

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.

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MONTREAL, DECEMBER 1, 1853.

[No. 23.

The Half Orphans.

This term is generally applied to children who have lost either father or mother, by death, and there are some very excellent charitable institutions in this city where such children are taken in and provided for in infancy, and assisted to good situations in youth, so that they may not grow up as such numbers do, to be mere street vagabonds, uncared for by everybody, almost hated by all, friends to none, perfect Ishmaelites.

Orphans, according to Webster, are children who are bereaved of parents. "Bereaved. Deprived of, stripped and left destitute."

Then we have a great many orphans, who are not made so by death. They are deprived of parents, stripped, and left destitute, more than if both father and mother, or either of them were dead, for then some of our great and good charitable institutions would receive them with open arms.

The most destitute orphans are those who are bereaved of parents by the great licensed orphan maker—the rum seller—of this city: Perhaps the most proper title for these would be "half orphans," for such they really are.

Of two of these we have a little story. Only in one circumstance is it different from a thousand others. Happily for this class of half orphans, there is one institution where they find a home—where no questions are asked what made them so; only "are you destitute?"—then come and share the food and shelter provided by those

"Who have a heart to feel for others' woes."

During one of our visits to this institution, while sitting with the family of the Superintendent, a couple of beautiful little flaxen haired girls, perhaps four and six years old, came running into the parlor to kiss Mrs. Pease, and say good night. Three years ago such a scene in this very room would have been the eighth wonder of the world. Then it was the home of the filthy, wretched, vicious and miserable, where half orphans were made; now it is the home of peace, hope, love and charity, to the bereaved and destitute.

We were interested at once in these sweet little children, and enquired "how came they here—who are they—where from?"—for evidently they are not of the ordinary Five Points class."

"I can tell you nothing about them," said Mrs. Pease, "or very little. A few days ago the door-keeper came up very early one morning, and said two gentlemen wished to see me. One was so in dress and address; the other only so in the latter. His face and clothes told of what makes orphans. 'Sir,' said the first, 'I have lately read some highly interesting stories, published in *The Tribune*, in which for the first time I have learned the existence of the Five Points House of Industry, and its benevolent objects, and we have called to make some personal inquiry. This gentleman has need of some assistance.'"

"What is the case?"

"I have," said he, "two little girls, who have no mother to take care of them; I might say no father either," said he aside, as he turned to wipe away an unbidden bitter tear. "I cannot tell you the whole story."

"You need not. We never inquire in this house about the past. No one is allowed to inquire what an inmate has been—only what they may be. To reform those who have been bad, the past must be forgotten. We hope all who enter here, begin a new life."

"Oh!" said he, "what a blessed idea. If I could only forget the past—the time when I was a Broadway merchant, and drank my bottle of wine at dinner—when I lived in all the domestic felicity of a happy home, with a virtuous wife and two sweet children, I might forget that I have no home now—that I am bid by my unpaid landlady to take my brats away—that I must clear out this very day—that I never can have another mouthful in her house. Oh! can I ever forget that I have fallen so low as to beg charity for my worse than motherless children."

"Then their mother is living?"

"I do not know. I have not seen her for a year. I have heard of her, not long ago, but she is not fit to be a mother to two such children. She left me, and her two little girls, for a life of drunkenness and misery. She is worse than dead to them. I need not tell you what I am. If you will take my children and take care of them, I will go and bring them directly. I have nothing to give, but I hope those who have, will increase their charity enough to keep my poor children from starving."

"Have they no relation who would take care of them?"

"Relations? Yes, sir; among the rich and the proud of the city. I, too, am proud, if I am degraded. I can bear degradation, but I could not bear to think my children were the paupers of my own brother, or any relative who would remind them of their degraded father, or tell them, perhaps, as they met a ragged woman staggering through the streets, 'that is your mother.' Never, sir, never."

"Well, well, bring them here. You need not tell your name or theirs. Only promise me one thing; that you will reform yourself, or, at least, try to do it, so that you can once more be a father to your children."

"I intend to, or never see them again. They never shall be ashamed of a drunken father. They never will know their mother. She does not know where they are, nor never will know. I will leave the city to-day. I intend to get away from old associates, and out of sight of the ever open places of temptation that do nothing but drag me down."

So he went away and brought the two children, pressed them to his bosom, shed tears over them, called upon God to bless them and those who took care of them, said good-bye, and went away with a tear in his eye, and a prayer in his heart, and nothing has been heard of him since.

We became much interested in these two "half orphans," and noticed them as the pets of the missionary family, in

our frequent visits. At our last one, we missed them from the family circle, and inquired :

"What has become of?"—we will call them "Julia and Lizzie?"

"Oh! have you not been here since?"

"Since what? Have they gone away? Has the father been back?"

"No, they are here. But such a circumstance has happened. It is remarkable. Do you remember talking to a miserable woman in the street one night not long ago, whom you thought disposed to repentance, and whom you directed to come here?"

"Well, I might. I do pass a word with such occasionally. Oh, yes, I remember now, a middle-aged woman, who told me a long tale about her husband and children, and how she used to drink, and her husband threatened to leave her, and then how he drank, and then she followed him to a house where no man should ever go, and then in a fit of drunken desperation and jealousy plunged into a career of vice, and how, after months of such life, her husband turned her out doors, took her children away where she could not see them—never has seen them—and how the villain who had enticed her away forsook her, and left her to be turned out of the house where he had taken her to board, and how she sunk down to a degree so low as to beg for rum of the most abandoned rum-hole keepers of the city, who would get her drunk to exhibit her as a 'model artist' in a back room, to draw customers to their pandemonium—a place licensed as 'a model house of accommodation for travellers.' And finally she said that she had drunk the very dregs of the bitter cup of sin, and if she could only see her children once more, she would be willing to die—she did not wish to live to disgrace them, but she could not die till she had seen them again. And then I told her to reform, repent sincerely, and try to get back again to the condition of life she had fallen from, and Providence would perhaps point out a way for her to find her children.

"How can I reform? Who will help me to reform? Who will take me into their house unless it is a house of infamy? Every other door is bolted and barred forever against me. I cannot reform in the street. I can go to no place where I should not be told every day what a miserable, drunken, wicked woman I have been, making me feel constantly as though I was unfit to live, and making me wish I was dead."

"Yes there is one place where you can go, where the question never will be asked who you are, what you have been, where you came from, only, 'do you sincerely wish to reform?' if you do you will be clothed, and washed, and fed, and given employment, until you can live without such care, and then you shall have a place in the country, away from city temptation, among strangers, who shall never know that you have been one of the city's unfortunates."

"Where, where, where? Oh, tell me where? Let me go there. I will reform. I will make myself a new character that my children shall not be ashamed of, and then I will hope—yes, I may then hope, perhaps accidentally to meet them in the street some day. Perhaps their father, if he has not become as bad as their mother, may consent to let me see them once, only once. Pray tell me where to go, and God will bless you for the good deed."

"There take that card. In the morning go to No. 2 Little Water-st., and ask to see that man; he is a missionary to the heathen of that desert which we permit to exist in the very heart of this Christian city. Tell him what you have told me, and see what he will do for you."

Well she came. I was busy writing in the front room. Breakfast had just been cleared away. Julia and Lizzie were busy at play in the dining-room. A boy came up and said a woman wanted to see me. "What sort of a woman?" "A very common sort, sir; she looks as though she

might have walked the streets all night, and wants some breakfast. She has been crying, too. She is crying now, and she says she wants to see you herself; the gentleman who told her to come here, said she must see you. Perhaps his name is on this card." "Yes, yes, send her up—send her up. Let her sit in the dining-room till I finish my letter. If she is hungry we must feed her." So she came up and sat down in that chair by the door, and looked down as though afraid that some one might see her face, and remember it. She said she was not hungry, but owned that she had eaten no breakfast; in fact nothing for two days. While that was preparing, the children went on with their play. At the sound of their voices and laughing, the woman started, looked, rubbed her eyes, gave a little scream, sprang across the room, and clasped them in her arms, crying, "Oh, my God, my God, hast thou brought me to my children?"

"For a moment we were alarmed. We thought, perhaps, it was some crazed mother, who had lost her own, and would be a mother to any others. The youngest was frightened. The oldest stood for a moment after the woman let her loose from the first embrace, and looked at her and spoke one word, and rushed back into her arms. That word was Mother! Yes, it was her mother—her not yet forgotten mother—come back to her, not in the garb to be sure, in which she was clothed at parting, but with a tear of joy in her eye, and a mother's heart in her bosom; and she was recognized by her child, and her heart was melted."

Other hearts who saw the scene were melted too. Others may be who hear the story. Others have been who have since been touched with the sight of that now happy mother, living there with her dear little children. What a blessed fruit the tree of charity has produced. The mother is reformed and restored to her children. If the fruit comes to its full perfection, may we not hope that the father will come to seek them, and that all will be restored to a home of happiness.—*N. Y. Tribune.*

Address to the Governments of the Earth,

From the World's Temperance Convention, held in New York, September, 1853.

The sacredness of our cause, the great interests involved in its issues, and the earnest attention which it is exciting in the public mind prompt us to address you. Assembled in Convention to give new stimulus to the Temperance Reformation, and to kindle with fresh ardor its friends in this community, we desire to reach you by the force of our opinions, and secure your earnest co-operation in the noblest and most urgent philanthropic enterprise of modern times.

God, in his providence, has placed in our hands an instrument the most effective ever wielded against the monster, Intemperance. All former measures we may regard as so many voices crying in the wilderness of this mighty evil, prepare ye the way for a prohibitory law. Moral efforts, and the diffusion of information in regard to the extent and enormity of the evils of the rum traffic, were indispensable to create the power to secure and sustain this legal enactment. And, as in the history of the past, we have seen that the mightiest reformations are often brought to a successful triumph by the simplest means; so in this, in a season of darkness and discouragement, we have beheld one arise, before unknown to fame, who, by securing the passage of a simple law, has in his own State broken up the haunts of his vice, rolled back the swelling tide of temptation, restored to wretched homes peace and happiness, taken the curse from a father's lips, and the fiend-like spirit from a husband's breast, and demonstrated to the world what can be done by the force of public opinion embodied in law. We make no extravagant utterance when we say that what Newton was to science—what Fulton was to progress—what Washington was to America—Neal Dow is to the Temperance Reforma-

tion. The work which he has wrought has already entered as an element into the civilization of the nineteenth century, and will advance with the progress of that civilization in all lands.

Archimedes said, "Give me a spot upon which to rest my lever, and I will move the world." In a prohibitory law we have the fulcrum, and all that we wait for in this country and in Europe, is the lever of public opinion with which to move the world from the darkness and wretchedness, and carnage of the chief vices, and lift it into the sunlight beauty and purity of Temperance. And we are confident of the ultimate success, because the God of virtue, purity and religion is with us. The conflict with adverse powers may be protracted and severe. Our foes may be numerous—may be entrenched in a thousand citadels—may be sustained by a vast multitude who are under the dominion of appetite; yet in the movements of Divine Providence we hear the trumpet's blast calling the Temperance hosts to a quicker march, and thrilling them with new zeal to assail the strongholds of the enemy.

