all present to shun in an efficient manner, by taking at once the temperance pledge.

This pleasant evening's amusement was closed by some additional musical performance, after which the company separated.

There was some little trouble both about the refreshments, and the great coats, at the close of the evening; but these "small nuisances" were easily accounted for and almost inseparable from such a large gathering, as had assembled to enjoy this delightful social entertainment. The Perseverance Tent, under whose auspices the soiree was got up, deserve great credit for their exertions and especially is the Temperance public indebted to Mr. T. S. Brown, to whose personal efforts the success of the entertainment is in good measure to be attributed. We hope the City Council, who have already done so much to make perfect the accommodation for public gatherings in their City Concert Hall, will not overlook the suggestion given in a communication to the different city papers by Mr. Brown, respecting the fitting up of a suitable Clothing room.

FRIENDS OF FREEDOM.

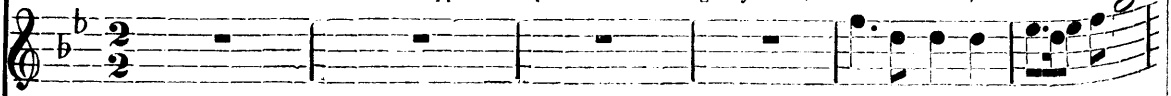
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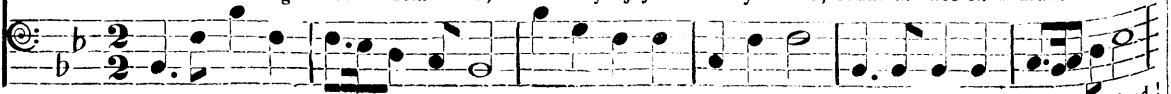
1. Friends of free-dom! swell the song; Young and old the strain prolong, Make the temp'rance army strong.



2. Shrink not when the foe appears; Spurn the coward's guilty fears; Hear the shrieks, be - hold the tears



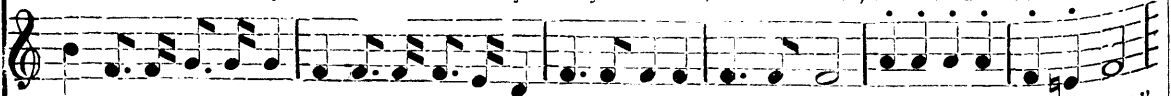
3. Give the aching bo - som rest; Car - ry joy to ev'ry breast; Make the wretched drunk-ard blest,



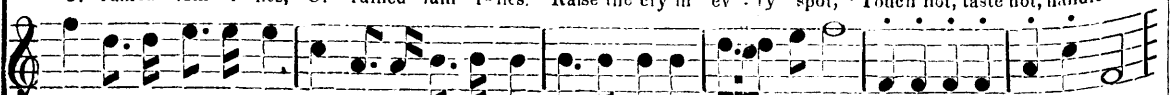
4. God of mer-cy! hear us plead, For thy help we in - ter - ce-de! See how many bo-soms bleed!



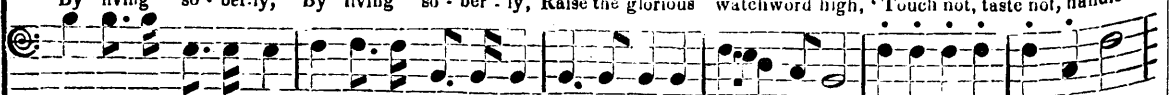
And on to vic - to - ry, And on to vic-to - ry. Lift your banners, let them wave, Onward march a world to save;



Of ruined fam - i - lies, Of ruined fam - i - lies. Raise the cry in ev' - ry spot, 'Touch not, taste not, handle not,'



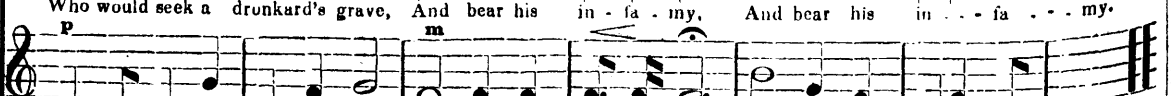
By living so - ber - ly, By living so - ber - ly, Raise the glorious watchword high, 'Touch not, taste not, handle not,



And heal them speed-i-ly, And heal them speed-i-ly. Hasten Lord the hap - py day, When beneath thy gentle ray



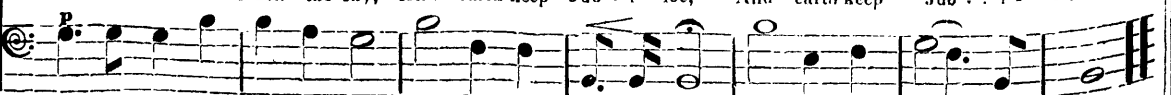
Who would seek a drunkard's grave, And bear his in - fa - my, And bear his in - - - fa - - - my.



Who would be a drunken sot, The worst of mis - er - ies, The worst of mis - - - er - - - ies.



Let the e - cho reach the sky, And earth keep Jub - i - lee, And earth keep Jub - i - - - lee.



Temp'rance all the world shall sway, And reign tri - - um - phant-ly, And reign tri - - um-phat - - - ly.

TASTE NOT.

Music—BLOCKLEY.

Arranged for the "Canada Temperance Advocate."

Words—W.W.C., Toronto.

