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TEMPERANCE ADVOCATE.

DEVOTED TO TEMPERANCE, EDUCATION, AGRICULTURE & NEWS.

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

VOL. XIX.]

MONTREAL, FEBRUARY 1, 1853.

No. 3

Sowing the Wind.

To whatever point we trace the civilisation of mankind, and in whatever age, one necessary condition of its existence ever appears—the labours of the husbandman. Whether the idea of sowing and reaping the cereal and other products of the field, originated with man, or came by a superhuman invention, the fact of the spade and the plough in the hands of the civilised is as patent as the page of history. So that thus what was originally a part of the doom of evil ‘in the sweat of thy face shalt thou eat bread,’ became in part a sign and in part a cause of the elevation of men above the state of mere savagery. If the cultivation of the field is but a rude and unskilled device—the mere abrasion of the surface and the casting in of a few seeds; and then the stolid awaiting of a few suns and a few showers—the upward advance is but slow, meagre, and imperceptible in the path of civilization. But in proportion as the intelligent head and the diligent hand are applied to the education out of the soil, of the all-prolific beneficence of nature, so will it appear that society advances in the career of ordained amelioration. ‘The profit of the earth is for all; the king himself is served by the field.’

A process so obvious and so necessary to the well-being of our race as that of sowing and reaping, and especially as connected with its obvious ratio of labour and produce, of diligence and reward, and of kind for kind, could not escape the reflective meditation of the wise. Hence the analogical application of husbandry in urging or delineating the culture of the mind, in pointing to the issue of human conduct, in showing the fruits of evil or of good in the social activity of mankind. Ever as men sow they reap. Ever as they use their faculties, these become bright and burnished. Ever as they arise to diligence in the pursuit of the good, the true, and the holy, they advance in the pathway of virtue, intelligence, and goodness, just as surely as the seedtime and harvest greet the eye, and the ear, and the hand of husbandry.

But in a state so mixed as that in which humanity is at present developed, the analogy of agricultural labour does not hold, unfortunately, in respect merely of what is good. If there is a sowing to virtue, there is a sowing to vice. If there is a sowing to what is fitted to raise men above the sensual and the mean, there is a sowing also to what is fitted to sink men beneath the level of irrational natures. If intelligence grows and reigns, ignorance grows and reigns as well. If conscience commands, appetite commands; and if there are those that labour to lift up and purify human thought, feeling, and conduct, there are those who labour to debase, deteriorate, and destroy. If there are those that sow the seeds of immortal virtue and immortal well-being, there are those that sow the seeds of evil, and are preparing to reap the harvest of everlasting shame and everlasting contempt. These latter sow the wind, and in the end shall undoubtedly reap the whirlwind.

This last expression, in reference to those whose ways are evil, is peculiarly felicitous. As if the sower went forth to sow; and forth into his field he conducted his huge creaking wain. Thereon he has built up high in air a pile of bags immensely extended with inflating wind. And ever and anon as he apes the gait and swing of the laborious husbandman, he gathers the wind in his fists and scatters it over the field. From morn to night he sows the wind. He scatters forth with profuse prodigality the seemingly empty nothing. But as the palmy breezes grow, and multiply, and wax mightier in wind, the ultimate issue of his seemingly aerial husbandry is the wild and terrific career of the unbidded whirlwind. Every seed of air has taken root; every germinating breeze has grown and puffed itself into stormy dimensions; every young blast has swollen and hurst forth with tempestuous power. In sowing the wind, the laws of nature were not suspended. The seed did not die and pass away in the seeming nothingness of its origin. The law held good: ‘Whatsoever a man soweth that shall he also reap.’ He hath sown the wind, he shall reap the whirlwind.

The matter concerned, in respect of this puffed and reckless sower, may all be matter of mere fancy. His bags of air, his fields of air, his airy gait, and his tumultuously airy harvest, may all be of the mould and lineage of ‘long-winded verse.’ But he stands a symbol and sign of nature’s stern decrees. As he works, so are his wages; as he seeks, so does he find; as he lives, so he fashions his being. He is not permitted to weave the web, and be unwrapt in the consequent garment. He is not permitted to drug the feast, and pass away without a viand. He is not allowed to poison the well, and then not drink of the flowing fountain. As surely as thought gives issue to thought, or night follows the day, so surely does evil work issue in evil work, or the violation of the right, the true, and the good demand its penalty under the government and throne of the Supreme Virtue.

Perhaps, in no point of view, does the sowing of the wind meet the eye of the thoughtful observer more vividly and more alarmingly than it does in the existence of what is called *public-house property*. It is well known that the amount of property of the description named, found in the United Kingdom, is exceedingly great. In the city of Glasgow itself, nearly two thousand places of business are found, devoted to the sale of intoxicating liquors. The rental derived from such places cannot be less than from £50,000 to £100,000 a year—passing, of course, into the hands of reputable christian landlords. There cannot be less, in proportion to this, than from five to ten hundred thousand pounds turned over in these public-houses—passing, too, of course, into the hands of respectable christian vendors. We need not stay to avouch the gallons of weak or strong alcohol liquor indicated by all this in its progress towards the throats and down the œsophagus of all manner of drinkers. It is a stream, wide, deep, boiling, and fiery

enough in all conscience. The two thousand publicans, the corresponding body of landlords, the cash clutched by either and the drink devoured by neither, stand there a sowing merely of the wind.