In seeking your co-operation, we are impelled by the enormity and aggravated character of the evil which we are laboring to suppress. Words lose their force when we attempt to describe it; language breaks down under the weight of the sufferings and crimes which it occasions. Images, epithets, the most comprehensive and intense utterances, fail to set forth the evil in its true light. Under statistical reports there are living forms of degradation and sorrow, which, should they appear before us, would fill the mind with horror. Even the dealer in alcoholic drinks could not view his own work, if fully revealed to him, without staggering. His countenance would be blanched with the paleness of a corpse—his heart would beat with fearful rapidity—with trembling limbs and quivering lips he would plead to be released from the view even at the price of his avarice.

All must allow that so far as the evil has power, it takes away a man's health, and leaves him diseased; takes away his human feelings, and leaves him a wild beast; takes away his religion, and makes him a scoffing atheist; takes away his manhood, and leaves him a degraded outcast. It robs, by its tempting power, the industrious of their hard earnings; it burdens cities and nations with enormous taxation; it produces every crime in the catalogue of human wickedness; it swamps every virtue, every tender tie and noble feeling of the human heart. All the commandments in the Decalogue and precepts in the Bible, are swallowed up in this great maelstrom of vice. It is more destructive to human life than war, famine, pestilence and fire combined. It sends its victims to the grave in far greater numbers than the legions of Cæsar ever fell upon the battle field, or the armies of Napoleon were ever sacrificed to his cruel ambition. At this moment we are appalled by the ravages of the yellow fever, and by the frequent railroad and steamboat disasters; yet all these are of but little account compared with the ravages of this terrible vice. It would require six hundred Norwalk disasters every year to equal the number of deaths annually produced by the rum-traffic. The yellow fever is confined to certain cities and localities. But this plague spreads over Christendom. There is scarcely a town, village or family, that has not furnished its victims. Its funeral processions are constantly moving, and at this hour thirty thousand of the citizens of the United States are in a course of preparation to be offered up as sacrifices to this cruel Moloch during the coming year.

We appeal to those who occupy seats of authority throughout the civilized world, and ask how long should so gigantic an evil be permitted to curse society? How long must the wailings of orphans and the agonizing cries of widows be heard in every city, and the dearest interests of humanity be sacrificed to a burning avarice? How long

must this monster be retained in the midst of the light, intelligence and virtue of this nineteenth century? Is it not time that, instead of man, God's image, lying in the gutter, that rum should take its turn to lie there? Is it not time, while we are devising means in other departments to protect and prolong human life, that efforts be made to clear our skies from the storm-clouds of this calamity, and avert the lightning-flashes from the thousands of homes that are liable to be struck?

The provisions of the law to which your attention is respectfully solicited, contain no new principles of legislation, but only such as are acted upon in every civilized community. The right of society to protect the health, property and lives of its citizens, by legal enactments, is recognised by every government, legislature and court in Christendom. It cannot be disputed without assailing the basis upon which society rests.⁶ It extends, according to the opinions of the most eminent jurists, not only to the enactment of general laws for self-protection, the execution of penalties, the appointment of a police, and the raising of armies for suppressing rebellion or resisting foreign invaders, but to everything that tends to injure society.

This principle is acted upon in the laws which are passed against gambling, lotteries, Sabbath-breaking, counterfeiting money, smuggling, the storage of gunpowder, the exposure and sale of demoralizing prints, and any business that endangers the public health or morals. We do not depend upon the influence of moral suasion to protect society against these evils. We do not go to the gambler and appeal to his conscience, his humanity, his regard for the public welfare. We do not plead with the incendiary and portray before him the suffering which he occasions, depicting in vivid colors the horrors of a midnight conflagration. We do not depend upon public meetings, speeches and the force of mere argument, to prevent men from stealing, or forging, or uttering slander. Society decrees that these evils shall not be permitted. It employs its whole force to annihilate them; it does not admit for a moment the plan of regulating them. Governments do not license annually, out of regard for public depravity, so many incendiaries, or thieves, or counterfeiterers, or dealers in tainted meat. All, therefore, that we contend for, is the application of this principle of legislation to the evils of Intemperance, which is applied to other and lesser evils. And we are confident that as civilization advances, and humanity gains over barbarity, and the iron chains of a degrading avarice fall from the hearts of men, that a statute, similar in its aims to the Maine Law, will be adopted by every nation that is free to enact and enforce its own laws. And we believe the time has come when a holy alliance should be formed by the governments of the world against their common foe, the rum-traffic. The trumpet-blasts to arouse the nations should be sounded from every hill-top, and echoed in every valley. The hosts should be marshalled upon every plain, and the war should be one of extermination. None but a Waterloo victory should induce the friends of Temperance to lay down their arms and retire from the field.

The extent to which liquors are drugged, and the basest compounds sold under the names of wine, brandy, &c., is a feature of this traffic which should excite universal indignation and abhorrence. As though alcohol itself were not a sufficiently violent poison, it is mixed with deadly drugs, and thus distributed through the community. Liquors thus prepared are sold with a full knowledge that they will rapidly increase the thirst for strong drink, undermine the health, and fill the mind with indescribable wretchedness. The slave-trader can do no worse with his victims than these men do with those who fall into their grasp. The unholy inquisitor cannot invent more exquisite tortures for the unfortunate inmates of his prison, than these men invent for the poor drunkard, whom they lash to the rack of *delirium*

tremens, and pass through the horrors of one dark dungeon after another in his passage to an ignominious grave. Such stupendous wickedness should arouse to the most decisive action every one who has not lost all sense of right, in whose heart the last spark of humanity has not become extinguished. Rulers, legislators, philanthropists and Christians of every name, should unite in a crusade to rescue the interests of society from the power of this traffic.

It is almost needless to add that with the success of the Temperance cause is connected every philanthropic and Christian movement of our times. In every advance that is made to suppress crime, we prepare the way for the spread of the gospel, and move forward the civilization of the world. We stimulate with fresh zeal the embattled hosts who have enlisted in the sacred cause of enthroning the King of kings over the nations, and securing to them the blessings of his everlasting reign.

Can you desire greater honor than that of being instrumental in the accomplishment of so noble a work? Can purer or nobler aspirations fill your souls than those which prompt you to stay the ravages of the chief of vices, deliver thousands from a bondage which is the nearest akin to death, and prepare the way for the universal triumph of virtue and religion.

Commending you to the God of Heaven, we earnestly pray that He will graciously aid you in the struggle, and grant you a complete victory. And we close by recommending to you, one and all, the adoption of the following sentiment: "Sink or swim, live or die, survive or perish, I give my heart and hand to the enactment and execution of the principles of the Maine Law throughout the world."

RUFUS W. CLARKE,
Chairman of the Committee.

The Moral Pestilence. What is the Remedy?

It is gratifying to find that the serious and lamentable evils arising out of our national intemperance and the operation of the licensing system, are beginning to attract greater attention. The recent cases of atrocious and brutal conduct committed under the influence of strong drink are demanding an immediate and effectual remedy. We have the pleasure to introduce our present number by an article from the *Record* of the 19th ult., depicting in forcible terms, the magnitude and extent of this "moral pestilence."

This paper is the organ of the Evangelical Church Party, and we are assured that our readers will, with ourselves, be rejoiced at the decided and straightforward manner in which they have treated the subject. Amongst religious professors possessed of an average measure of common honesty of purpose, the conviction is fast gaining ground, that if there be a remedy for evils of such gigantic magnitude as those resulting from the use of strong drink, it is our duty to apply it, even if it be the Maine Law itself.

The following is the article referred to:—"At the last Meeting of the Pastoral-Aid Society, Mr. Stowell, if we remember rightly, made an earnest appeal in favour of the closing of public-houses and beer-shops on the Lord's-day. We have not heard of any further steps being taken to secure an object so desirable. But if evidence were wanted to convict the Christian public of a guilty apathy in the presence of a crying evil, the police reports of every week would supply it in great abundance. Hardly a day passes without some case of brutal crime arising out of drunkenness. Wives murdered by their own husbands, and children by their parents, are matters now of usual occurrence; and drink, in one shape or other, is the customary precursor of these shameful and horrible atrocities. Not only the laws of society, but the deepest instincts of human nature, seem to be suspended and reversed, when once this frightful vice gets the mastery. The report from our large towns and country

villages are the same. The public-house, the beer-shop, and the gin-palace, are the nurseries of three-fourths of our national immoralities. They are the hotbeds and green-houses where every kind of vice is gradually ripened and brought to perfection, till it issues in delirium tremens, madness, suicide, and murder."

Every day our police-courts are startling our ears with some fresh examples, in these dreadful crimes. Last week a woman was knocked down, kicked, and trampled on by a drunken husband, and, after threats that he would do for her that day, she is found dead with contusions and bruises the following night. With a fearful pestilence in one of our large towns, these hateful crimes are crying against us to heaven. Yet how little united effort there is to arrest the evil. The question of surplices and rubrics has been discussed, even to satiety, and the renewal of convocation and diocesan synods has threatened to make a breach within the Church. But who has thought of a synod or convocation of the clergy, to discuss how the downward and ruinous course of half a million or a million of habitual drunkards may be arrested, and the plague of intemperance stayed in its fearful and unabated ravages? We have just seen the close of one of the longest Parliamentary sessions. Yet nothing has been done by our senators, nothing even attempted, to mitigate and abate this crying national iniquity, which degrades our character, wastes our resources, poisons the health and morals of our population, and brings down upon us the deserved judgments of God. We cannot but believe that this general apathy on the subject is a national iniquity of the first magnitude. There are multitudes who deplore the evil, and feel that besides private advice, and tracts, and sermons, something more earnest ought to be done. But Christians are not alive to the greatness of the evil, and to their own responsibility. They waste their breath in idle lamentations, or complain of defects in the wisdom or temper of those who are honestly labouring against it, instead of setting their shoulders heartily to the wheel, to devise some remedy for the moral plague, which is sweeping thousands and millions into utter perdition, both of soul and body.