1. Sip not, Sip not, the sparkling ru - by wine, Tho' tender'd by the hand you dearest

2. Taste not, Taste not, for from the sparkling glass, Rank ev - ils spring to 'curse our world a -

3. Touch not, Touch not, the cup thou drink'st can kill, The proudest beauty or the noblest

4. Drink not, Drink not, the damning madd'ning bowl, Grim, gree - dy, gris - ly death is hid ing

love, Tho' flow'rs of seeming bliss the cup en - twice. Fad - ing the flow - ers and false the

round, Tho' syrens wreath with smiles its brim, a - las The serpent lurks with - in Thy

form, Quench the gay spi - rit, bow the sternest will, And close in black - est night life's

there, Crouching to seize up - on the unwary soul, And plunge thee in eternal

pleasures prove. Fad - ing the flowers and false the pleasures prove. Sip not, Sip not.

soul to wound. The ser - pent lurks within thy soul to wound. Taste not, taste not.

fair - est morn. And close in black - est night life's fair - - - est morn. Touch not, touch not.

deep des - pair. And plunge thee in eternal deep des - - pair. Drink not, drink not.

☞ PLEASE READ AND CIRCULATE. ☞

Orders for this paper will be attended to by Mr. MOSCRIP or Mr. BARRON, St. Marys; Mr. JAMES HILL, Mitchell; and Mr. A. N. MICKLE or J. J. E. LEWTON, Stratford.

Yearly Subscription, Half-a-dollar. Published twice a-month.

Canada Temperance Advocate.

MONTREAL, FEBRUARY 15, 1853.

Seventeenth Annual Report of the Montreal Temperance Society.

The numeral at the head of this report reminds us that, by the blessing of God, this Society has continued to labor, with more or less industry and success, for seventeen years in the temperance cause,—an unbroken series of labors in the same organization which is perhaps scarcely paralleled elsewhere in the history of this reformation. And when we look back to the obstacles which have every where beset our path, we may well say that it is by the good hand of our God upon us that we are here as a society at this present.

It is our melancholy duty to record this year the death of one of the earliest and best friends of the Temperance cause in this city, who was also one of the Vice-Presidents of this Society. We allude to the late James R. Orr, Esq., whose loss is deeply felt by this Society, as by other religious and benevolent societies in this city.

The past year has been characterized by no great excitement nor apparent result; but, perhaps, more has been done in the way of steady progress in this city, than in some previous years which made more show.

VISITING AND TRACT DISTRIBUTING.

As contemplated in last annual report, and authorized by a resolution at last anniversary meeting, your Committee secured the services of Mr. Wm. Thompson, as a temperance visitor and tract distributor, who went over the whole city regularly, leaving a tract in every house where it was accepted, and conversing on the subject of temperance where opportunity offered. As a matter of course, the visitor fell in with several lamentable cases of intemperance, in some of which he was enabled by perseverance to effect, by the blessing of God, what appeared to be a reformation; in others there is no amendment. It is, however, to be remarked, that his visits were much better received towards the close of his labors than at the commencement.

At this important and laborious duty the visitor continued for seven months, in the course of which he went over the city fourteen times, and distributed from 90 to 200 tracts every lawful day, making about 198,660 pages of temperance documents put into circulation in a way that, it is hoped, would secure the greater part being read.

These were not, however, wholly confined to the city, for the visitor paid special attention to emigrants, sailors, boatmen, railway and steamboat passengers; and in supplying them with tracts, this Society has doubtless been the means of spreading far and wide the principles of total abstinence.

The visitor also supplied the gaol, the hospital, and various benevolent institutions. The tracts thus distributed were partly procured in this city at cost price, partly by a generous grant of

25,000 pages from the American Tract Society, and partly at the lowest trade price from the American Temperance Union, the latter amounting to 3,300 pages, having, for the most part, a bearing on the Maine Law.

This work of visiting and tract distributing appears to your Committee so important, that they earnestly recommend their successors to make a similar effort.

PUBLIC MEETINGS.

There were few public meetings held by the Society during the past year, through the failure of more than one effort to obtain speakers of distinction from abroad. The time has perhaps come, however, when, on account of the interest, felt in the Maine Law movement, public meetings might again be successfully attempted without the extraordinary stimulus of celebrated speakers from a distance. It should not, however, be forgotten here, that the Committee prevailed on P. T. Barnum, Esq., when in this city in May last, to give two public addresses in the City Concert Hall, at one of which the Mayor presided, and at another Alderman Atwater. These meetings were very large, and the addresses very convincing.

PETITIONS.

During the course of the year your Committee petitioned the Corporation of Montreal for free fountains in the most public thoroughfares, to enable emigrants, sailors, laborers, and farmers attending market, to quench their thirst, and that of their animals, without resorting continually to taverns. To this petition no answer has been received, though it is believed the Corporation is favorable to its prayer, as manifested by the previous establishment of two free fountains.

Your Committee likewise petitioned the Legislature to enact a measure similar in its principles to the Maine Law, and would recommend to every organization within the Province, which has not yet done so, to circulate similar petitions, and pour them in upon Parliament immediately after its re-assembling.

RECOMMENDATIONS.

Your committee, in common with the committees of several other religious societies, has come to the conclusion that in order to efficient working it is necessary to have a paid secretary, who shall be responsible for the planning and executive departments of the work, and be remunerated for his time and trouble. Men of business are not able to give the work the attention it requires; they can neither be expected to plan for its extension, nor to carry out the details when emergencies arise. Your Committee would, therefore, recommend that their successors in office seek out a suitable Secretary, to be remunerated in proportion to the labor required.

This arrangement your Committee think especially desirable on account of the great increase which has taken place in the manufacture and consumption of spirits, since the construction of railways has been commenced, and the probable much greater increase, when the construction of additional and much more extensive railways is in progress.