It is not enough to say, the thing is a mere negation; as to virtue, it stands at zero. It has no fertility, no principle of life, no tendency to bud, and flourish, and fructify. It wont do merely to wink at the gilded blinds and the burnished corridors, or to pass along as if the thing were not there, or if there, nothing. Two thousand public-houses—to keep by a special case—refuse to be shut out from the great laws that affect human life and human progress, refuse to be treated as a mere bubble on the stream. Religious, sanitary, educational, or other reforms may pass by on the other side. But the thing is there, imbedded in the social state, and as surely tending to fruit as the sun to the noon of day or to the noon of night. Two thousand places opened for the sale and enjoyment of spirituous liquors speak of thousands and tens of thousands who gather no harvest of virtue there. The sign board flaming in letters of gold, walls spangled with azure and silver, and the brazen implements of Bacchanalian worship, ill conceal the inevitable issue of all these steaming haunts of alcoholic indulgence. To name one social or domestic advantage to which they minister a sure and certain existence, has never been done, and never can be done. But the opposite.—how fearful the array of dark and dismal issues! The fruits of two thousand vomitories of alcohol, ever pouring forth the torrent that inebriates, are gathered in the filth of dirty dwellings, the filth of dirty language, thoughts, deeds, and debased intercourse. The fruits come up as surely in the annual round of civic and social existence as do the seasons which crown the year.

Could anything, in the social condition of a christian people, be pointed to more emphatically illustrative of the sowing of the wind? If an emissary host, from some soul dominion, antagonistic to all that the christian faith tolerates or demands, had violently taken possession of the city, had planted their means of defeating the christian influences put forth to train and indoctrinate the people, and had so disguised their ultimate expectation, that even the virtuous became ensnared—what device more marvellously complete, more thoroughly efficient than two thousand public-houses could have been devised? For every teacher of youth, for every messenger of mercy, for preacher of virtue and well-being, twenty emissaries of evil arise and ply the instrumentalities fitted to make man ignorant, vicious, criminal, and unbelieving. And yet on the part of the labourers in the field of human enlightenment and improvement, whether moral or religious, it is scarcely, as a general state of feeling, imagined that here there is any antagonism at all. The two thousand labourers in the high walks of inebriation ply their calling almost hand in hand with the men who train our youth, expound our bibles, and mourn for the perishing heathen of other lands. At all events, if not directly lighting up a countenance of approval, if not bidding heaven speed the publican's vocation, they lift at least no united, plain, and vigorous warning, that in a christian city, in the midst of christian men, and on the part of christians themselves, such things ought not so to be.

Nay, so impervious is the general mind, and that even on the part of those whose special business is to train according to the highest standard of virtue—so impervious is it to the obvious bearing of these two thousand strongholds of evil, that they are looked upon as almost a necessary part of the social state, ministering to the inevitable wants of our common nature. Publican and corn-factor, publican and apothecary, publican and cheese-monger, publican and meat-vender—why, these are as true yoke-fellows as are to be found in the civilized state of men. And no more would it be deemed a part of virtuous warning and virtuous rule to

guard the young as to these snares of vice, than it would be to warn them against any time-sanctioned, time-honoured institution of our country. Hence this all but universal sowing of the wind on the part of a christian people; and hence, too, the corresponding harvest of woe, misery, and death constantly reaped and proclaimed as the issue of our vast, magnificent, resplendent public-house property.—*From the Scottish Temperance Review.*

Wanted, at this Office.

The Pennsylvania Olive Branch wants a single good reason for continuing the licensed sale of intoxicating drinks.

We have looked, and waited, and watched for a single argument in favor of the grog-shop system, but thus far in vain. The only thing that is urged in behalf of it is, that those engaged in it sometimes make money—a great deal, it may be—by it. But this is no more a reason for grog-selling, than for doing any other thing by which a man may obtain more money than he had before. It will justify theft, murder, burglary—crime of any and all kinds, just as much as it will justify grog-selling. The question to be asked in reference to anything proposed to be done, is not “Can money be made by it?”—but, “Is it right?” If it be not right, then it matters not how much money may be made by the operation—the law has no power to justify it.

But, is our grog-shop business right? No! The common sense of a man with intellect enough to entitle him to our respect, is insulted by asking him such a question. Right! Can that be right which does wrong, wrong only, wrong all the time—wrong to the State, to society, to individuals engaged in it? No! It is not right—has not the first element of right about it.

Water.

Some four-fifths of the weight of the human body are nothing but water. The blood is just a solution of the body in a vast excess of water—as saliva, mucous, milk, gall, urine, sweat, and tears are the local and partial infusions effected by that liquid. All the soft, solid parts of the frame may be considered as ever temporary precipitates, or crystallizations (to use the word but loosely) from the blood, that mother-liquor to the whole body; always being precipitated or suffered to become solid, and always being redissolved, the forms remaining, but the matter never the same for more than a moment, so that the flesh is only a vanishing solid, as fluent as the blood itself. It has also to be observed, that every part of the body, melting again into the river of life continually as it does, is also kept perpetually drenched in blood by means of the blood-vessels, and more than nine-tenths of that wonderful current is pure water. Water plays as great a part, indeed, in the economy of that little world, the body of a man, as it still more evidently does in the phenomenal life of the world at large. Three-fourths of the surface of the earth is ocean; the dry ground is dotted with lakes, its mountain-crests are covered with snow and ice, its surface is irrigated by rivers and streams, its edges are eaten by the sea; and aqueous vapour is unceasingly ascending from the ocean and inland surfaces through the yielding air, only to descend in portions and at intervals in dews and rains, hail, and snows. Water is not only the basis of the juices of all the plants and animals in the world; it is the very blood of nature, it is well known to all the terrestrial sciences; and old Thales, the earliest of European speculators, pronounced it the mother-liquid of the universe. In the later systems of the Greeks, indeed, it was reduced to the inferior dignity of being only one of the four parental natures—fire, air, earth, and water; but water was the highest in rank.—*Westminster Review.*

Liverpool Domestic Medical Society.