Before another session, we fervently hope that something will be attempted, at least to mitigate the evil. The cholera is a direct call from God, to consider our ways, and call our sins to remembrance. And, of all our sins, none is more palpable, more gross, more inexcusable, than the drunkenness of the lower classes, and the indifference with which it is viewed by those who escape from the fatal infection themselves. If cholera has slain thousands, drunkenness has slain its tens of thousands. This plague is always in the midst of us. The sources of infection are ever diffusing the foul miasma through town and village. We may cleanse our cesspools, and white-wash our cottages, make new drains, and establish depôts for medicine, to meet the pestilence that now threatens us. But unless we rise to a higher standard of duty with regard to our gin-shops and public-houses, our sanitary labours will be our own condemnation. The cholera, which visits us at the interval of years, and sweeps away thousands is a fatal scourge. But the drunkenness, which lodges amongst us, as a chronic disease, which breeds vice and blasphemy in ten thousand haunts of intemperance every Sabbath that passes over us, and ripens hundreds of thousands for an early grave, with soul and body blighted and blasted in common ruin, is a far worse and more deadly evil. We do not profess to propound any remedy. Legislation may do something, example still more; and if nothing less than a Maine Law would root out the plague, even this sacrifice, which some might think intolerable and impossible, would be almost light as a feather in the scale of righteous judgment, if the end could be thus attained. But of one thing we are sure, that we ought not to go on for another year without something being done. While judgments are threatening us, the inhabitants of our land should learn right-

congress. Our clergy, our magistrates, our intelligent laymen, should consult together, both in private and in public, to devise means for lessening this great evil. Public opinion once fairly aroused, would have immense power; and united action, on the part of all who are alive to their duty, could scarcely fail to be followed by the Divine blessing. We would wish our readers to communicate any facts or suggestions that bear on this important subject, that some plan may be devised and heartily carried out, to abate or remove entirely this fatal moral pestilence that is desolating the domestic comforts, and preying on the vitals of our working population.—*Bristol Temperance Herald.*

Prohibitory Law.

The opponents of the Maine Law offer but two arguments. They say the law *cannot* be enforced, and the attempts to enforce it only enhances the evil it is intended to cure; and that it *should not* be enforced, because it violates personal liberty. To the first the reply is overwhelming—that it *has* been enforced to some extent, and that, just so far as it has been, crime and poverty have decreased. Vague and general contradictions of this statement are plentiful enough, but to no purpose. Wherever the Prohibitory Law has been enforced even incompletely, the statistics of Crime uniformly show a diminution in the use of intoxicating drinks. This great statistical fact is not fortuitous, nor of doubtful cause. It is not to be silenced by contradiction. Figures must be met by figures. If this *could* have been done, it *would* have been. What if, at any time since Maine has had on her statutebook the law that has given her fame throughout Christendom, her jails had held as many criminals as before, and her courts as full of poor, wretched mortals answering for outrages on person and property as before—would not the Rum interest have verified the fact by accurate figures, and used it triumphantly to stay the plague which is smiting its profits? Here that interest is lame. The figures are against it—tremendously against it, like the hand-writing on Belshazzar's palace-wall. The trade is partially cut off in Maine, and Crime is cut off almost if not quite in the same proportion. The undeniable figures showed this in six months, and continue to show it.

Now, intelligent and ingenious trafficker, wholesale or retail, in Alcoholic drinks, you must find some cause for this glorious fact beside the prohibition of your business, or else confess yourself the author of Crime and the enemy of Society. It won't do for you to say, even if you could prove it, "The quantity is as great as ever." The object of the law is not to prevent people from drinking this or that, but to prevent Pauperism and Crime—to protect the public peace. If the statistics of Pauperism and Crime are in favor of the Law, let the amount drunk be what it will, if drinking be not diminished, then, surely, nobody's liberty to drink has been much damaged. We don't care *how* the law brings about the blessing, so that we get it; and we do get it, more or less, wherever we get the Law. Wherever the law has been enacted, and had a trial, there it has been more or less enforced, and always with a visible, palpable diminution of Pauperism and Crime, of immense pecuniary and incalculable moral value. This is as much an accomplished fact in politics of the world as Steam Navigation or Railway Locomotion is in the Mechanics of it.

Thus, the Rum Advocates, having signally failed in their matter-of-fact argument and utilitarian Logic, have no stronghold left but the abstraction of personal liberty. That sound principle, they tell us, must not be violated, no matter how powerful the motive, or how great the good to be secured by its violation. It is refreshing to meet with such devotion to principle; but, unfortunately, the great good which is to be sacrificed to it, in this case, is not that of the devotees, but of other people. The principle may be worthy of all this worship; but we cannot help remarking that their wor-

ship of it is none of the purest. Their godliness smells terribly of gain. Now, let us see whether Society must submit to a double or quadruple load of Pauperism and Crime, rather than to invade the traffic which is the cause of it.

It is not contended that Alcoholic Beverages are necessities of life. They are at best luxuries. It does not follow that, because the law has laid its prohibitory finger on a luxury, it has established a precedent for invading the necessities of life, nor for invading other luxuries which have no injurious effect on Society, or are not productive of Pauperism and Crime. But the law in this case does not prohibit the use of the luxury; it only prohibits the public production and distribution. The personal right to poison oneself—whatever that is worth—is left as intact and sacred as ever, in the abstract; and, as we are talking of an abstraction, this is significant. The whole extent of the invasion of personal right or liberty is this, that one man shall not be allowed to minister to the luxury of others, whenever by so doing he injures Society at large both in means and morals. In this general statement we recognize a principle of law as old as Society itself, if not as old as the everlasting hills. Personal liberty apart from it would be worthless. It invades no man's privacy more than any other law; it simply prohibits a public branch of business which sacrifices public-good to private gain in the enterprise of pampering an abnormal appetite. The Maine Law occupies no untrodden ground. No landmark of liberty is overthrown to make way for it. Laws on the same principle have existed wherever Civilization has flourished. The only peculiarity in this case is the extent of the practice prohibited, and the proportionally urgent demand.

If the legislative power has no right to enact such a law, then what right has it to meddle with Pauperism and Crime at all? Is Society limited to the cure of these evils, and precluded from prevention? Then it might as well give up the hopeless enterprise first as last—let the unfortunate and incompetent feed and clothe themselves as they can, and the rogues run at large to satiate themselves with villainy. Personal liberty just as much requires the overthrow of all laws which prevent the mercenary from seducing and victimizing the weak and unwary, as the Maine Law. If we yield the opponents of the Maine Law their "sacred principle," we must establish the unrestricted right of tempting and being tempted, as the arch-enemy would have it; and, that being done, what revenue would long suffice for graded palaces, and the expensive and tedious processes by which "justice" fills them? Common sense proclaims, like the voice of the infinite multitude of waters, that Society has a divine right to relieve itself, and *slough off* this whole business of swilling the human mind into fatuity by poisonous drink. Individual right against social power depends upon the nature of the thing to be done—the balance of the good and the evil there is in it. Now, in this age of the world, as in none before, Alcoholic Beverages have undergone the scrutiny of science. The Psychologist, the Chemist, and the Physiologist, have traced the subtle spirit through all the nerves and fibres of the human frame, and noted nothing to compensate its inevitable mischiefs. The Political Economist and Statistician have watched the effect of this business on wealth, and found it every way destructive. The Theologist has weighed its results upon the soul, and found nothing but immeasurable woe. The good and the joy of it is like the momentary flash of the exploding magazine, which scatters black wreck and mangled corpses in all directions.

Now, here is established a marked, broad, eternal distinction between this traffic and the ordinary traffics by which the tributaries to human necessity and comfort are distributed. The danger that the prohibition of this will lead to the invasion of the others is a fictitious and ridiculously absurd. The immunity of the old dead past must not be dug up against the salutary prohibition. By the same token that

science now knows the workings of the alcoholic poisons, it knows how to correct them as never before. Society has now to contend against a foe of tenfold power, made by the improved arts irresistibly seductive and superlatively dog-cheap. Therefore Society, by failing to use its right of self-protection in circumstances which less imperatively demand its use, has not lost that right. It not only will use it, but it must. The Maine Law is a necessary result of the progress of the age—a world's law, which broke out in Maine, by one of those apparently accidental circumstances which so often give rise to a universal movement; but which must have come forth somewhere else, if not there. Those who would stay its progress might as well undertake to abolish the fundamental truths of Mathematics and Chemistry.—*N. Y. Tribune.*

Maine-Law Movement in Manchester.

THE UNITED KINGDOM ALLIANCE.

A movement, says the *Examiner* and *Times*, likely to attract considerable attention, ere long, received its public inauguration, on Wednesday, in Manchester. It is a movement for the entire suppression of the traffic in all intoxicating drinks, by means of legislative enactment, similar in its provisions to the renowned "Maine-law." A preparatory sermon was preached on the preceding evening in Leverstreet Chapel, by the Rev. Jabez Burns, D.D. of London. At half-past eight on Wednesday morning upwards of 70 members of the general council of the Alliance breakfasted together in the Athenæum, George-street; and at half-past ten these gentlemen, with many others (and some ladies amongst the spectators), assembled in the library hall, at the same place, for the purpose of conferring on the business of the alliance, and of taking formal proceedings for the inauguration. The following is an imperfect list of the names of the members of the council who were present:—

Joseph Allen, Esq. Dublin; Richard Allen, Esq. Dublin; Rev. J. Bardsly, M.A. Manchester; Rev. D. Burns, London; J. S. Buckingham, Esq. London; Rev. Jabez Burns, D.D. London; Samuel Bowly, Esq. Gloucester; Rev. F. Bishop, Liverpool; E. Bent, Esq. Manchester; Adam Brierly, Esq. Manchester; Wm. Brookes, Esq. Manchester; Rev. John Batey, Burnley; Nathaniel Card, Manchester; John Cunliffe, Esq. Bolton; J. Cowen, jun. Esq. Newcastle-on-Tyne; B. J. Candler, Esq. Wakefield; J. H. Cotterell, Esq. Bath; Cyrus Clark, Esq. Street, Glastonbury; Benj. Clarke, Esq. Manchester; James Couper, Esq. Glasgow; Monsieur Caplin, Manchester; Robert Charnley, Esq. Preston; John Davie, Esq. Dunfermline; C. J. Darbishire, Esq. J. P. Rivington; H. Dixon, Esq. Manchester; Elijah Dixon, Esq. Manchester; Joseph Eaton, Esq. Bristol; William Darling, Esq. Manchester; J. Everitt, Esq. Luton, Beds; Rev. F. Ferguson, Glasgow; John Banning, Esq., Manchester; Rev. J. Fox, Manchester; Rev. H. Gale, B.C.L., Ilminster; Wm. Haigh, Esq. Huddersfield; Thomas Johnson, Esq. Lancaster; Jas. Gaskill, Esq. Manchester; Rev. Wm Guest, Leeds; John Guest, Esq. Rotherham; J. Gardner, Esq. Edinburgh; John Gutteridge, Esq. Dunstable; Alderman W. Harvey, Salford; J. Harvey, Esq. M.D. Dublin; Laurence Heyworth, Esq. M.P. Liverpool; G. W. Harrison, Esq. Wakefield; Councillor T. Haworth, Manchester; F. Hopwood, Esq. Hull; Rev. Thomas Hacking, Salford; J. Jordison, Esq. Middlesbro; Jas. Johnston, Esq. Paisley; Rev. Owen Jones, Manchester; T. Inglis, Esq. Manchester; Norman S. Kerr, Esq., Glasgow; F. R. Lees, Ph. D. F.S.A. Edin. Leeds; C. H. Lovell, Esq. M.D. London; J. Ridly, Esq. Hexham; J. Riley, Esq. Manchester; R. C. Rawlins, Esq. Wrexham; Andrew Scott, Esq. Edinburgh; John Leech, Esq. M.D. Glasgow; Rev. Dr. M'Kerrow, Manchester; Henry Mudge, Esq. Bodmin; W. Morris, Esq.