This is no time for Temperance Societies to remain supine; when the enemy is coming in like a flood, there ought to be earnest prayers and earnest labor, in order to lift up a standard against him. The duties for the future appear to be two fold:—

- 1st. To agitate the country by circulars, forms of petition, and other efforts, in favor of the Maine Law.
- 2nd. To circulate tracts, send forth lecturers, and hold meetings, in order to persuade men to abstain entirely from intoxicating drinks, in the same manner as was done in the earlier stages of this reformation.

May these two great and beneficial works, which are in fact one, be carried on vigorously during the year 1853.

RECHABITES.

The Rechabites of Montreal are an increasing and flourishing body, organized upon a foundation similar to the Sons of Temperance,—total abstinence from all that intoxicates being an absolute condition of membership.

There are in the city two tents of gentlemen; the one is known as Samaritan, and the other as Perseverance, and one tent of ladies, known as Hope tent; there is also one of youths, called "Sons of Recha." Every member of these tents may be considered a Soldier of Temperance. There is no doubt that the order has been instrumental in saving and restoring to society many valuable individuals who might otherwise have been lost,—lost in the worst sense of that word.

The Rechabites have further aided the temperance cause by their public celebration. Their pic-nic to St. Hyacinthe last summer, which went off in excellent order, was the largest pleasure excursion that ever left Montreal; and they have prepared a musical entertainment for to-morrow night, at the new City Concert Hall, as another exhibition of the advantages of total abstinence.

SONS OF TEMPERANCE.

This organization which now numbers its thousands of staunch working Teetotalers in every State of the Union, in Canada, and even in England, and who, on this Continent, are now putting forth their best energies, in endeavoring, along with all the other Temperance organizations of the day, to get a law, similar to the Maine Law, introduced into every State of the Union, into Canada and our Provinces, are well represented in Montreal. There are two Divisions, or societies, of this order in our City, which are in a healthy and prosperous condition. It was here that the Sons of Temperance first organized in Canada East, and since their introduction into Montreal, about 3 years ago, the order has progressed so, that there are now 21 Divisions, with an aggregate of over one thousand members in good standing in Lower Canada. The Sons of Temperance in Canada, now number over 30,000, and through their instrumentality petitions containing an aggregate of over 60,000 signatures were sent from their different localities to the legislature, last summer and fall, in favour of the introduction of a law into Canada similar to the Maine Law.

OTHER COUNTRIES.

The reformation is in a healthy and progressive state, so far as we can judge, both in Canada West, and the Lower Provinces. Although the committee have no evidence to show that it is making much progress in the parent country, or indeed anywhere in Europe. But it is to the United States which we must turn our eyes for the real stability of the Temperance cause, from first to last. There the most excellent and influential men, both lay and clerical, laid hold of it at first, and the effects have been seen in its subsequent stability and progress.

At our last annual meeting, we could point to the State of Maine as having effected by wholesome legislation, that complete clearing out of an obnoxious and dangerous article from the State, which a judicious father would do for his own household, and it gives us very great pleasure to state, that this law has been triumphantly sustained at the general election in that State, a few months ago, notwithstanding most strenuous efforts for its overthrow.

The same law, or with slight modifications, has also been adopted in Rhode Island, and in the very influential State of Massachusetts, in both of which great exertions are being made

but hitherto without success, for its repeal. Other States are also making strong efforts to obtain the Maine Law, but in the midst of an organized and unscrupulous opposition, which renders immediate success very uncertain. Success however, can, in your committee's opinion, be only a question of time, either in those States, or in Canada, for surely communities will not continue willfully to suffer all the pains and penalties attending the sale of intoxicating drinks, when they can use the means Providence has provided them with, namely, Civil government, to purge the land of the intolerable nuisance.

The following is the Treasurer's account for the past year :—
Treasurer in Account with Montreal Temperance Society.

— Dr. —	
To paid expenses of Annual Meeting,	£5 6 3
To paid Mr Thomson for distributing Tracts	35 0 0
To paid for Temperance Tracts,	20 12 0
To paid expenses for lecture in City Hall	7 10 0
To paid Telegraphs to Neal Dow and J. B. Gough	0 6 5
	£68 14 8
— Cr. —	
By balance on hand	£0 19 6
By collection at Annual Meeting,	7 19 9
By amount collected by Thomas Thomson,	5 2 8
By proceeds of Barnum's Lectures,	7 14 6
By Collections and Donations	43 19 2
By sundries	0 1 10
By balance due Treasurer,	2 17 3
	68 14 8

E. E.

Woman's Right to the Maine-Law.

We give a conspicuous place in our editorial columns to the proceedings of the Ladies' Temperance Convention of the State of New-York—first, because of their intrinsic importance; and secondly, because the voice of woman ought to be heard on this momentous question. The Convention assembled in the State Street Baptist Church, Albany, on the 21st of January last. Many ladies of high standing were present, and the Church was crowded. Mrs. Thompson took the chair. A Ladies' Business Committee reported the following strong resolutions :—

Resolved, That as intoxication is temporary insanity, the drunken man is no more capable of rational action than any other crazy man—therefore,

Resolved, That the drunkard's guilt consists in making himself drunk; and that the drunken man who does not commit robbery or murder is just as guilty as the drunken man who does commit robbery or murder.

Resolved, That the man who makes his neighbor drunk is morally guilty of all the crimes which a drunken man is liable to commit.