[We have just been reading a very interesting report by Francis Bishop, Minister at large in Liverpool, which like similar reports here, show how much may be done by this beneficent ministry. We make a few miscellaneous extracts.]

THE TWO ENGINEERS.

One morning in October I was visiting a court, and went by mistake, into a house with whose inmates I was not acquainted; they, however, knew me, and I was pressed to sit down. An aged couple and three little children were in the room. In the course of conversation I ascertained that the children were the family of a son of the old man and woman, who with his wife had been in America for the last three years. "We had hard work to rub on," said the old man; "but we love the children, and should be sorry to part with them."

"You must, however," I remarked, "make up your mind for that, I suppose before long; and it is only right, you know, they should be with their parents."

"That's true, sir," he answered, when parents care about their children; but I am sorry to say of my son and his wife that they are not of that sort. "Why," he added with some bitterness, "they have not sent a farthing for the support of the children since they left the country."

"Perhaps they have not been able to do so," I suggested. "Nay, nay, I would soon think so if I could, but we know that he's regularly employed as engineer in a boat on the Mississippi, and has good wages."

"How then do you account for his forgetfulness of his children?"

"Sir," said the old man emphatically, "he's fond of the glass, and she helps him."

Whilst carrying on the above conversation I had in my pocket a letter which led me an hour or two afterwards to the north end of Liverpool, in search of the mother of a young man who was also employed as an engineer on board one of the Mississippi boats. The letter was from the brother of a merchant in Alabama, in whose employ the young man was living; and it mentioned that the latter was apprehensive that his mother was dead, as he had not heard from her for a long time—Through one of the crowded streets branching off from Waterloo-road, I made my way, and at last saw a name over the window of a little shop which answered to the name of the person of whom I was in quest. I knocked at the door, and an aged woman came out from a room behind the shop. "Is your name Mrs. R?" "It is, sir," she replied. "You have a son in America have you not?" I added. At this remark her countenance immediately changed. Intense anxiety was marked on every line, and, looking at me with a steady and fixed gaze, she said, in a tone of deep emotion,—"I had a son in America, but I fear he's dead. I have sent two letters to him without getting any answer, and I sent a third yesterday; but," heaving a sigh, "I know it's of no use—it's all over with the poor boy;" and tears tickled down her face.

"Calm yourself," said I, "I am happy to tell you that your son is alive and well."

"Oh, Heaven be praised!" she exclaimed; "but come in, sir; come in and tell me all about it. God bless you for bringing me such good news!"

I followed her into the little room behind the shop, where a young woman was washing. "Margaret," said the old lady to the latter, this gentleman says that Tom's alive and well!" Margaret instantly ceased from her work, and turning round with her back to the wash-tub, waited in eager expectation for my replies to the hurried questions—"When did you see him sir—or have you seen him—or how do you know that he is alive?" with which the mother almost overwhelmed me.—I proceeded to explain my know-

ledge of her son, and how I had obtained it, and, taking the letter out of my pocket, I said "This is a letter I have received from a brother of one of your son's employers, and it contains a present to you from your son of £10." On hearing this the aged mother's feelings quite overpowered her. She burst into tears again, and for a minute or two those tears of joy choked her utterance. The daughter was scarcely less moved,—she sank into a chair and wept with her mother. It was a very affecting scene, and I am not ashamed to add that, unable to resist, I, too, was compelled to weep with those that wept, and share in the happiness with which they received this token of love from the long lost and almost despaired of member of their family. "Oh," said the poor woman when she had recovered herself, "he was always such a good boy, so sober and so thoughtful!"

The contrast between these two Mississippi engineers very much impressed me. The one meanly throwing upon his aged parents the support of his family, from his miserable habits of intemperance; the other from the fruits of his sobriety and virtue, sending tidings of joy and filial love to cheer a widowed mother's heart in his early and far-off home. I have so often had to be the bearer of sorrowful tidings to the homes of the poor,—such as the death of a husband or a son on the stormy deep, or the treacherous African coast,—that I feel quite thankful to the friend (the Rev. Mr. M'Alister, of Holywood,) through whom I was entrusted with the above pleasant mission.

Independent Order of Rechabites.

"Jonadab the son of Rechab, shall not want a man to stand before me for ever."—Jeremiah xxxv. 19

The Chapter from which the above is taken is full of instruction on the subject of Temperance, and in our opinion fully bears out the Temperance men of the present day, in the means they have adopted to put away the evil which is filling the land with blood. It has been usual on the part of those who find it convenient to oppose our principles, to reply to the argument of the advocates of abstinence, founded on the text, that God's promise of favour, expressed in the words before us was only commendatory of the obedience of, and respect paid by the sons of Jonadab to their father's command. But we challenge any man after careful perusal of the Chapter, to dispute this other proposition,—That the manner of living pointed out by the Patriarch met with God's approval and concurrence. We have no intimation of the reason moving the head of the family for requiring his children to abstain. Probably it was the same that would induce any practical abstainer of the present day, to remove the temptation to drink as far as possible from his beloved offspring, and to persuade and even command them while subject to his parental authority, not to partake of the intoxicating cup. For although intemperance with its attendant evils, did not prevail to the same fearful extent, as at the present day, enough was known of its direful effects, from earliest ages, to convince the observer, of its debasing and demoralizing tendency:—Whatever was the motive, it is quite certain that Jonadab took the most effectual means to avoid the catastrophe which has visited millions, and even involved the ruin of whole nations; eventuating in the annihilation of races, as on this very continent. That means was the entire prohibition of the wine cup, and more effectually to secure the blessing of temperance to his offspring the Patriarch's injunction even went to the extent of their leading a roving and pastoral life. The condition must have been weighty indeed, which could thus induce the founder of a family to adopt an expedient so entirely at variance with the means by which nations were wont to secure to themselves greatness and stability. "Neither shall ye build houses nor sow seed, nor plant vineyards nor have

any, but all your days ye shall live in tents." They were to be deprived of the usual elements of wealth and aggrandisement, in order that they might enjoy an extraordinary exemption from the temptations and seductions to which those who dwelt in cities were subjected. Not only wine that intoxicates, but even the wholesome and delicious fruit of the vine were to be avoided for the sake of the greater immunity.