Manchester; James Morton, Esq. Glasgow; Rev. D. M' Rae, M.A. (U.P.) Gorbals, Glasgow; A. B. Murray, Esq. Glasgow; J. E. Nelson, Esq. Manchester; Rev. B. Parsons, Ebley, near Stroud; J. Petrie, Esq. Rochdale; Samuel Pope, Esq. Manchester; Rev. L. Panting, M.A. Chebsey; Rev. Dr. A. Perry, Derby; Rev. W. Kendall, B.A. Manchester; R. Milner, Esq. Manchester; G. Pepper, Esq., Belfast; Rev. W. Patterson, Manchester; Rev. W. Parkes, Manchester; J. H. Raper, Esq. Bolton; Peter Sinclair, Esq. Edinburgh; James Simpson, Esq.; J. P. Fox, Hill Bank, Accrington; W. Tweedle, Esq. London; C. Thompson, Esq. Manchester; John Taylor, Esq. London; Sir Walter C. Trevelyan, Bart.; F. Towgood, Esq. St. Neot's; P. Whitehead, Esq. Rawtenstall; W. Wilson, Esq. Sherwood Hall, Mansfield; J. B. Whitehead, Esq. Rawtenstall; W. Willis, Esq. Luton, Rev. G. Whitehead, Shotley Bridge; Rev. D.G. Watt, Northwich; Rev. William Whitworth, A.M. Manchester; William Wood, Manchester; Godfrey Woodhead, Manchester; John Brown, Esq. Magistrate, Paisley; John Chadwick, Esq. M. D. Bury; John Lawson, Esq., Manchester; James Barrow, Esq., Bolton; S. Martindale, Esq. Liverpool; W. H. Darby, Esq. Wrexham; W. J. Hudson, Ph. D. Manchester; B. Wales, Esq. Penzance; W. Holmes, Esq. Leicester; J. R. Williams, Esq. Liverpool; Tim. Coop, Esq. Wigan; George Esplin, Esq., Wigan; W. Oldham, Esq. Broughton; S. Roberts, Esq. Liverpool; H. J. Wilson, Esq. Mansfield; John Richardson, Esq. Newcastle.

The chair, in the first instance, was occupied by Mr. Samuel Bowly, of Gloucester, who, after a short interval of silence for prayer had been allowed, briefly opened the business of the meeting.

Mr. Samuel Pope, the honorary secretary, read the report of the executive committee. This was an interesting but very lengthy document, for which it is impossible to find room here.

Dr. Harvey, of Dublin, moved the adoption and printing of the above document, and in favour of the principle of the Maine Law, quoted the words of Bishop Berkley (the well-known metaphysician), who had proposed to the government of his day that all the vested rights of the then distillers should be purchased, and no spirits allowed to be made; and, in reference to the operation of these noxious drinks, had asked, "Why should such an intolerable canker be permitted in any Christian State?"

Rev. Mr. M' Crae, of Glasgow, seconded the resolution, and it was carried unanimously.

Alderman G. W. Harrison, of Wakefield, moved the appointment of the officers of the Alliance, Sir Walter C. Trevelyan, Bart. being named as president.

John Everitt, Esq. of Luton, seconded the resolution, and it was unanimously carried.

Sir W. C. Trevelyan now took the chair as president of the Alliance, and called on Laurence Heyworth, Esq., M. P. to read a paper which he had prepared on "The delusion of the drinking system." This paper was followed by another on "The liquor traffic immoral and indefensible," by the Rev. Dr. A. Perrey, of Derby. "The necessity of a law to prohibit the liquor traffic, deduced from the actual state of the public-house system of Cornwall," was treated of in another paper, by Henry Mudge, Esq., of Bodmin.

Mr. Bowley then announced that the committee had just received the following resolution passed by a conference of temperance advocates now sitting elsewhere:—

That this conference pledges itself to an uncompromising war with the liquor traffic, and approves of every step taken to diminish the amount of drinking, whether it be by moral suasion or legal enactment; and protests against men engaged in that traffic sitting as jurors in cases of death by drinking,

or on the bench to adjudicate in cases of crime committed under its influence.

(Signed) THOS. WHITTAKER, President.
G. E. LOMAX, Secretary.

Dr. Lees, of Leeds, just returned from America, whither he had been sent as a delegate to the "World's Temperance Convention," made a statement with respect to the Maine-law movement in America as represented at that convention, and as witnessed by himself in its practical results in several parts of the United States.—Dr. Lees was followed by J. Silk Buckingham, Esq. of London, who read a paper on the justice, policy, and safety of a Maine law for Britain.

William Wilson, Esq., of Sherwood Hall, Mansfield, moved the adoption of a declaration, as the basis of the movement now inaugurated.

William Willis, Esq. of Luton, seconded the declaration; and after some slight verbal improvements had been made in it, it was unanimously adopted in the following form:—

DECLARATION.

The general council of the United Kingdom Alliance hereby affirm and record the following declaration:—

1. That it is neither right nor politic for the state to afford legal protection and sanction to any traffic or system that tends to increase crime, waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.

2. That the traffic in intoxicating liquors, as common beverages, is inimical to the true interests of individuals, and destructive of the order and welfare of society, and ought, therefore, to be prohibited.

3. That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible to satisfactorily limit or regulate a system so essentially mischievous in its tendencies.

4. That no considerations of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in result, as the traffic in intoxicating liquors.

5. That the legislative prohibition of the liquor traffic is perfectly compatible with national liberty, and with all the claims of justice and legitimate commerce.

6. That the legislative suppression of the liquor traffic would be highly conducive to the development of a progressive civilisation.

7. That, rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording most efficient aid in removing the appalling evil of intemperance.

Resolutions authorising the appointment of lectures and other agents, the formation of auxiliary bodies, the offering of a prize of £100 for an essay on the legislative suppression of the liquor traffic, the preparation and circulation of tracts, and other measures, were unanimously adopted. One of the resolutions was to the effect, that the Alliance, in its official working and public proceedings, be kept perfectly distinct from temperance societies, and other organisations as such; but that all temperance and social reformers be earnestly invited to join the alliance in their individual capacity. By another resolution, the council pledged itself to aid the executive in raising a fund of £2,000, to defray the expenses of the first year's agitation.

Mr. Bowly, in moving one of the resolutions, stated that, in a town which he could name, it was found that, on one Sunday alone, between the hours of half-past twelve in the morning and ten at night, into 43 public-houses there entered an average of 7,568 men, 2,804 women, and 1,381 children, making 11,693. There were other public-houses in the town of which no notice was taken; but taking those into account and assuming their custom to have been equal

to the 43, there must have been 62,601 persons attending public-houses on that day, in a population of only 80,000 inhabitants!

The Honorary Secretary announced that up to this morning, upwards of £600 had been promised towards the £2,000 proposed to be raised. On the suggestion of Mr. Nelson, subscription papers were sent round to the members of the committee present, and in a few minutes additional subscriptions were announced sufficient to raise the sum to £847 12s. 6d.

Two other papers were read; one by the Rev. Dawson Burns, on what the alliance is and is not; and the other by John Leech, Esq. M.D. of Glasgow, on the policy of confining and treating drunkards as Lunatics. Several other papers had been announced, but were not read for want of time. The whole of the papers, with the sermon preached by Dr. Burns, on Tuesday evening, were placed at the disposal of the committee.

Dr. Burns, of London, moved that this council recognise and implore the blessing of Almighty God as needful to give power and efficiency to the labours and aims of those engaged in working out the objects of the Alliance. This, also, was carried unanimously.

The thanks of the council were given to the authors of the papers, to Dr. Burns for his sermon, to the president of the committee, and to the original executive committee.

The conference terminated about half-past four o'clock.

THE EVENING MEETING.

At half-past six, the members of the council, and a large number of the friends of the new movement, assembled in the Corn Exchange, which was filled to overflow. The platform was occupied by the members of the council. Sir Walter C. Trevelyan, the president of the Alliance, was unanimously called to the chair.

Mr. S. Pope, the honorary secretary, read the resolutions which had been passed at the conference of the council, and accounted for the absence of one or two gentlemen whose attendance had been expected. Letters, he said, had been already received from 150 other gentlemen, expressing their ardent sympathy with the movement, and regrets at not being able to be there. He also read over the list of subscriptions.

The Chairman made some opening observations. Our beloved country, he said, had been allowed to suffer too long under the enormous load of evils caused by the indiscriminate traffic in intoxicating drinks. Nine out of ten of existing criminal cases originated, he believed, in this cause. He had consulted with numerous officers in the army and navy, who had informed him that intemperance was almost the sole cause of the offences which required punishment in those services. Colonel Sykes, of the Indian army, had published some statements tending to prove the same thing. The colonel had given facts with regard to three East India regiments, which showed that in an existing regiment of teetotalers the mortality within a given time was one half less than that in a regiment where intoxicating drinks were used moderately; and that in a regiment where excessive drinking prevailed the mortality was by four times greater. Sir Walter spoke further of the enormous expenses to the country in rates and taxes, caused by the results of the sale of intoxicating liquors, and other matters, showing the necessity of the movement.

Dr. F. R. Lees, of Leeds, moved the following resolution:—

"That the prime end of social legislation is to secure the utmost protection to the citizen against all destructive acts and demoralising agencies in the commonwealth."

In human history, he said, he found no fact standing out more prominently than this, that of all causes of pauperism, beggary, and public temptation to vice and crime, none

were at all to be compared to the traffic in strong drink. On the abstract principle of the resolution it was unnecessary to speak. Society was forced to protect itself against such evils as this traffic originated. One who questioned the right to legislative interference in this matter, must also, as a logical necessity, abandon all law whatever, and be for a return to original anarchy. Looking, then, at the question merely as one of fact, how did it present itself? Was it not a great and terrible fact, that the traffic in strong drink had been the prolific cause of pauperism and crime? Whatever followed the existence of this traffic, must be assumed to flow from the nature of the traffic; and what it had been doing for thousands of years past, it must be expected to do always, till put an end to. What was the practical remedy for the evil? He would endeavor to tell them. It had been his privilege recently to attend a great demonstration of the friends of temperance from every State of the American Union, and some from this country. He there saw the *élite* of the United States,—the judges, the jurists, statesmen, philosophers, divines, physicians, and earnest political and social reformers; and, with one voice, unanimously, to the number of, at least, fifteen hundred, they resolved to do their utmost, in their public and private capacities, to accomplish the proposition of Neal Dow, and make the Maine law universal. The results of the law in those States where it had been tried, he had recently witnessed with his own eyes. He had lately travelled 4,000 miles in the United States, and during all his travels a single opportunity had not presented itself to him of obtaining strong drink. He had also attended, in the city of Boston, a State convention, where he saw assembled the greatest men of Massachusetts and the neighboring States; and, without one solitary exception, they all expressed themselves as satisfied with the Maine law, and their intention to compel the authorities to drive the curse from their doors. He heard but of two champions of the strong drink traffic in all the country, with the exception of writers in some newspapers, who dared not give their names. It was stated by these that private smuggling existed in spite of the law, and drinking in private houses; and that, instead of being drunk in public, men now got drunk at home, with their children and wives around them. That might be a fact; he did not know whether it was or not, but with that the advocates of the law had nothing to do. It was further alleged that under the operation of this law more drink had been consumed in Portland and the cities of Maine than before. But how could this be? It was admitted that crime had ceased, that poverty had been almost entirely banished, and that public disorder existed no longer; that the house of correction in Portland was to let, and the workhouse nearly empty. Well, then, if strong drink, when smuggled in privately, ceased to be injurious, although drunk as largely as before, the opponents of the Maine law would no longer have reason to object to it. But further, if the sale of drink was really promoted by prohibition, why were the dealers in it so opposed to the Maine law, which would in this case only increase their profits? The fact that they still opposed that law, proved that they knew it was really destroying the traffic. He had searched during four hours in the night-time, in the city of Portland, to discover a place where strong drink might be bought. He had searched in vain. It might be true that it was used in private, but certainly all the public temptations to the vice of drunkenness, and all the public causes of crime and pauperism, were removed from the city. Not content with the testimony of his own eyes, he had called on the mayor of Portland, a gentleman of no extreme opinions,—Mr. J. B. Calhoun,—the representative of the two most important parties in the city, and Mr. Calhoun had told him that the Maine law had accomplished and was accomplishing all that they could conceive it possible for it to do; not that it had totally banished private drinking, which it never aimed at, but that it had to-