Resolved, That the powers that be which license a man to make his neighbour drunk, are also morally guilty of all the crimes which a drunken man is liable to commit—therefore,

Resolved, That the whole license system is a system which is accessory to murder, robbery, and every other species of crime; it is a system compounded of lawlessness, without one ingredient of law or equity.

Resolved, That any statute which aims to regulate evil is as vile and lawless as the evil itself.

Resolved, That we must have a law to suppress the evils of intemperance, and that we will not cease to demand it of our legislators until it is finally obtained.

Resolved, That if we were in possession of the elective franchise, we should deem it our duty to choose, as our own Representatives, advocates of the Maine Law; and that we cannot approve the practice of first voting for anti-Maine law men, and then petitioning them to enact the Maine law.

Miss Brown, who as Chairman of the Business Committee, reported the above resolutions, advocated their adoption in a speech

of much force and point, and concluded by saying that we must have a Maine Law—we demand it as a right, and we will have it. The resolutions were unanimously adopted.

A Committee of Ladies waited on the Legislature with a petition for the Maine Law, signed by 28,000 of the women of the empire State.

At the afternoon session, several ladies spoke very eloquently, and asserted their right to do so in the present instance, and under their present circumstances. The evening session was addressed by Mrs. Albro, of Rochester, who concluded by urging all to assist them in carrying forward the banner, on which was inscribed, "No compromise with Rum."

At another meeting held at the Assembly Chamber, an address, written by Mrs. E. C. Stanton, was read by Miss Susan B. Anthony. It will be found worthy an attentive perusal, even though, in some particulars, it will have dissenters. We give the document in full, omitting only one short paragraph not material to the main argument:—

To the Honorable the Legislature of the State of New York.

This is, I believe, the first time in the history of our State, that Woman has come before this Honorable Body to state the legal disabilities under which, as women, we have thus far lived and labored. Though our grievances are many, and our causes of complaint, if set forth, would be numerous; yet, in behalf of the women of this State, I appeal to you at this time, for the redress of those only growing out of the legalized traffic in ardent spirits. We come not now to tell you of orphan's tears, widow's groans, and the blasted hopes of wretched wives and mothers. We come not with statistics to prove to you the enormity of this traffic, its pecuniary loss to state, family and individual. Nor the amount of crime and misery it brings with it. No! oceans of eloquence have already been poured out, and volumes of statistics written on this question. You all know the wretchedness and poverty produced by this traffic; therefore we come not to reiterate what has been said a thousand times before, but we come to propose to you to do for us one of two things, either so remodel your State Constitution that woman may vote on this great political and social question, and thus relieve herself of the terrible injustice that now oppresses her, or, be in fact what, as men, you now claim to be, her faithful representatives, her legal protectors, her chivalrous knights.

If you wisely choose the first proposition, and thus relieve yourselves of the burden of all special legislation for one million and a half of disenfranchised subjects, giving us equal rights, as citizens, with all "white male citizens," then we have nothing to ask.—Our course, under such circumstances, would be clear and simple. We should not long stand gaping into the heavens as our Temperance saints now do, voting run into high places and then praying it to walk out. But if you still hug the delusion, that you can legislate for us far better than we could for ourselves, and still insist on looking after our best interests, and protecting us in our sacred rights, at least permit us, from time to time, to tell you of our wants and needs. For, is it not fair to infer that, in the progress of the race, as man is continually demanding for himself more enlarged liberty, that, as his whole being develops, he requires new modes of action, and new laws to govern him, that woman too, following in the wake of her liege lord, may in the course of human events require some new privileges and immunities?

1st. Then, as our "faithful representatives," we ask you to give us the Maine Law, which has been so glorious in its results in those States where it has been fairly tried. Now that we see a door of escape open from the long line of calamities that intemperance has brought upon the head of woman, we would fain enter in and be at peace. We have long and patiently waited for you to take some effective action on this abominable traffic, and now feeling that the time has fully come, we pray you to act promptly and wisely. Let the work of to-day tell on all coming generations,—that each one composing this august body may be enshrined, with a grateful remembrance, in the hearts of thousands, and thus form a more glorious era on the pages of future history than even the revolution of 1776. But if you are not prepared to give us the Maine Law, and thus suppress this traffic altogether, then, as you love justice, remove from it all protection.

Do not legalize it in any way. Let the trade be free, and then let all contracts in which rum is involved be null and void. A man cannot come into court with his gambling debts, neither let him with his rum debts; for what better is rumselling than gambling, or the rumseller than the gamster? Then, do away with all license laws, and take no cognizance of the monster evil; for what a government licenses, it does not condemn. Now, this traffic is either right or wrong. If right, let it be subject to the same laws as all other articles of commerce; if wrong, let those who carry it on be treated as criminals by the Government, throwing on them the responsibility of all the pauperism and crime they directly or indirectly produce.

The present position of our Government on this subject is most discouraging to the friends of temperance, and shows a lamentable want of high moral tone in those who make our laws, or those who make our law-makers. To make provisions as to how or by whom this traffic shall be carried on, is to recognize, in a certain class of men, the right to take the lives and property of their fellows. Upon what principle do our rumsellers and distillers form themselves into a great monopoly in our midst, to work all manner of evil, to sow death and destruction on all sides? Because they are a majority must we, a virtuous minority, submit to all kinds of imposition? Shall an apothecary be required to label his poisons, while the stamp of the Empire State shall recommend those of the umseller? Shall one pig in a respectable sty, because, forsooth, he is an offence to some lordly nose in the neighborhood, be removed by law as a nuisance, while these pestiferous distillers are allowed to remain in our midst, infecting the atmosphere for miles around with their loathsome, disgusting odor—a stench in the nostrils of whole communities? Verily are these distillers and rumsellers special pets of this government. No other class of men could make themselves so disgusting to a community without being voted a nuisance at once, and disposed of as such. Now, we ask you as our representatives, to divorce yourselves wholly from this abominable traffic. If you have not the strength to cut off the head of the giant, and kill him outright, then turn your backs upon him and refuse to shake hands with him in the market place.