The relation of this incident by Jeremiah is not a mere accident; and whether we are warranted in believing that the command of Jonadab was dictated by the Almighty, to the end that he might by the mouth of his Prophet, institute a comparison between the respect yielded by the descendants of Rechab to their earthly parent, and the want of obedience of God's people to the command of the Great Judge of all the Earth, or not, this at least is abundantly apparent—that He contrived the plot—if we may so speak—by which the filial duty of these nomades should reach "the ears of all the people," not only of the Israelites, but of all time to come. "Go unto the House of the Rechabites and speak to them, and bring them into the House of the Lord, into one of the chambers and give them wine to drink." Here was a severe trial. Brought into the House of God; presented with wine by the Prophet of the Most High, it might have been supposed that their vow would have been forgotten, or at least, that they would have framed a plea from the circumstances, for a departure, if but in this one instance, from their rule of life. But no. Neither the occasion, nor the sanction of a custom, *supposable* from the presentation of the cup by the Servant of God, nor consideration of respect to their entertainer, of expectations of favour from his hands, induced them to swerve from their purpose. Their answer was plain and characteristic;—"We will drink no wine; for Jonadab the son of Rechab our father, commanded us, saying, ye shall drink no wine, neither ye nor your sons for ever." And did they incur the displeasure of the Almighty for their refusal to accept the proffered cup? Was it deemed an act of impiety to deny themselves this "good creature of God" in obedience to the command of their father? "Because the sons of Jonadab the son of Rechab hath performed the commandment of their father—Therefore thus saith the Lord of Hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever."

What a contrast does the conduct of the Rechabites and its requital present to that of thousands of professing christians, who, despising the drink that God has provided for all things living, as the beverage of "oxen and asses," uphold the drinking usages which are sweeping millions into hopeless eternity, on the, to say the least of it, *extremely* doubtful Scriptural recognition of the right to use them as daily beverages, and as a consequence are obliged to bear "with christian fortitude," as they probably superstitiously suppose the heavy penalty of the sacrifice of their own children, on the blood stained altars of intemperance. Can the same cup be devoted to the service of God and the devil, or when does it cease to be acceptable to God, and become suitable sacrifice to the Evil One?

It is trifling with God's word to say, that all he intended by the event related in the Thirty-fifth Chapter of Jeremiah, was to show his approbation of filial obedience. Filial obedience cannot take the place of duty to God. If therefore, in obeying their parent, the Rechabites had treated as "unclean what God had made clean," it is not to be supposed that an unqualified judgment of commendation would have been passed upon them. The fact of the selection of the Rechabites as an example of obedience, and their being made a mark and a beacon to all the world, affords a reasonable, we may say a conclusive presumption, that their conduct in every particular related of them, was praiseworthy and exemplary to the rest of mankind.

There is another point on which we purposed to dwell at some length, but which the extent of this article obliges us

to notice very briefly, and that is that the text is authority for legislating against intemperance. It is a beautiful vindication of the *Maine Law*. It is indisputable that the Patriarchs of old exercised lordly authority over their Households, and Jonadab is not represented as having merely requested or recommended his sons to abstain.—He commanded, made it a law that they should do so. It does not appear that there were any, or what penalties for its violation, nor have we anything to shew us that they were constrained by anything but respect for their parent's wishes or judgment—still they observed his word as a law and fulfilled it as any virtuous citizen would do, not so much perhaps from fear of punishment as from duty and a wholesome regard for the welfare of society.

The Blessings of Temperance.

The blessings of temperance are great and glorious! Wherever we turn, they are continually revealing themselves, shining through the darkness that ever envelopes the drunkard's deeds with a holy light; they awaken to the glory and happiness which they surely give.—They point to a bright world, isolated from that world of woe in which he lives, and invite him to shake off the allurements and miseries which harm all his existence; and exchange the life-destroying cup for their exalting influence and peace to the soul. They restore the unfortunate, to virtue and happiness, which, in their drinking career, their minds never thought of; happiness, which emanates in Heaven, and descends like pearly dew-drops on the thirsty soul. Happiness which dwells in the homes and round the fire-sides of the Temperance man and Christian—happiness, which twines a wreath of smiles round the goblet of sparkling water, and happiness that whispers joys to the spirit, like the gentle music of running rills. They have a thousand times brought joy and gladness to weeping desolate wives, hope and life to almost heart-broken sisters, tears of repentance and feeling to the eyes of wayward sons; the gushings of the heart's gladness, when they have turned from the poisonous bowl to the influence of these blessings. They have robbed the gallows of many a victim, saved many a prisoner from the gloomy cell, and cheered many a heart in the cares and trials of life. They shine in through the broken panes of many a wretched hovel, and sweep away with their radiance, the darkness and despair which ever hovers in the presence of the demon Alcohol.