tally removed the temptations to public drinking, and along with them two thirds of the crime had disappeared; the town was quiet instead of disorderly; the public meetings were carried on harmoniously; and all was in a proper and well-ordered condition. Such were the objects, then, for which as citizens they were associated to-night. They could state that the principle had been tried. Twenty years after Mr. J. S. Buckingham made the first attempt in this country to apply this principle, they were now met to support it, and prove that prevention was better than cure. In conclusion, he exhorted all patriots to rise as one man, and declare that this curse to humanity shall exist no longer.

We shall give Mr. Buckingham's speech, and the conclusion of the business of this most important meeting, in our next.

Alcohol in Bread.

To the Editor of the *British Temperance Advocate*.

DEAR SIR,—The *Patriot* newspaper of 22nd Sept. last having made some very dogmatical and untruthful assertions in a review of Dr. Lyman Beecher's excellent lectures on Intemperance, I enclose a copy of a letter which I addressed to the editor on the subject, and to which he, I believe, has not given insertion;—I say *believe*, because I speak from hearsay, the *Patriot* being a paper that I very seldom see, and which I have not seen lately.

Yours faithfully,

A. COURTNEY.

Ramsgate, October 21st, 1853.

SIR,—In opposition to your strictures on Dr. Lyman Beecher's definition of intemperance, I assert without fear of contradiction, that *true* temperance implies total abstinence from all things injurious to health, and only a moderate use of things which tend to promote it. Science proves that wine—I mean alcoholic wine—and all other alcoholic liquors are injurious to health—that their use is their abuse, and consequently, that Dr. Beecher's definition is the correct one.

As regards your extraordinary statement that bread contains alcohol, it either proves your ignorance of chemistry or your misrepresentation of the truth. A single drop of alcohol does not exist in a thousand tons weight of bread, nor can it be obtained from any animal or vegetable substance unless we subject it first to fermentation—a process which destroys its properties. But even fermentation does not extract alcohol from bread or from anything and for this good reason, because alcohol does not exist in anything. What it does is this—it decomposes the sugar contained in the bread or other substance subjected to its influence and re-combines its elements in a totally different manner and proportions, the result of which is alcohol—A NEW substance.

It is lamentable to see professors of religion, and men like the editors of the *Patriot* and *British Banner*, lending their aid to undermine a cause the foundations of which are based on immutable truth, and which is calculated to confer more benefit on mankind than all other instrumentalities, the gospel alone excepted. But know this, that although you are supported in your *unrighteous* crusade by the ignorant, the prejudiced, the interested, and the immoral, teetotalism has no more to dread from your most deadly hostility than have the truths of the gospel a chance of being uprooted by infidels and madmen. Trusting to your fairness to give insertion to this exposure of your misrepresentations.

I remain, sir, yours obediently,

A. COURTNEY.

Ramsgate, October 4th, 1853.

[We would advise the editor of the *Patriot* to test the truth of his assertion by subjecting a quantity of bread to distillation, and then he may perhaps be convinced how far he exposed himself to the ridicule of the veriest tyro in chemistry, by venturing to write upon a subject about which he is evidently so profoundly ignorant. Even supposing that alcohol should be generated in the dough by fermentation, its specific gravity is such that it must be evaporated long before the baking process is completed. Alcohol in bread in the sense in which such writers would have it understood, is simply an impossibility.—Ed. B. T. A.]

Canada Temperance Advocate.

MONTREAL, DECEMBER 1, 1853.

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First.—All of you now taking the *Advocate*, put down your name at once; be persuaded that whatever else you take, it will not do to be without the useful, entertaining, and vigorous articles constantly found in these columns.

Second.—Be sure you get a neighbor to join with you,—two or four, or more if you can,—being convinced that you ought, individually, to take shares in the responsibility of spreading sound knowledge through the land.

Third.—The above may be considered addressed to each of our friends; but to those who have acted as AGENTS, we respectfully desire that they will not delay canvassing every locality faithfully and zealously. Every person will be considered an agent who sends us six subscribers, with three dollars, and to such a seventh copy will be sent *gratis*, really *gratis*; for we shall henceforth tax nobody for postage on papers sent.

With very little exertion, not only shall we have ten, but twenty thousand subscribers, and you may all rely upon the Publisher and Editor doing their best to benefit you, your families, and the country.

ENCOURAGING INSTALMENT.

Since writing the above we have received the following, as a fair start in the work of raising the Ten Thousand. Our respected agent in North Gower will please accept our thanks, and we hope many will imitate his example:—

I have much pleasure in forwarding to you the enclosed list of subscribers to the *Canada Temperance Advocate* for 1854. You will please send to each the remaining Nos. of the current volume, as stated in your prospectus. I shall have another and I trust a larger list to send you in time to receive the first number of volume twenty. It shall not be for want of exertion on my part if you do not have at least twenty-five subscribers in this place for 1854. Enclosed is 25s. payment for the ten copies ordered in the enclosed list.

Hoping your efforts to render the *Advocate* a welcome visitor to the family circle may meet with that success which its value merits,

I remain, dear Sir,

Yours truly,

J. R.

A Scene and Dream which was not all a Dream.

It was very late that night of Saturday last, close upon the midnight hour, when, weary with unusual toil and anxiety, we reached our home. The stars were glittering in the clear keenness of a bitter frost; a stillness reigned around as though the world had gone to sleep. Quite near the spot where lay the victims of the ninth of June, all weltering in their blood, or groaning with strong pain, a voice was heard, of low sepulchral tone, as if complaining helplessly of violence, wrong, and cruelty. We stood and listened. Again, the voice of man is heard. "Who sent me here?—what have I done that I should here be fastened up and chained?" Nothing of human kind was visible, and we said, "Where are you?" "Here," exclaimed the voice; and then we ascertained that between the double winter doors of our next neighbor there was indeed a man. Was he a burglar? or was he a victim of strong drink? The secret is soon out. We opened the outer door, and there he stood a moment and then stepped down, and head first prostrate fell upon the frosty pathway. With difficulty he rose. "How came you there?" we asked. "They bound me up and thrust me there," said he. "There were ten men—what have I done?" And then he staggered towards us, and would have fallen, but we held him up. He said he lived in Coté Street, but knew not where he was just then. We showed him where to go. He wished to talk—he said he had been struck. The villains hit him on the head. "Feel here, Sir," and he seized our hand, and laid it on his head above the ear; and sure enough there was a lump in the region of combativeness a little smaller than a Shanghai egg. Poor fellow, we pitied him that bitter night of cold. He seemed to rally, and we put him on his way, waiting a while to satisfy ourself that he could steer his course. He was too drunk to make otherwise than very crooked tracks, but on he went, and out of sight.

We went to rest, thinking how bad a business that must be which robs man of his reason, and exposes him to agony and death. Sleep did not come very soundly, and we fell to dreaming. We found ourself without much locomotive power between two large stone buildings. The one was dark and dismal: the silence which seemed to reign within was dreadful, for it seemed not the silence of repose, but the stillness of terror. The clank of a chain was heard, and a suppressed groan, as of inward suffering and foreboding evil. The building was the *city prison*. We turned to look at the other building. It, too, was dismal, and the stench was horrible. All was activity within; there were sounds as of the driving of hoops around large hogsheads; and in another place we thought we heard distinctly the pouring and gurgling of liquors into barrels. We pass along in thought to that wide gateway, and there were trucks and carts loading with liquors. We followed some of these from street to street, and found over every door at which they stopped, the words significant, "*Licensed to retail spirituous liquors.*" They returned, and so did we. All were busy still, work and tug and toil; we dare not ven-

ture in, but near enough to hear a harsh and grating voice, as of a grim demon;—"Stir up those fires you lazy devil!—why should *they* wait for drink?" We shuddered. A rich man passed by, clothed in warm furs. As if the fact were worth the boasting of, he said, "*That's my distillery.*" Our time in dreams runs swiftly. We thought for months, fully a year, we had watched the progress of the traffic, and noted what its fruits were, and found that every day sent victims somewhere. One thousand went to prison, fifty to the hospital, and ten to the penitentiary. Un-counted homes were desecrated; five thousand children were uncared for, and we could not tell how many women and children begged their bread from door to door. We cannot tell the whole of this our dream; but a friend proposed a public meeting to expose the daring imposture as he called it. No sooner said than done. The dreamer was required to speak, and we have heard it said that an orator in dreams is often most impressive and eloquent. There was for sure a sober stillness in the hall, and all seemed to think that melancholy business should have a speedy end by legislative prohibition. The speaker said: "What shall we do?"—do he emphasized—for said he ag in—"Of speaking and writing has their not been enough?—something must be *done.*" "Shall we not have the Maine Law in Canada?" The meeting was excited, but there was unanimity, and with a stern resolve that meant something, all shouted, "We will have the Maine Law!" One man close by our ear, shouted with voice so loud—"THE MAINE LAW!"—that we suddenly awoke. Who could that *one man* be? Aye?—now we recollect his face; it was the man we found between our neighbor's double doors, and before we went to sleep again we felt assured that hundreds of poor drunkards will hail the bright morning when Canada shall be proclaimed free from the iniquities of the liquor traffic, and that which appeared only as a dream, was in reality a delineation of our duties and desires.

Practical Operations.

The question is now settled, and at least among Temperance men there are few to dispute the axiom, that it is right and proper for us in Canada to agitate for the Maine Law, and with unceasing perseverance agitate until we get it. On that main point there is universal agreement, but on minor points and local operations there may be differences of action without disagreement of principle. In some cases it may be our duty to suggest and direct, in others, we may only find it necessary to record what is done, or what is proposed to be done.