2d. As our legal protectors, we ask you to release us from taxation. Under the present system, the drunkard's wife is doubly taxed. As she has no right to what she has helped to earn, the rumseller can take all she has for her husband's debts, and leave her to-day, homeless, homeless and penniless. If, then, as a widow, she have the energy to earn for herself and children a home of her own, then comes the State, and taxes her to support prisons, jails and poor-houses. Thus do you permit the rumseller, first to strip her of her legal protector, and then tax her to support the pauperism and crime produced by this traffic. Verily, "no just government can be formed but by the consent of the governed." If you, gentlemen, were all afflicted with drunkards for your wives, your substance, your daily wages could not be swept away by the rapacity of the rumseller. You have in your hands the means of self-protection. Not so with us. The law gives to man the right to all he can get, and to what we can get too. The new property law protects what we inherit, but not what we jointly earn, hence you see how hopeless is the condition of the drunkard's wife. Look but one moment at her legal position. If she have inherited nothing, she owns nothing, no matter how intelligent, virtuous and industrious she may be; and if the joint property be wholly of her own earning, by your laws, it is her husband's, be his character what it may, whether a tippler, a drunkard, or a sot. If she go out to work by the day, she has no right to her wages, and if given to her, by your laws, the husband may collect them again of her employers. Then he may abandon her for years,—making no provision for her or her children. And, if he return and find them in comfortable circumstances—by your laws, he may make that home desolate, and spend their scanty earnings in riotous living. If the wife refuse to receive the vagrant as her liege lord, then, by your laws, he can rob her of her children—and, no matter how tyrannical, loathsome, and utterly disgusting he may be, by your laws, he is still her husband. And if found guilty of the only crime which gives just cause of divorce, of which your laws take cognizance—she must, even then, pay some thirty dollars, or more, to put asunder what some Priest bound together—for God hath joined those only who are one in spirit and united by love. Now, I ask you, as men, are those laws just? Are they such as you would like for yourselves? The first object of Government is to protect the

weak against the strong—but such laws take from the weak all defense—from the helpless all hope—and hundreds of women, this very day, are suffering from this legal bondage. The drunkard's wife sits crushed and hopeless—fearing to break the chains that grate on her naked heart—she dies, the victim of a false public sentiment—while the Priest and the Law-Giver, coolly look on, and pronounce all very good. Seeing that you would consider women voters a terrible scourge on the body politic—if you would not have us press our claims to the exercise of our right to the elective franchise, see that we have justice at our hands. The women of this State are not satisfied with such representation and protection, as we have had thus far; and, unless our interests can be better looked after—unless you can give us more equitable laws—we demand the right to legislate for ourselves.

3d. As our chivalrous knights, we ask you to go through no dangerous wars to win laurels for our approval—to break no lances, nor to perform any feats, on horse or foot—to risk for us neither your fortunes, your lives, nor your sacred liberty. No! We only ask that, in your leisure hours, you will duly consider the unjust laws that now disgrace your statute books—that you will unite with us against our national foe, Intemperance—that you will lend us your influence to create a healthful public sentiment, that shall deny to drunkards the right of husbands and fathers—that you shall give the drunkard's wife her property, without taxation, and her children without fear or molestation. You would fain have woman remain in the retirement of private life—then protect her in her home. You love to look upon her as a sacred thing—then make her so in her holiest relations. You wish to think of her as ever pure and virtuous—then help her to fly from all debasing contact and gross surroundings. We ask you to go forth on no Quixotic expedition to attack imaginary foes, or relieve imaginary sufferings. We ask your protection, not against the highway robber, or ruthless bandit; but we, the women of the Nineteenth Century—your mothers, wives and sisters—ask you to throw around us a shield of defense against social tyranny and civil injustice—against a code of laws unworthy Nero himself, so grievous are they in their bearings upon the poor and helpless of our sex. Alas! that such laws should now bear the sanction of our husbands, sires and sons. Alas! for this proud Republic, if its women, the repository of all that is noble and virtuous in national character, can command no higher honors, no purer homage, no juster laws at your hands.

The reading of the address having concluded, Miss Brown came forward amid much applause, and commenced by stating the results which would attend the enactment of the Maine Law—the comfort which would be established in the homes of the poverty-stricken—the respectable appearance which the drunkard's wife would be enabled to make in society—the education of his children—the decrease of crime—the thinning out of poor-houses, &c., &c. These would be a few of the results of the prohibition of the liquor traffic. She referred to the objections raised against women taking part in public movements of this kind, and said that apart from the fact of woman's being so immediately and deeply interested in the effect of intemperance, it was her duty to raise a warning voice, as much as it was man's, when there was impending danger.

It is scarcely necessary that we should add, that the women of Canada have a right to the Maine Law; and for that right, and all other Scriptural rights, we shall, in their behalf, unceasingly contend.

Repository of Contemporary Opinions.

The soul of a good man of ancient days was vexed with the filthy conversation and behaviour of the people among whom he lived, and Paul was grieved at the excessive superstition of the Athenians; but neither of them saw or heard any thing equal to the degradation, filthiness and superstition growing out of the liquor traffic of modern times. The persons engaged in the traffic are called by the N. Y. City Alliance "Architects of Ruin."