They restore food to the hungry, clothes to the naked, homes to the wanderer. They empty our poor houses, stop the career of crime, strengthen the resolutions of the weak, and support the strong in temptation's hour. All these and as many more are their fruits. As countless as the stars, are the joys they shed on the world. The hand of truth and religion guide them, the eye of God watches them, and His finger points their pathway throughout the whole world. The blessings of Temperance are His own merciful blessings.—For God shall bless us, and all the ends of the world shall see the salvation of our God.—*Advocate and Home Circle*

Bristol Total Abstinence Society, England.

The Bristol Society is one of the most efficient in England. We receive its annual report with great pleasure, for it always affords evidence of hearty zeal in a good work. The *Bristol Gazette* of December 30, contains an ample narrative of the annual festival of this Society, held on Monday the 27th Dec., at the Broadmead-rooms, where 600 members and friends sat down to tea.

We learn from the report read by R. Charleton, Esq., that during the past year, upwards of 300 public meetings (including 130 in the open air) have been held in the city and its neighborhood. More than 1,000 signatures have been added to the pledge

during the past year; and within the same period about 39,000 copies of the *Bristol Temperance Herald* have been put in circulation. In addition to the *Heralds*, there have been issued from the depot upwards of 340,000 pages of Temperance Tracts, &c. The Committee expressed the opinion, that although in the present state of public opinion in this country it would be useless to make an attempt at legislation analogous to the *Maine Law*, yet there are certain legislative measures to the attainment of which the attention of our friends cannot, we think, be too seriously turned. These are—the Repeal of the Beer Shop Act—the Closing of the Public Houses the whole of Sunday—and the carrying out of the report of the committee of the House of Commons, (which sat in 1831), to inquire into the causes, extent and consequences of drunkenness; and which has remained for upwards of eighteen years a dead letter.”

No wonder that the teetotalers of Bristol are looking round for some power additional to that of moral suasion. In Bristol there are 1020 places licensed for the sale of strong drink, and the report says:—“The rapid increase of the facilities for obtaining drink, greatly retard, and to a large extent even neutralize—our efforts, and it presents the darkest side of our annual review.”—The speaking was good, as far as reported in the *Bristol Gazette*. Samuel Bowley, Esq., of Gloucester, took the chair, and his speech, after the reading of the report, must have been effective and useful. We make from it a few valuable extracts. Mr. Bowley says:—

“I have had a pretty long experience of the various societies which have been established for the benefit of our poorer classes, and I do not hesitate to say that not one of them assumes anything like the importance of the temperance society. And unless we can abolish the drinking customs of society, not only will these benevolent associations be needed for many years, but they will be far less successful than they otherwise would be; indeed, the greater part of our charitable institutions are necessitated by the evils arising from the drinking customs. Were it not for this a great many of them would be entirely useless. We have in Gloucester a benevolent society, established by the bishop and supported by the clergy. In its aid we have calls for the country gentlemen—as though they could not give their money without it being danced out of them.—and by this and other means we raise something like £200 per annum for the benefit of the working population. The clergyman who acts as secretary told me that out of this fund some 2000 or 3000 families were relieved with coal during the winter. On inquiry into the amount of coal supplied to each family, I found it amounted to 2s 6d each, or about as much as thousands of people in Gloucester spend at one sitting in a public house. I have no doubt but that great as is the amount spent in charity, there is ten times as much spent in intoxicating drinks. It was but the other day that we had a collection for the sufferers by the flood. We collected £600, and thought that a large sum, but it should be remembered that the people of Gloucester spend £1200 every week in intoxicating drinks. This £600 was distributed to the different poor families who had suffered, but I believe that during that very week, and at the time of the flood, those people, though living up-stairs, had others to go to the public house and fetch them beer. The individuals to whom we were at that moment extending charity could and did afford to buy beer, and to get people to fetch it.—Our benevolent society expends some £150 or £200 in charity amongst a population which expends upwards of £60,000 a year in intoxicating drinks. I believe that many of these charities instead of being beneficial are rather injurious to the mass of the people. What we want is to teach men to be independent and maintain themselves. I am surprised to find how much sympathy is excited by the rags and destitution by which we are surrounded; and it was only recently that we had a meeting for the establishment of a ragged school. At this meeting were the Dean and Chapter and Clergy, willing to throw overboard the catechism and join dissenters shoulder to shoulder for the sake of the ragged children. I was glad of the charity that brought us together, but I thought it would have been far better to have prevented those who were ragged rather than by ragged schools to attempt to cure them. I would have taken those children one by one, and would have endeavored to prove that nine out of every ten came by their rags and wretchedness through intoxicating drinks; and yet scarcely over

will a clergyman deign to come to a temperance meeting, or listen to our arguments. I would not enforce my opinions lightly or improperly upon any man, but I do think that upon a question of this kind no one has a right to be neutral. When there is a large mass of misery and wretchedness,—the largest, everybody admits, that afflicts our country,—and we present a safe and effectual remedy for the same, every man is bound to listen to the arguments we bring forward. We are not men of one idea. We do not suppose we can accomplish everything by means of total abstinence. We never pretended to be able to do so; and we feel surprised that people should imagine we ever intended to substitute it for religion. We do not, and never did, intend anything of the kind. Ours is a negative movement. We are anxious to remove that which has hitherto proved such a stumbling-block to the elevation of the people, and the removal of which would do more to promote that elevation than the operation of any other institution.