In our last, we reported the proceedings of a Convention or public meeting, held in the beginning of last month, in Toronto, and gave the resolutions explanatory of the views and resolutions of the meeting. We have since received two documents, both of which may be serviceable to our friends in other places, and therefore we cheerfully hand them to the printer. The first is a sort of circular, addressed "to the friends of Temperance, in the united counties of York, Ontario, and Peel," and is as follows:—

"We are instructed, by the recent convention of Temperance organizations in these Counties, to call your attention to the results of their deliberations, and to request your assistance in giving them effect. We presume that you have seen the resolutions adopted, and that we need only mention the operations which they seem to require.

"The matter that claims earliest attention is the establishment of a predominating Temperance influence amongst the Officers of the Municipalities. Such a proceeding, besides leading to a suppression of many of the worst liquor-dealing houses, would bring about a co-operation amongst the various Temperance bodies, give them a renewed feeling of influence and power, revive their activity, and put them into order for prosecuting the great struggle on behalf of a Prohibitory Liquor Law. But the measure forbids a day's delay of that consultation amongst you in your respective localities, which is requisite for attaining to united views and plans. We trust that no jealousy, no delicacy, no formalities, will hold back any of you from inviting an interview with your neighbors who are favorable to Temperance. It is all important that a vigorous effort be made, preparatory to the election in January next. We respectfully commend to your favorable notice a statement of views and plans which we have prepared for the aid of our friends in this movement.

"As auxiliary to this proceeding and to a general advance in the Temperance work, we are making arrangements for immediately sending through the Counties a gentleman to deliver addresses, assist in consultations, and endeavour to bring into harmonious action, the friends of Temperance of various classes. The gentleman in our view is of such standing and talents that we entertain the largest anticipations of his efficiency and success. We have resolved upon incurring all the expenditure which the measure may involve; and as we must rely upon the grants which the several Temperance organizations may supply to meet the expense, we request that, as early as possible, our friends in every locality will send us an estimate of the amount they may be expected to furnish. We shall also be happy to receive forthwith, suggestions as to the places and times at which the visits of the agent may best be made. Arrangements should be made for private conferences, as well as public meetings. It is, however, to be understood that the more central and prominent spots should be visited before the coming elections, and that where necessary, other places may be visited afterwards. It is recommended that besides the meetings in which our Agent may assist, others in every direction be held; and we hope to be able, if required, to obtain the services of speakers from this city for many of the meetings which may take place within a moderate distance from us. Applications for speakers should be made some time before they are required.

"Our Chairman and Secretary will be ready to attend to communications which may require notice between our sittings; and we shall be obliged to our friends, as soon as possible, after their receipt of this Circular, to send us information as to the probability of action upon it in their own neighbourhood—especially in reference to supplying funds and giving advice as to the movements of the lecturer.

"The Office of this Committee is at No. 2, Elgin Buildings, Yonge Street. MR. WILLIAM RATTRAY, Secretary, Box, 469, Toronto.

Signed on behalf of the Executive Committee of the Temperance Convention, held in the City of Toronto, November 1st and 2nd, 1853.

"SAMUEL ALCORN,
Chairman."

The annexed paper consists of valuable observations, explaining more fully the views and plans of the Executive Committee of the Temperance Convention:—

"With a view to success in the Elections, the following considerations are submitted to the friends of Temperance:—It is most important to state plainly, that our sole aim is the promotion of Temperance, so that no suspicion may be entertained, that under our movement any personal or party object is being pursued.

"A combination of the influence and votes of members of Temperance Societies, Divisions of Sons of Temperance, Branches of the League and all other Temperance Organizations as well as of unenrolled friends of order and sobriety, may in most cases be brought about if liberality and prudence, as well as zeal, are employed to procure it.

"Different neighbourhoods will require somewhat different measures to be urged upon the attention of candidates;—it is therefore requisite for every locality to adopt, after consultation, such requirements as the friends of Temperance there would most generously support.

"It will in most cases be more easy to induce candidates to adopt our requirements, than it would be to run in candidates of our own against all others.

"Exertions made at this moment will be operating until the time of Election, and therefore, an amount of labor now applied will be far more effective than if given when the time is at hand.

"It is, therefore, recommended that as soon as possible in every neighborhood there be a meeting called of all persons likely to favour our election movements for free consultation thereon. Also, that at such meeting resolutions be adopted to the effect that the promotion of Temperance is and shall be the sole object to be contemplated by the association, and that no personal or party object whatever shall be allowed to influence it. That the standard of requirement shall be the reducing the number of taverns to . . . That no Candidate shall be brought forward by the Association if any other that is likely to meet with extensive support, undertakes to use his official influence to carry out the objects of the Association. That as many as possible of the Electors be at once got to promise their influence and votes to such candidates only as give the required undertaking. That as soon as Candidates are declared, a Committee consisting of

apply to them to state the views of the Association and the numbers that support them, to enquire whether such Candidates can make the required engagement, and immediately to report the answers to every supporter of the movement. That at the time of Election every effort be made to return only such parties as will subserve the object in view—and that immediately after the Election its issue be reported to the Committee in Toronto."

(Signed on behalf of the Committee,)

SAMUEL ALCORN,

Chairman.

We most heartily wish success to the movement in the above United Counties, and throughout the whole country.

Temperance Publications.

We beg to direct the attention of our readers to the advertisement of Dr. Carpenter's celebrated work on Temperance, and the Melodies. Every temperance family ought to have "Carpenter," and, as we have before suggested, it would be well for Societies to place it in the hands of their resident physicians. The book is thoroughly scientific, and might cure some medical men of the practice of prescribing alcohol so frequently. Let every available copy go into circulation.

The Book of Temperance Melodies was originally published in England, by Edward Paxton Hood, a popular Temperance Lecturer, assisted in its compilation by several friends of the cause in Scotland and Ireland. It contains the choicest and most popular Temperance Odes, Anthems, &c., which are in use in Britain and America. The greater number were composed by the compiler, Mr. Hood, while there are many choice pieces from other pens, viz, Woodson, Pritchard, Downes, and J. B. Gough. One of the great attractions of these Melodies is, that they are arranged and adapted to national popular airs, which have been familiar to us all from our childhood, and this alone gives them an additional charm. They have been re-published at Hamilton, at the earnest solicitation of a number of the Friends of Temperance to fill that vacancy, which, many of those who know the powerful influence of music on the human heart, beheld so long with pain.

A Deserved Rebuke.

The *Ecclesiastical and Missionary Record* published for the Presbyterian Church of Canada, makes the following sensible remarks on temperance in general, and ecclesiastical dinners in particular. We commend the paragraph to the candid attention of the Clergy and the Churches of this country:—

We usually, says the Record, give a few extracts with a view of keeping before our readers the importance of the Temperance cause. That cause, we firmly believe, has made decided progress during the last few years amongst us. Many have arrayed themselves on its side who formerly stood aloof; and then, while many have decidedly given in their adherence to the Temperance cause, there is good reason to believe that a great effect has been produced upon the public generally, by the exertions of the friends of Temperance, so that many, who are not members of Temperance Societies, yet countenance and practise general abstinence from intoxicating drinks. We rejoice to believe that this is the case. But we acknowledge our fears, that in some quarters Temperance has not made very great progress. We lately read with pain and shame the accounts given in the public papers, of a certain ecclesiastical dinner in a rising city of the West, on which occasion we are told "the table was graced, as of old, with a fair modicum of genuine port and sherry, which, in its temperate and grateful use, seemed, with a prevailing majority, to supplant, for the time being, the abstemious and doubtful virtues of teetotalism." Had we access to the reverend gentlemen who sat down to such a table, we would ask, if they reflected how many ministers of various denominations have fallen through the influence of strong drink. We would ask them, if they had read the proceedings of the General Assembly in the parent country for the last two or three years, and had noted the number of ministers who have been deposed for drunkenness. It is a most melancholy fact that during the last few years, many ministers have been degraded for this sin, and yet, we here find a Presbytery, apparently glorying in the use of intoxicating beverages, and ridiculing abstinence from such drinks. The account to which we have referred, specifies the toasts which were drunk on the occasion, on which we shall not dwell.—Many of them certainly do not appear to have much to do with religion, but we presume that, in the warmth of their hearts, they did not like to omit or to overlook any of the professions or interests of men. We certainly thought the time was past when any Presbytery or body of ministers would have enacted such a scene.

Mr. Kellogg in St. John's, C.E.

As Mr. Kellogg has recently delivered two lectures in this place, I think a brief notice of them in your columns would be appropriate.

Notwithstanding the imperfect arrangements, and the strong anti-Temperance influences of this town, we had a very good attendance, especially the last evening. The result of the meetings was most satisfactory. Mr. Kellogg not only proved himself fully master of the subject, but maintains throughout an earnest and whole-souled zeal for the cause. His illustrations are always happy and pertinent, and I regard his appearance in Canada at this time as particularly fortunate.

The Wesleyan Chapel was generously thrown open by the trustees, who also gave their influence to the cause. The Sons turned out in a body, with their regalias, which produced a good effect. These lectures have awakened an interest on the subject of temperance here, and the friends of the cause are anxious to make arrangements for at least one lecture each month through the winter.

The pecuniary responsibilities assumed by the Montreal Temperance Society in this purely philanthropic object, deserve the hearty co-operation of the whole temperance community, and the peculiar fitness of Mr. Kellogg for the work, is a sufficient guarantee that their efforts will be productive of the best results.

Keep the ball in motion.

E. H.

Thoughts and Facts.

I have never yet met with a toper who would acknowledge that he was injuring himself by what he drank, and even though here and there, a being, calling himself a man, may be found who will acknowledge that he sometimes exceeds the bounds of moderation, or that at a certain place, under certain circumstances, he got gloriously drunk, still attempts at justifications are made which to his own mind may be perfectly satisfactory, but which to that of his friends, his neighbors, or his relatives, can only be considered as shuffling evasions of the fact that the habit of getting intoxicated is being formed, and which they lament. Such, however, is the blinding and deceiving tendency of the use of strong drinks as beverages, that every body sees their effects upon their victim, except the inebriate himself, who always fancies that he is perfectly secure against the drunkard's doom,—sottishness here, and misery hereafter.

I may be told that we exaggerate our statements; that our pictures are overdrawn, and their coloring unnatural. I deny it; and could we raise the curtain so as to behold the havoc made by alcohol all around us; could a catalogue of the families who are suffering from its effects directly; could we depict in sufficiently impressive language the misery and wretchedness, and want, and woe, and crime, which are its legitimate offspring, in our own neighborhoods; methinks there would be more earnestness manifested in promoting the cause of Temperance,—the cause of ALL MANKIND, and of WOMANKIND too, both BLACK and WHITE; we would become most painfully convinced that the hydra-headed monster is recovering from the wounds which had been inflicted upon him, and that there is an awful reality in that assertion of Gen. S. F. Cary, that turn which way we will, almost at our very doors, we

may find pictures more heart-rending than the ablest pen can delineate, or the most powerful language describe.