We copy here the remarks of that paper on this fruitful topic:—
"If we mistake not, the greatest architects of ruin of which the world can boast, are the liquor dealers. They take the precious fruits of the earth which God designed for the sustenance of man and beast, and convert them into a poison that destroys health,

morals and religion. Into many thousand peaceful and virtuous family abodes they have sent these evil angels, who, fastening their malignant eye upon the father, the husband, or the son and brother, have hurled their arrows of death into his vitals, and at once blasted all his fair prospects and buoyant hopes, both for this life and that which is to come.

"Did you hear that shriek of anguish deep down in the heart of that wife? that piercing wail in the unutterable emotions of those daughters, when they first felt that their father was a ruined drunkard? Did you weigh the heart-burden that crushed the fond mother when her only son was brought home drunk? Oh! had they murdered the children and the wife too, when they struck down the husband and father, there would have been some show of mercy. But to palsy the arm, corrupt the heart, and pollute the affections of their only earthly protector; then poison and kill his body, destroy his soul, and send them forth naked and friendless upon the cold charities of an unfeeling world—Oh, God! this is Ruin, Ruin, Ruin!

"Minds that would have given birth to great ideas have been ruined by ruin long ere they reach the meridian of their strength. Men who would have blessed humanity by their noble deeds, have thus been sunk early to disgrace and oblivion. Fond hopes that rose fair as the morning sun, have been lost in a cloud dark and dismal as that which mantled the laud of Pharaoh. Who ever built up such a ruin? who ever filled up such a grave as those who promote intemperance by ministering to the vitiated appetites of drunken men?

"Friends of humanity! Is not the whole liquor business a foul, unnatural traffic? Does it not bring death to all that is noble and dignified in man, to all that is peaceful and virtuous in the family circle, to all that is valuable and honorable in social and public life? Rise, then, in your strength. Let us spoil this ferocious spoiler, put an end to this blood-stained traffic, banish from earth the sale of intoxicating drinks, and let there be no more ghastly monuments erected by the Architects of Ruin."

Yet though we and our contemporaries labouring in this department of moral reform speak strongly against the business, we have no antipathy against the persons of those whose traffic we repudiate. On this point we adopt the language of the N. B. *Temperance Telegraph*, which says:—

"It is a mistake to suppose that temperance men entertain any antipathy to the persons of the liquor sellers. Their trade they abominate, and they deplore the consequences to the peace and happiness of their fellow-men; but the same principle that binds them to ceaseless hostility to the traffic, teaches them to regard the traffickers as members of the one great human family whose mortal life is as the dew of the morning, and of which all now living will, ere many years, be called away to give an account of the deeds of the flesh, and will be judged by the same inflexible rule that condemned the self-righteous priest and commended the humble Samaritan; that took away from the slothful and added to the possession of the diligent; that consigned the rich man to the torments of hell and raised up Lazarus to Abraham's bosom. There may be mock teetotalers as there are sham philanthropists and sham professors of religion of every sect—men whose thoughts seldom or never travel beyond the narrow circle of their own little domain of self. These may have no pity for the drunkard; no care for the welfare of the drunkard-maker; but, happily, all who fight under the Temperance Banner are not like them. The true teetotaler is actuated by a different spirit. He harbours no animosities; he bears no grudges; his hope and trust is that all mankind may share in the blessings of those principles which it is his delight to illustrate both by precept and his daily practice. He has respect to the law therefore, not as a machine for crushing the liquor sellers; not as a means of torture, but as a medium of reformation—a potent instrument in the hands of a virtuous Magistracy for the conservation of the peace and for the improvement of public morals. He believes that it is his duty to pray for such a law, and if it be found to answer a good purpose, he will feel himself under a moral obligation to aid in carrying it out."

It may again be remarked, as we have often endeavoured to show, that these sentiments are spreading every where; and from England and Scotland we are receiving evidence constantly of the fact, that Maine Law principles are controlling the thoughts

and pens of some most eminent philosophers and divines. The following is from the Scotch correspondent of the *Montreal Witness*, a gentleman of high position and learning. We commend his thoughts to general attention, and especially to the attention of city and municipal authorities:—

"It seems some of your readers object to the space occupied with the Maine Law in your columns. I do not sympathise in their objection; it is most refreshing to me. It will be a glad day to me when our newspapers, on this side, shall begin to give it equal prominence. I believe, however, that it is a subject which will force its way into public notice. If the bulk and power of the licensing system, as an agent of evil, were taken into account, men would not object that patriots should direct a large proportion of their efforts against it. While the licensed sale of intoxicating drinks is the chief instrument of Satan in destroying the people, he would like nothing better than that it should pass unnoticed by those who endeavor to enlighten and improve them. Instead of finding fault with a man for making the temperance reformation a sort of hobby, I do wonder how any man, who loves his kind, can go out and in on our streets, and not have his whole soul possessed with the one idea, how to remove the temptations out of the way, and rescue the fallen from their fearful pit. A few yards from my house, there is a quiet street, abutting at one end on a great thoroughfare. This little street is used as a cabstand. In this tempestuous winter weather, you may see, at all hours of the day, a long row of these poor fellows waiting for their turn. The horses, with a cloth over their backs, hang their ears, and turn their faces from the blast. The men dance on the pavement, and beat their hands on their bodies to keep the blood in circulation. I pity both men and beasts—their occupation is a hard one. They contribute to the health and the comfort of the community, at the expense of their own. Well, a row of houses has been built this season, on one side of the street, right over against the row of cabs, and, already, right in the middle of this row, a spirit-shop is glaring in gas early in the morning, and late at night. It is too much for the poor cabmen, standing idle for hours opposite the dram-shop, with their very jaws chattering in the cold. It cannot be expected that they will resist—they will take the fire water to warm their cheek—it will warm their cheek as it passes, but it will do its dreadful work on the stomach and brain afterwards."