Mr. Bowley referred to the late Ministerial Budget and the proposed change in the Malt Tax, and then said:—

“I think all politics should be in favour of virtue. I care nothing about party politics. Give me a virtuous, sober people and I will give you a healthy government. You may talk about reform as you will; but you will never get any beneficial reform in scraps of parchment from the House of Commons. If you want a real reform, you must have it by every man reforming himself. Some persons are willing to admit that our society is useful to the drunkard, but I maintain that every individual, of whatever age, rank, or station, is interested in it. Every person has some influence in the sphere in which he moves. We can hardly conceive a case in which this is not true. There is no one in this room but who would feel himself or herself insulted if I were to suppose they were so isolated as to exercise no influence upon any one around them. Even children exercise an influence upon children, and more especially do parents exercise an influence over their children. As I sit at my table, with my family all joyous and in good spirits, do you think they need any intoxicating drinks to stimulate them? Those children who do require such stimulants are very different to mine. The great difficulty I have is to keep them quiet. Then by all my influence as a parent, I am bound to teach my children to avoid that which has earned to a drunkard's grave even members of my own family. How can I say that my children will have more moral courage than they had? I can't give them my moral courage, or my religious principles; nor can I ensure their being placed in a position so favourably to the cultivation of those principles as I myself may have been. Can I then throw into their midst and teach them by my example to drink that which is hurrying tens of thousands into a drunkard's grave?”

On the subject of personal influence and example, we copy the following forcible remarks:—

“People are scarcely aware of the influence they exercise. I was lately chairman of the Gloucester and Birmingham railway, and on that line there were a great number of Total Abstinents. You may depend that I did my best to get them there, for I believe that many of the accidents which occur arise from intemperance. Every one would sooner ride with a teetotal driver than with one given to drink. No sooner, however, had I left the chair than a persecution was set up against these men, and some broke their pledge, whilst others left the line to prevent their doing so. Then I saw the support I had been to those men who had never spoken a word to me, nor I to them. No man can become a teetotaler without making it easier for some one else to do so; whilst every man who drinks binds the chain still closer to these drinking customs. I was once coming to this city by rail, and in the same carriage with me was a respectable working man whom I noticed every now and then take out a bottle and drink from it. I thought it my duty to speak to him upon the subject, and I did so, when he told me, with tears in his eyes, that he had just buried his wife, and was going home to his fatherless children. The draught was taken to drive away his grief. I noticed that after each successive drop his spirits became more flushed, and I again spoke to him and warned him of the consequences. My words must have had some effect, for during the remainder of the journey he never touched the bottle. But what would that man have thought if, when we stopped at Swindon, I had gone and

taken my glass of wine? Would he not have said, 'Ah, it is very well for you; I can't afford wine, and I can't carry beer; why, then, should you wish to refuse me this that would comfort me in my distress.' But from my being a total abstainer myself, and thus adding example to precept, I had the satisfaction of believing that I had rescued this man from a very dangerous position—for it was not long before that I was told of a minister who had fallen from the same cause. There are many moderate drinkers who say that our cause is good, wish us success, and even perhaps give a sum of money to help forward the movement. But if it is right in me to do good, is it not right that others should do the same also? Does Christianity require anything of me that it does not of them? What would they say of one who looked from his window, and seeing his neighbor's house on fire, said, 'Oh, it does not concern me, I shall not trouble about it?' Or of a man who said to others, 'I admire the spirit with which you work that engine, but I shall do nothing myself?' These people would simply be do nothings, but I wish moderate drinkers only did nothing. Unfortunately no one can be neutral in this respect. If you do not help us in total abstinence, you help the other side by helping to keep up the drinking customs. I spoke just now of my children. My boy is just about entering into life, and is, of course, the object of a parent's anxiety. That boy does not know the taste of intoxicating liquor. Do you think he is likely to be led astray by the reeling drunkard or by the man who talked thick and foolish? No; he would turn from him in disgust and with alarm. But I tell you who he is likely to be led astray by, and that is some good minister of the gospel, who was never intoxicated in his life, and who preaches that the path of moderation is safe. It may be safe to him but excessively dangerous to my boy, and I am anxious for the sake of my own children that the temptation should be put away from them. When I see that the greatest intellectual power and the strongest religious principle is no safeguard against this vice, it makes me anxious to prevent them from falling into the temptation. If men wont unite with us in putting down these evils, then we must have recourse to the strong arm of the law. I am extremely reluctant to have any resort to law in regard to this matter, and if the law did not interfere with us at all, then I would not ask it to prevent the sale of intoxicating liquors. But the law does interfere to prevent injury to society. If a policeman sees meat in the market which he thinks is not wholesome, he makes no hesitation about seizing it. So it is with respect to gambling. What gives a man the power to go into any gambling house and seize the property there? A man has as much right to gamble as he has to drink to the injury of society; and if the law interferes in the one instance, it should also in the other. Had gambling been confined to pence, the law would not have interfered, but it is the peculiar temptation of gambling to hurry on its wretched victims to destruction, and hence the law rightly interferes to prevent it. But has not drinking destroyed and ruined thousands more of our countrymen than gambling? and I claim in the name of that justice which is already dealt out, and in the name of that law which is already recognised, that such a snare to our fellow-creatures should not be allowed. The speaker then pointed out the inconsistency of the magistrates licensing public-houses, and afterwards punishing those who became amenable to the law in consequence of their being entrapped into them. Nine out of ten of those public-houses were not for travellers, but for the convenience of the locality in which they were situated. There were 300 prisoners in Preston jail, and the whole of them with one exception signed a petition to the House of Lords, praying for the putting down of beer-shops. They would have a petition that teetotallers should not pay poor rates. Why should they? Take the paupers in our workhouse; he would appeal to his friend Josiah Hunt, who was a guardian, whether nine out of ten had not been brought there by drinking? Mr. Bowley, in conclusion, pointed out the injurious effects of our drinking customs, and gave several instances in which it had brought persons of the highest rank to a state of abject poverty. He urged upon all the duty of endeavouring to do what they could to subdue this great evil, and especially called upon ministers of the Gospel and professors of religion to help on the movement. He resumed his seat amidst much cheering."