Does the reader want proofs? Let me furnish him with a few facts of recent date. I might multiply them almost indefinitely, but the following, lest this letter become too lengthy, will for the present suffice:—

No. 1, a few weeks ago, resided in a house facing my dwelling. He is an excellent hand at his business, and there are many pieces of his handicraft in this city, which prove him to be a man of no ordinary abilities; and there can be no reasonable doubt entertained, that had he been a sober man, he might have realized a fortune. The contrary was, however, the case, and all the degradation of powers, both bodily and mental, which follow in the train of habitual drinking, had become his lot. His family was neglected, while a large portion of the little he earned was spent upon himself either at the restaurant or the tavern. After having resided in my neighborhood a short time, he sacrificed the little he had left by auction, and removed westward, ruined in body and mind, his family beggared, his children uncared for, and all by the influence of rum.

No. 2, a gentleman of highly reputable appearance, and courteous demeanor, possesses a good commercial education, came to this city a few years ago, and secured employment as accountant in one of the first houses here. His love of strong drink has been the cause of his losing that and several other situations successively, and now, although very respectably employed, he is only running the risk of dismissal because of his drunken habits. He lives in the neighborhood of No. 1, where his wife died, also a drunkard, about a month ago, with the bottle under her pillow, and he so drunk as to be unable to realize his loss, having been much in the same way for a fortnight previously, and not having been near his office once during that period. On more occasions than one, the last shilling has been sent for liquor, when there has been no bread in the house. Nor has his bereavement caused any change in his conduct. Since the wife's death, the eldest girl has gone the way of all the earth, and the father is left with the rest of the family in a position which must melt any heart into pity.

Let these two cases suffice for the present.—I might write about cases of *delirium tremens*;—I might tell of the infatuation of young ladies in casting their lot with those whose conduct in reference to strong drinks is any thing but reputable;—I might state cases where parents nourish a taste for intoxicants among their children, but I forbear; the mentioning of such cases should be enough to cause a thrill of horror in every breast, and induce strong and energetic efforts on the part of all well-wishers of their kind to stem the torrent of iniquity which flows from that source, and sending the tyrant alcohol back to his native hell.

PHILO.

The Three Preachers.

BY CHARLES MACKAY.

There are three preachers, ever preaching,
 Fill'd with eloquence and power
 One is old, with locks of white,
 Skinny as an anchorite,
 And he preaches every hour
 With a shrill fanatic voice,
 And a bigot's fiery scorn
 BACKWARD! ye presumptuous nations,
 Man to misery is born!
 Born to drudge, and sweat, and suffer—
 Born to labor and to pray:
 BACKWARD! ye presumptuous nations,
 Back!—be humble and obey!"

The second is a milder preacher,
Soft he talks, as if he sung,
Sleek and slothful is his look,
And his words as from a book,
Issue glibly from his tongue.
With an air of self-content,
High he lifts his fair white hands;
"STAND YE STILL! ye restless nations;
And be happy all ye lands!
Fate is law, and law is perfect:
If ye meddle, ye will mar;
Change is rash, and ever was so,
We are happier as we are.

Mightier is the younger preacher,
Genius flashes from his eyes;
And the crowds who hear his voice,
Give him, while their souls rejoice
Throbbing bosoms for replies
Awed they listen, yet elated
While his stirring accents fall;—
"FORWARD! ye deluded nations,
Progress is the rule of all;
Man was made for healthful effort;
Tyranny has crushed him long;
He shall march from good to better,
And do battle with the wrong.

"Standing still is childish folly,
Going backward is a crime;
None should patiently endure
Any ill that he can cure;
ONWARD! keep the march of Time,
ONWARD! while a wrong remains
To be conquered by the right:
While oppression lifts a finger
To affront us by the right;
While an error clouds the Reason
Of the universal heart,
Or a slave awaits his freedom,
Action is the wise man's part.

"Lo! the world is rich in blessings—
Earth and Ocean, Flame and Wind
Have unnumbered secrets still,
To be ransacked when you will.
For the service of mankind;
Science is a child as yet,
And her power and scope shall grow,
And her triumphs in the future
Shall diminish toil and woe;
Shall extend the bounds of pleasure
With an ever-widening ken,
And of woods and wildernesses
Makes the homes of happy men.

"ONWARD!—there are ills to conquer.
Daily wickedness is wrought,
Tyranny is swoll'n with Pride,
Bigotry is deified,
Error intertwined with Thought
Vice and Misery ramp and crawl.
Root them out, their day is pass'd;
Goodness is alone immortal;
Evil was not made to last:
ONWARD! and all earth shall aid us
Ere our peaceful flag be furled."
And the preaching of this preacher
Stirs the pulses of the world,

Sabbath Meditations.

A BIT OF WHOLESOME ADVICE.—Reader be popular in your views.—Your notions must be wrong if they are narrow. This universe is not to be measured with a two foot rule. Be popular

in your style. If you would be a "will of the wisp," you may appear in the darkness; but if you would be a sun, brush the clouds from your face. Be popular in your sympathies; think, feel, pray, with your knees upon the round globe. See Africa a continent of dry bones, Asia a pyramid of mortal death, Europe struggling in the folds of the serpent, and the isles of the sea crying for help. If the supineness of Athens produced a Philip, shall not the prostration of a world produce a Paul?

Be humble. Seek not for the knowledge that puffeth up, but for that which edifieth. Never be inflated by success; for what hast thou that thou didst not receive? Be not wise in your own conceit. Shall the incarnate God say, I am nothing; and shall that worm (man) say, I am rich? Be independent.—God made you; lift up your head among his sons. Think for yourselves. If there are books upon the shelf, thank God for them; but remember the open leaves of creation and the unbound volume of the soul. Dare to speak out. When the thoughts burn; let the flames have a free. What fear you? Shall he whose exemplar died upon the cross be afraid of sneers, and stripes, and blows? "Strike, but hear me!" cried the great Athenian at the battle of Salamis.—"Kill, but hear me! let the Christian cry at the battle of the world"—*Dr. Thomson, in October Ladies' Repository.*

WEALTH A CORRUPTION OR A BLESSING.—Hitherto wealth has been a great corruptor. It has inflamed the passions, and narrowed the heart, and made it sordid. It has been harder for a rich man to enter into the kingdom of heaven than for a camel to go through the eye of a needle. The probation of wealth has been more perilous than that of poverty. But let this broad position of stewardship be taken, and under it let the characteristics before mentioned come in; let the rich man no longer reverse in its spirit the precept to do with his might what his hand findeth to do, because there is no work in the grave, and refuse to do anything till he goes there, and because he is going there; let him hold always his own heart close to the beating heart of humanity, so that they shall throb with a common pulsation—and these evils will banish, and "will bear away with them many of the chief evils of society." The man rich in this world will be "rich in works, ready to distribute, willing to communicate." He will not do a vain work that shall have no relation to the great plans of God; and "at his end be a fool." He will lift up his eyes upon a world lying in wickedness, and consequent suffering, and will seek to remove the wickedness, and relieve the suffering. The accumulated and concentrated water that had before carried desolation in its course, and left its channel dry and dusty, will now show a long track of verdure where it flows; it will find its way to the roots of a thousand flowers, that will cover the earth with their beauty, and fill the air with their perfume.

WHAT IS A SINFUL AMUSEMENT.—Every amusement is sinful which tends to the injury of the health and the physical constitution. God requires that even the body should be presented a living sacrifice in his service; and when for the sake of momentary enjoyment, the gratification of taste or appetite, the physical strength is deranged or weakened, God is robbed of what is rightfully his. Men shudder at the thought of the untimely death of those, who, in a moment of insanity, or impelled by the remorse of conscience, have put an end to their earthly existence; and unless we have satisfactory evidence that they were insane, we have reason to tremble in view of their sin.—But why is it any more self murder to apply the halter or the knife, and thus end one's days, than to do the same thing by a round of dissipation and amusement?

Every amusement is sinful which tends to weaken the intellectual powers. Man is distinguished from the lower order of created beings by the possession of the reasoning faculties. These are given to him for some good and noble purpose. If he pursues a course of conduct, or indulges in such amusements as may disqualify him to exert his faculties for good, he sins against his own soul, and against God. The youth who spends his time in storing his mind with vain and idle stories, or in reading novels and romances, is an instance in which this is effectually done.

Those amusements are sinful which have a tendency to dissipate from the mind, sober, serious reflections. Man is living for eternity. It should be his great object, to do that which will prepare him for the world to which he is hastening, and which will be pleasing to his Heavenly Father and his Judge. As a creature of God, he is bound to do whatever he does, to the glory

of God. Can there be any question, then, whether those amusements are sinful, which are inconsistent with religion, or which inevitably withdraw the mind from those things that concern the interest of the soul, and drive away the Spirit of God?—*Tenn. Baptist.*

To Correspondents.

We regret there should have been a few typographical errors in the last communication of our valued friend, J. T. B. The word "went," in the first line, should have been "met." The word "exaggerated," should have been "aggravated." Errors will occur sometimes; but we rather think our *Advocate* is about as free from them as any paper in these latitudes; and, further, we really do hope that both our errors and our conceits are of a "pardonable" kind.

U. A.—Of course, as we have often said, we are willing to receive postage stamps in payment of small amounts.

P. L.—Send your list as soon as practicable. Our new subscribers are coming in rapidly. Don't stop short, friends, of Ten Thousand!

Newfoundland Sons of Temperance.

At the third Annual Session of the Grand Division of the order of the Sons of Temperance of Newfoundland, recently held, the following members were elected as officers for the ensuing year, viz.:—David Sclater, G. W. P.; David Reid, G. W. A.; W. W. C. Carter, G. S.; T. C. James, G. T.; David Rogers, G. Ch.; William G. Bulley, G. C.; William Lilly, G. Sen.

Temperance Papers.

The paper referred to below, as discontinued, was worthy of support, but its failure is to be regarded only as a proof of the folly of multiplying the number of Temperance periodicals, instead of vigorously sustaining those which have been long established, and well conducted. The evil prevails greatly in the United States, and ought to be guarded against everywhere. We cut the annexed from the N. B. *Temperance Telegraph*:—

The *Ohio Life Boat*, an able Temperance periodical which has just been discontinued, put it to its delinquent subscribers after the following fashion, though without much effect upon the sensibilities of its non-paying subscribers, we opine, since they seem to bear a strong family likeness, they do, all the world over.

In his valedictory, the Editor says,—“We have labored to the best of our ability. We need not say that ‘high noon and the wee sma’ hours of the night have found us at our post.’” And yet, and though there are many temperance men in Ohio, and the cause stands in need of advocates, he declares “the income of the *Life Boat* is inadequate to its pecuniary wants.”

We are sorry to hear of our contemporaries dying off one after another, but we trust that the obituary notices will stir up the friends of the Reform everywhere, to renewed efforts to sustain the Temperance Press existing.