We take the following from the *Mass. Life Boat* of Feb. 2. It will be found to contain a plain answer to a certain kind of objection made against the Maine Law, especially that relating to the capital employed in the traffic:—

"Much is said about the capital invested in the traffic in spirituous or intoxicating liquors, as though it were unjust to pass or sustain laws which are calculated in their operation to divert it to other and better purposes. But society considers the traffic a nuisance and a crime, and the highest legal opinion possible in this country, justifies the entire prohibition of the traffic, if the citizens of a State so order. Now no amount of property invested in what is a nuisance and a crime, can be any plea against its abatement or abolishment. Beside this view there are two considerations which we would urge as annulling any claim which the investment of property in such traffic has to very tender concern.

One is, that the vendors of these liquors have beggared multitudes of their customers, and enormously increased the taxes and expenses of the citizens to prevent and punish vice and crime occasioned by the traffic. Since seven-eighths of the vice and crime, three-fourths of all the pauperism, and two-thirds of the insanity in the land, have been traced to the direct or indirect consequences of the traffic, the expense of the buildings, courts, keeping, and losses occasioned by these results, are chargeable to the property invested in the liquor trade. How soon would the refunding of all this expense and loss consume the boasted wealth engaged in the traffic.

Again, it is by no means an impertinent inquiry to make, How came so much wealth invested in the traffic? Is it not a fact that for ten years previous to the last in this city, money has been employed and made in the traffic contrary to law? Is not this the case with nearly all the property that has been invested in the traffic throughout the State for several years past? Has not the trade been really illegal, contraband? And has not the large amount of money in the hands of dealers been clandestinely obtained? In

the case of the licensed dealers, were they not engaged in an unlawful traffic when they applied for their licenses? Were they not operating with funds obtained contrary to law? With what effrontery do such men point to their huge establishments, and enormous capital, and plead for exemption from the malediction of society, and the pressure of laws protecting the virtue, peace, and welfare of the citizen against the dreadful ravages of the traffic? What infatuation is it which would lead legislators to listen to the appeals of these harpies who, like wreckers, have decoyed their fellows to destruction, and fattened upon the spoils of their hard earnings? Can such a traffic be made respectable and agreeable to conscience by any legislation? As soon may you wash the Ethiopian white. Such, however, is the nature of evils harbored, tolerated for awhile; they entrench themselves in society, and then plead right of possession against all efforts to disturb or destroy them."

Stratford Division, Perth.

The Officers for the ensuing quarter are:—John A. Scott, W. P.; Richard Kelsay, W.A.; John J. E. Linton, R.S.; A. F. Mickle, A.R.S.; Dr. John Hyde, F.S.; James Brown, T.; William Green, C.; Rev. S. Snider, Chap.; Alexr. Scrimgeour, I.S.; and James Scrimgeour, O.S.

Though the numbers are not great, they are increasing, and they appear to be active. They lately presented a memorial to the Presbytery of London of the Presbyterian Church of Canada on the subject of Temperance, the result of which is to be an address by the Presbytery to their various congregations, and 3000 copies to be distributed. The Division has also interested itself in various ways, having also addressed His Excellency the Governor as a Division; also circulated over 800 copies of an address by them to their neighbours; congratulated the Duke of Sutherland on his efforts to induce the Helmsdale Fishermen in the north of Scotland to abandon the use of whiskey (10 gallons per crew) in their occupation, offering coffee in lieu of it; they have lectures delivered regularly, and the Ministers appealed to for support in the cause, which they all cheerfully do, by their advice, &c.; and last, not least, they are in progress, by their R.S., of putting a temperance journal, or some paper on temperance, in the family of every settler in the county of Perth, consisting of 16,000 inhabitants. May their example be followed!

[The above deserves more than a passing notice. So far as our knowledge goes of the activity of other Divisions, we must call the Stratford Division the Model Division of Canada West. If Sub-Divisions throughout the Province were fulfilling their important mission as seems to be the case with the above Division, not only would every conceivable objection be forever removed from the minds of all those whom it is desirable to have associated with us, but the work of leavening the public mind with the principles of Temperance would be accelerated to an incalculable extent. No doubt the credit in the case of the Stratford Division, as in all others at all distinguished by activity, is more due to one or two members than to the Division as such; yet there is no necessity for this. Indeed, this is a peculiarly attractive feature in the Order—the division of labor, by which may all bear an equal share, thereby rendering the performance of duty easy to all. We hope the Divisions throughout the Province will bestir themselves, take hold of their work with a will, and our success in the banishment of the dreadful evil that has so often and so long blasted and scathed the fairest prospects of the most intelligent and deserving, may be banished from this otherwise happy land.]

One Word to the Legislature.

We presume the seat of Government now indicates that the law-makers of Canada are at their station, ready to enter on their

important duties. Nothing can exceed the importance of the momentous question—"Is the liquor trade to be prohibited or fostered; or are we longer to wait for deliverance from the accursed system which is destroying and debasing our country?" The sense of the country is known; and if the opinions of one class needs repeating, that repetition may be found in the forcible address of the women of New York. We urge, on the gentlemen of both Houses, an attentive perusal of that document. Those who are favorable to the measure known as the Maine Law, we trust will stand firmly, and uncompromisingly maintain and vote for the principle in its entirety. Those who are inimical to the measure proposed, will do well to ponder on the consequences both to themselves and the country. To the friends of Temperance throughout the country, we urge again that they respectfully address to their Representatives such communications as may be useful and profitable in the attainment of a complete victory.