We add the following paragraph, because it contains an important fact:—

"H. O. Wills, Esq., proposed a vote of thanks to Mr. Bowley,

and in doing so expressed the pleasure he had of hearing him, and stated that it was his able arguments during a ride in a railway carriage, which had made him (Mr. Wills) a total abstainer. The motion having been seconded, and carried unanimously, the proceedings terminated."

Miscellaneous Table-talk Topics.

THE RECLAIMED DRUNKARD'S GIFT.—A religious society in Yorkshire had twenty guineas brought to them by a man in low circumstances of life. Doubting whether it was consistent with his duty to his family and the world to contribute such a sum, they hesitated to receive it, when he answered to the following effect: "Before I knew the grace of our Lord, I was a poor drunkard; I never could save a shilling; my family were in beggary and rags; but, since it has pleased God to renew me by his grace, we have been industrious and frugal; we have not spent many idle shillings, and we have been enabled to put something into the bank, and this I freely offer to the blessed cause of our Lord and Saviour." This was the second donation from the individual to the same amount.—*From the Sunday School Teacher's Magazine.*

—Envy is a mean and despicable vice, because it confesses that the envier is not so able or excellent as the person envied; for none are envied but such as possess somewhat that which overreaches or excels what is possessed by such as do envy.

PARENTAL RESPONSIBILITY.—Suppose a parent in the daily practice of using such drinks: he presents them to friends who visit, as a mark of respect and a token of kindness: he speaks of them as excellent—praises their quality, and flavour, and taste—and assures them that they will do them good. If a child sees his parent acting thus, if he notices (and children are apt observers) that they are presented as the best thing in the house, and had recourse to—if there be a wish for a greater hilarity than usual—is it wonderful if the child should imagine that these drinks have a peculiar excellence, and that he should grow up with a high esteem for them? And if, imitating the example thus set him, he should begin to taste—and, tasting, should acquire a liking, and still proceed onwards, till he become a drunkard—is it not plain that what the parent may suffer in consequence is traceable to himself—that of the sin of his child he is a partaker, and that he may read his sin in his punishment? How many parents have felt the truth of this, and under such a thought: have been brought in heaviest sorrow to the grave!—*Scottish Temp. Review.*

THE LIFE OF A BIRD IN LONDON.—It may be curious to note the effect of a London life on birds. In the course of some inquiries made by certain gentlemen, one of whom was Professor Owen, a slaughterman was questioned who was also a bird-fancier. He had lived in Bear-yard, near Clare-market, exposed to the combined effluvia, near slaughter-house and a tripe factory. He particularly noted, as having a fatal influence on the birds, the stench raised by boiling down the fat from the tripe offal. He said, "You may hang the cage out of the garret window in any house round Bear-yard, and if it be a fresh bird it will be dead in a week." He had previously lived, for a time, in the same neighbourhood, in a room over the Portugal-street burial-ground. That place was equally fatal to his birds. He had removed to Vere-street, Clare-market, beyond the smells from those two places, and he was able to keep his birds. In town, however, the ordinary birds did not usually live more than eighteen months; in cages in the country, they would live nine years or more, on the same food. When he particularly wished to preserve a pet bird, he sent it now and then into the country for a change of air.

GENTLENESS.—Gentleness, says some one—and teachers ought not to forget it—is a sort of mild atmosphere, that

enters into a child's soul like the sunshine into a rose bud, slowly but surely expanding it into beauty and vigor.

—The good or evil we confer on others, very often recoils on ourselves; for as men of a benign disposition enjoy their own beneficent acts equally with those to whom they are done, so there are scarce any natures so entirely diabolical as to be capable of doing injuries without paying themselves some pangs for the ruin which they bring on their fellow-creatures.

ANECDOTE.—It was a gentleman, of a benevolent turn of mind who put this Dutch anecdote into shape: 'I say, square, what'll yeou take for that are dog o' your'n?' said a Yankee pedlar to an old Dutch farmer, in the neighborhood of Lancaster, Pennsylvania; 'what'll you take for him?' he ain't a very good-lookin' dog; but what was you callin' him, may-be, he'd fetch?' 'Ah!' responded the Dutchman, 'dat dog ish't wort' no'ting, 'most; he ish't wort' you to buy 'um.' 'Guess tew dollars about would git him, wouldn't it? I'll give you that for him.' 'Yaas; he ish't wort' dat.' 'Wal, I'll take him,' said the pedlar.—'Sh'top!' said the Dutchman; 'dere's one ting about dat dog I gan't sell. 'O, take off his collar; I don't want that,' suggested the pedlar.—'Tain't dat,' replied Myvheer; 'he's a boor dog, but I gan't sell *de wag* of his dail when I comes home!'

MALT AND ALE.—It is even said that the diminution of the malt-tax will not cheapen beer at all; well, perhaps so. Possibly the brewers could tell you that malt has less to do with beer than you suppose.—*Punch*.

BITTERS.—"What makes bitter beer more bitter?" asks *Punch*. The Chancellor of the exchequer, an authority on the subject, makes answer and says, "Bitter small bottles." And smitten with the truth of this, *Punch's* cry is "not men but measures."—*Punch*.

VERY BITTER BEER.—A very greatly increased consumption of bitter ale will be the consequence of the reduction of the Malt Tax; for all the beer we drink will be embittered by the reflection that we are saddled, in consequence, with an additional House duty.—*Punch*.