“We delayed the publication of this No. hoping to effect an arrangement for the continuance of the *Life Boat*, but we are disappointed. The water is too low—our *Boat* is probably aground. Those passengers who have taken *through ticket*, will be put through, at our expense, by returning the enclosed slip to us, with their name and post-office, this week”;

or if they will take a check on any of our host of able-to-pay delinquent subscribers, we would much rather settle it thus; for having had low water, big bars and lots of snags in our voyage, we have now scant supplies.”

Selling and Buying.

“Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens which faileth not.” Luke xii. 33.

Sell, sell while ye can,
While the tide of traffic is high;
Lo! Mammon and Crime outsped the time,
Human bodies and souls to buy;
Houses and Lands! oh! man,
What are they to thy brother's blood,
To his life so foul, to his ruin'd soul,
Crying up, against thee, to God?

Ye herd of children see,
On the devil's own ground at play:
For childhood's sweet smile, what looks of guile,
What curses for prayers they say!
Ease, comfort, pleasure free!
Oh! give all those young souls to buy,
No little one there, but 'neath thy care,
May shine fair jewel, on high.

And yonder thing forlorn,
Of sharp Want and dark Shame the prey—
Sell, sell thy cold pride, nor turn aside,
From her veriest touch away;
Despite her mien of scorn,
Oh! she hath a womanly heart,
And the Magdalene tear, were pity near,
From her poor burden'd soul might start.

That widow'd mother there,
With her clamorous babes around—
And yon head bent low with years and woe,
All shelterless, succourless, found—
Sell, sell to ease their care;
Thy Lord in each weary one see,
And the joy divine of love is thine—
“Thou dost minister unto Me.”

Sell, 'tis the Master's word,
For our ransom himself He sold,
Oh! a breath of His love the heart to move,
And what to us houses of gold?
Take, take them gracious Lord,
Leave us nought but the promise given,
“Bags which ne'er decay, nor thieves essay,
The treasure unfailing in heaven!”

—*Evang. Cath.*

Right is Might.

PATIENCE! and steadfast adamant will!
We will do right, though the great murmuring world
Deride and thwart us, asking, Have you skill
To guide your bark with all her sails unfurled
Against the tempest of my scorching breath,
That nauight can shield thee from except more dreadful Death.

To thee indeed, Death wears a fearful face,
See thou to that, he is our loving friend,
Who calmly leads us with an awful grace,
To where all doubting and all strife will end;
An as the guerdon of our hard-won race
We shall embrace fair Truth, long sought in every place,

But for thy scorn, laugh on! we love thee not,
 And how can that we love not, make us grieve?
 Yet we must pity thee and thy sad lot,
 Marah to drink, the living waters leave—
 Ay, would endure all grief that thou canst give,
 Could our last wearied breath but teach thee how to live.

Thou yet shalt see our bark's triumphant way,
 Like the far day-star's in its fullest prime;
 Bearing divinest Truth's perfected way,
 God's fairest child, helped in his chosen time!
 Wait, and in quietness possess thy soul,
 Trust his Almighty arm. Right shall all things control.

—New York Tribune.

FORM OF APPLICATION FOR CHARTER FOR A DIVISION OF S. T.

(Date.)

The undersigned inhabitants of _____, believing the Order of the Sons of Temperance to be well calculated to extend the blessings of Total Abstinence, and promote the general welfare of mankind, respectfully petition the Grand Division of the _____ of _____, to grant them a Charter to open a new Division, to be called the _____ Division, No. —, Sons of Temperance, of the _____ of _____, to be located in _____, and under your jurisdiction.

We pledge ourselves, individually and collectively, to be governed by the rules and usages of the said Grand Division, and also by those of the National Division.

Enclosed is the Charter Fee, \$5.00. Books, \$2.00.

FORM OF APPLICATION FOR CHARTER FOR CADETS OF TEMPERANCE.

(Date.)

The undersigned boys living in _____, in the Province of Canada, with the full consent and approbation of our parents and guardians, respectfully petition the Grand Section to grant them a Charter to open a new Section, to be called _____, Section No. —, C. T., to be located at _____, and under your jurisdiction. We pledge ourselves to be governed by the laws and usages of the Order of the Cadets of Temperance. Enclosed is for Charter, Red Books, Officers' Cards, Constitutions, &c., \$4.00.

Signed,

To which must be appended the following certificate:

This is to certify that Bro. _____, whose name appears to the above as W. Patron, elect, is now a S. of T. in good standing, in _____ Division No. —, S. of T.

Signed by a P. W. P. or W. P. of the Division.

Application for Charters of either of the above Orders, or any other information required, may be made to

J. C. BECKET,
 Montreal.

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OR,

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J. C. BECKET.

Montreal, September, 1853.

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H. W. JACKSON,

Toronto.

Toronto, Nov., 1853.

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THE Subscriber begs to inform the friends of Temperance and the Public in general, that he has opened a TEMPERANCE HOUSE at that Port, beautifully situated on the South Shore of Lake St. Francis, and trusts by strict attention to the comfort of TRAVELLERS, to make it a desirable resting place, and thereby merit a share of Public Patronage.

The Subscriber begs leave to return his sincere thanks to the public for the patronage which he received last season, and to state that his

OMNIBUS

continues to run this season, and will leave the Post Office, Huntingdon, every MONDAY and THURSDAY at half past Nine o'clock, A. M., in time for the Steamer *Fashion* on her downward trip, and to leave Port Lewis immediately after the arrival of the *Fashion* on her upward trip, on WEDNESDAY and SATURDAY.

Parties travelling for pleasure will be conveyed to and from Port Lewis, at any time, on the shortest notice.

N. B.—Good Stabling and a careful Hostler always in attendance.

WILLIAM H. BOWRON, Proprietor.

Port Lewis, 7th June, 1853.

MONTREAL WHOLESALE PRICES CURRENT.

(Compiled for the Montreal Witness, Nov. 30, 1853.)

FLOUR.—The price has receded to 31s 6d for present delivery, at which several sales have taken place. Nothing doing for future delivery.

WHEAT.—No transactions.

COARSE GRAINS.—Nothing doing.

PROVISIONS.—Quiet. Butter—latest sales at 8½d to 8¼d for uninspected.

ASHES.—28s 3d to 28s 6d for Pots. Pearls neglected at 1s less.

EXCHANGE.—10 per cent, without much demand.

BANK STOCKS.—Montreal offering at 2½ ex-dividend, 25 offered. City Bank inquired for at 10 with dividend. People's Bank 1. British Bank in demand at 15, all premium.

RAILWAY STOCKS.—Sales of Grand Trunk at 30 dis. Other Railroad stocks dull.

Mining Consols declined to 70, and in some cases lower. Other Mining Stocks depressed also.

IMPORTED GOODS.—Business over for the season.

CANADA TEMPERANCE ADVOCATE, 1854.

TWENTIETH VOLUME. POSTAGE FREE.

When the undersigned assumed the responsibility of publishing the *Canada Temperance Advocate*, he was persuaded that the rapidly increasing hosts of total abstainers needed, and ought to have, a medium through which to express their views, and by means of which their principles might be extended. It was his conviction that such a periodical would receive the support of those who had the real welfare of their country at heart. The *Advocate* has not been circulated as widely as it ought to have been, but the countenance given it throughout the country has saved the publisher from any material loss, and encouraged him to proceed in what he feels to be a philanthropic and Christian enterprise.

Two things are now to be kept in mind relating to the Temperance movement. First, every exertion must be made and persevered in, that by means of moral suasion and sound argument, the number of total abstainers may be increased. Secondly, every lawful effort must be put forth to secure a prohibitory law, forbidding the importation, manufacture, and sale of intoxicants, as beverages.

For the attainment of the great objects of the Temperance movement in its progressive development toward the suppression of the traffic, it is absolutely necessary to circulate sound literature; such as the publisher has aimed to disseminate for many years past. In discerning and directing the spirit of the age, the undersigned has a growing conviction that duty demands a generous and united effort for the increased circulation of this old, long tried, and consistent friend of the Temperance cause; and he is persuaded that the new volume will have a wider sphere than any of its predecessors.

All are agreed that prohibition can be attained and carried out only by and through an enlightened public opinion; and the undersigned is confident that he can supply the information which Canada needs both cheaply and correctly. He has made arrangements for the regular transmission from Britain, of the proceedings and documents of the British Alliance, and is in communication with the leading associations of the United States through their recognized organs.

Since the commencement of the *Advocate*, various forms of organization have arisen, and have done good to an extent not easily estimated. The foundations for these valuable institutions were laid solid and deep. Thousands of copies of this paper were gratuitously distributed in every part of Canada; and the original promoters of this form of temperance literature contemplate, with gratitude, the noble superstructure now beheld. While we do not pretend to be the special organ of any particular association, we have always had pleasure in noticing the origin and progress of all, and we have every reason to believe that our usefulness from the beginning of the enterprise, throughout its phases and advances, has been highly appreciated. But, as we said last year, the period has not arrived when either the *Advocate* or its numerous friends would be guiltless if they were to discontinue their exertions. On the contrary, as for ourselves we feel that the enterprise demands a vigor and zeal scarcely known in the past. The crisis is come, and for another year we buckle on our armor, determined to do our duty in conducting the temperance hosts to a victory as perfect as the infirmities of humanity can authorize the most sanguine to anticipate. Compassion for the inebriate will prompt our benevolence, while uncompromising hostility to the traffic will dictate our exposure of its iniquity.

The accomplished Editor of the *Advocate*, who is thoroughly acquainted with Temperance matters on both sides of the Atlantic, will continue to give his attention to the preparation of every article of importance, and the *Advocate* will surpass itself in vigor, taste, and adaptedness to the times.

The Publisher has resolved to improve the appearance of the *Advocate* by lengthening its columns. He is convinced that it ought not to lapse into the mere newspaper form and character, but to maintain the high position of a

SOUND TEMPERANCE MAGAZINE.

The *Advocate* will therefore appear, on the First of January, 1854, in all its essential features as heretofore. Although augmented in size, the price will not be increased. It will be published on the First and Fifteenth of each month, at Two Shillings and Sixpence, and will be forwarded free of Postage.

Considering the great additional expenses which are necessarily incurred by the Publishers in these days of advance in the cost of every thing, each copy of the *Advocate* must be 2s. 6d. in advance; but he offers to agents and friends who may forward twenty subscribers or upwards, with the cash, a copy of that most deeply thrilling and useful work, "Mapleton, or More Work for the Maine Law," free of all charge, and a copy of the *Advocate*.

All who send six subscribers and upwards, with the cash in advance, will be entitled to a copy of the *Advocate*, gratis, for one year.

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

Nobody can get rich on these offers, but all may participate with the undersigned in the satisfaction of doing good.

All orders and remittances are to be sent to

JOHN C. BECKET,
Publisher.

Montreal, 22 Great St. James Street.

THE CANADA TEMPERANCE ADVOCATE is published on the 1st and 15th of every month, at 2s. 6d. per annum—Agents receiving one copy gratis—by J. C. BECKET, Office, 22, Great St. James St.; Residence, Brunswick St., Beaver Hall, Montreal.