A Word to our Agents and Readers.

We understand that you have long since been convinced of the indispensable necessity of circulating good Temperance papers. We know this to be the case with reference to many of you, for you have nobly exerted yourselves for the circulation of the *Canada Temperance Advocate*. We are desirous of securing, for this year, a greater circulation than ever before, and we therefore, urge on you all, in a respectful manner, to put forth a renewed effort to obtain new subscribers. We have printed a sufficient number to supply new subscribers from the beginning of this volume.

What say you friends? One person in every place, with a little exertion, may do a great deal! Will you begin now, and let us hear from you in a week or two, with a long list of subscribers—pay in advance?

A Question to be Considered.

No dealer or trafficker in intoxicating drinks, or manufacturer of the same for sale, whether he be a member of a Church or not, and moreover, though he be a temperate man, or a man of property, or what is commonly called respectable, should, on principle, be considered as a fit or proper person to be entrusted with anything connected with the management of moral institutions; especially, such having for their object the guidance of the young, who are to imbibe their principles chiefly from facts illustrative of a good or a bad life. The intemperate habits of men and women unquestionably arise from the use of intoxicating drinks, either in their private abodes, or in the more usual places or receptacles for the sale of the same. And from whence, and in what manner, are these intoxicating drinks obtained?

The interminable efforts and aim of all religious men—of Ministers of religion—Legislators—Societies—Publications—Tracts &c., &c.—Philanthropists—Prison Visitors—Magistrates, &c., to decrease crime, so far as arising from intemperance, have been to some degree paralysed and set at naught, from a want of the adoption, inculcation, and universal teaching, of the rule or maxim herein first set forth. The question as to the use, publicly or privately, of intoxicating drinks, as leading to the commission of crime, and almost every variety of suffering in the human race, including the demoralization in cities and towns, of thousands (hundreds of thousands) of females, is incontestably set at rest by the individual statistical investigations of eminent men in Europe and America,—aided by the tables composed chiefly for the classification of crimes, shewing from whence these arise.

To all doubting minds, if any, and to the enquirer after truth,

and to the objectors to the promotion of Temperance doctrines, I would generally refer such, to the admirable Prize Essay "on the use and abuse of Alcoholic Liquors, &c.," by Dr. Carpenter, which can be obtained in Hamilton and other places, for the small price of 1s. 3d. J. J. E. L.

Stratford, (Co. of Perth,) 19th Jan. 1853.

Favorable Movement on Temperance.

The Stratford Division (C. W.) Sons of Temperance, presented a Memorial to the Presbytery of the Presbyterian Church of Canada, which met at London on the 12th January, suggested to that Reverend body, that it would be the means of furthering the cause of Temperance if they would issue an address to their several congregations on the subject,—and the following is the result.—In a communication to the R. S. of the Division, of which all favorable to the advancement of Temperance should rejoice, and we think also, that the example of the Stratford Division is one that should be copied by other Divisions. Much credit is due to the Members of the Presbytery for their prompt action.

The reply of the Presbytery is in a letter addressed to J. J. E. Linton, Esq., R. S. of the Division, and is as follows:—

London, January 19th, 1853.

Sir,—I am instructed to acknowledge the reception of a memorial addressed by the Sons of Temperance at Stratford, to the Presbytery of London, and to transmit to that body through you the following minute on the subject:—At London, and within St. Andrews Church, there the 12th day of January, 1853—the which day, the Presbytery of London met and was constituted—*Inter alia*. A memorial was read from the Division of the Sons of Temperance at Stratford, praying the Presbytery to take into consideration the propriety of publishing a Presbyterian address, setting forth the evils of intemperance, and urging the practice of Total Abstinence as an expedient for removing these evils. The Presbytery having considered the memorial, unani- mously and cordially agreed to take steps for fulfilling the prayer of it, and appointed the Revds. Thomas M'Pherson, Daniel Allan, and John Ross, a Committee to prepare an address of the above description, and get 3000 copies printed for distribution.—(signed) John Scott, Presbytery clerk.

Hinchinbrook, February 7, 1853.

This day being the anniversary of the St. Michael's Union Division of the Sons of Temperance, was celebrated in grand style, by the members of that Division and the brethren of the Perseverance and Ormstown Divisions. The Rev. Mr Wallace, a member of the Order, gave an excellent discourse on the occasion, after which the company had a sleigh ride for a short distance, by way of sharpening their appetites; on return an excellent dinner was provided by Brother Elliott, which the member and others, with their sweethearts and wives, did ample justice to. After dinner D.G.W.P. White took the chair, supported on the right by D.G.W.P. McEachern, on the left by brother Higgins, Chaplain to St. Michael's Union Division. The following brethren addressed the company—the chairman, D.G.W.P. McEachern, Rev. Messrs. Wallace and Higgins. The Huntingdon choir being present, added very much by their sweet voices to the entertainment of the company. This Division is in a most prosperous state.

List of Agents.

The following additions have been made to our last published list of Agents:—

Adelaide—John Bowes	Port Nelson—N Wheeler
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 Temperance Manual, bound, 6d
 Beecher on Intemperance, bound, 6d
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February 15, 1853.

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