—Remember that to be the patron-saint of a triumphant reform—its eulogist after victory has perched upon its banner—its helper when being of age it can't go alone—is one thing; and that to be its friend and advocate in the hour of struggle and trial is quite another thing. The latter—and not the former—is the true test of virtue.—*Dr. Spear, N. Y.*

EXCITEMENT.—The man or the woman to whom habitual excitement of any kind has become essential, has taken the first step towards ruin.—*Harriet Beecher Stowe*.

WHO IS GUILTY?—The question, which of the Deacons, which of the Elders, and which of our prominent citizens, is renting a building or buildings to accommodate the liquor traffic? is a question considerably agitated since the sermon last Sunday evening. We shall not attempt, in this place, to answer the inquiry, but simply notify the guilty parties that the eyes of the community are upon them, and if they don't answer for it here, either in their own persons, or character, or families, they will have to up—*some where!* There is danger in all these several particulars.—*Utica Teetotaler*.

INTEMPERANCE.—It is a great mistake to call nothing intemperance but that degree of physical excitement which completely overthrows the mental powers. There is a state of nervous excitability, resulting from what is often called moderate stimulation, which often long precedes this, and is in regard to it, like the premonitory warnings of the fatal cholera, an unsuspected draught upon the vital powers, from which, at any moment, they may sink into irremediable collapse.—*Harriet Beecher Stowe*.

MORE FEMALE DEPRAVITY.—Elizabeth Howe, aged 60 left the workhouse to live with her daughter. The first use she made of her liberty was to gratify her love for strong drink. She was soon after found dead in a public-house.

—Dr. Gregory says: "Gentlemen, ardent spirits are no more fit for a Christian than for a Turk; and they are no more fit for a Turk than they are for a horse."

TERRIBLE MISTAKE.—Mr. Dodd, paymaster of the 50th Regiment has accidentally killed himself, at Preston. He was generally abstemious in his habits, but one morning he indulged rather freely in wine and spirits, and while confused by the drink, he swallowed a quantity of vitriol in mistake for water.—*Britannia*.

—Sir Walter Scott tells us of a gentleman, who, irritated at some misconduct of his servant, said: 'John, either you or I must quit this house.' 'Very well, sir,' said John, 'where will your honor be going to?'

Poetry.

YESTERNIGHT.

BY ALICE CARRY.

Yesternight—how long it seems!
Met I in the land of dreams,
One that loved me long ago—
Better it had not been so.

No, we met not we of old—
I was planting in the mould
Of his grave some flowers to be,
When he came and talked with me.

White his forehead was, and fair,
With such crowns as angels wear,
And his voice—but I alone
Ever heard so sweet a tone.

All I prized but yesterday,
In the distance lessening lay,
Like some golden cloud afar,
Fallen and faded like a star.

Hushed the chamber is, he said,
Hushed and dark where we must wed
But our bridal home is bright—
Wilt thou go with me to-night?

Answering then, I sadly said,
I am living, thou art dead;
Darkness rests between us twain,
Who shall make the pathway plain?

Ah! thou lovest not he cried,
Else to thee I had not died;
Else all other hope would be
As a rain-drop to the sea.

Further, dimmer, earth withdrew,
Lower, softer, bent the blue
And like bubbles in the wine,
Blent the whispers, I am thine.

Angels saw I to their bowers,
Bearing home the sheaves of flowers,
And could hear their anthems swell
Reaping in the aepodol.

O'er my head a wild-bird flew,
Shaking in my face the dew;
Underneath a woodland tree,
I, my love, had dreamed of thee.

Canada Temperance Advocate.

MONTREAL, FEBRUARY 1, 1853.

The Morals of Montreal.

We have before us the annual report of the Chief of Police, Thomas McGrath, Esq., addressed to Mr. Alderman Leclaire, Chairman of the Police Committee. We have something more than glimpses of the moral and social condition of the city, in this document. The facts stand out prominently,—fearfully, and reveal a state of things anything but lovely or agreeable. If there were no remedy, we might bear with some degree of patience, the ill we could not help; but when it is perfectly plain to everybody, that our miseries are self-inflicted, and that our citizens could if they would put an end to the barbarism and wretchedness which prevail, we confess ourselves tempted to write with bitterness and reproach, and to charge the municipal authorities of this great commercial city with being the cause of its moral rottenness, and shocking immorality.

But we may as well cool down a little, and look these facts in the face. Mr. McGrath also shall help us in revealing the causes of a mournful increase of profligacy.

In the criminal statistics following, we copy the compilation of the *Herald* endorsed by the *Gazette*:—

"We have," says the *Herald*, "made up the following statement of the number of offenders apprehended by the Montreal City Police, during the year ending January 1, 1853, and as compared with the preceding twelve months:—Murder, 2 males, increase 2; cutting and wounding, 3 males, decrease 6; highway robbery, 1 male, decrease 1; house-breaking, none, decrease 6; arson, 6 males, increase 4; passing counterfeit money, 4 males, 2 females, total decrease 3; obtaining goods under false pretences, 4 males, 4 females, total increase 8; receiving stolen goods, 5 males, no females, total decrease 7; insane, 10 males, 3 females, total increase 11; larceny, 106 males, 42 females, 14 boys, total decrease 1; suspicion of larceny, 42 males, 20 females, total decrease 7; for protection, 598 males, 163 females, 14 boys, total decrease 575; drunk in the streets, 1,154 males, 230 females, 5 boys, total increase 393; drunk and disorderly males 238, females 97, boys 16, total increase 67; breaches of peace, males 19, females 28, boys 13, total increase 56; vagrants, males 91, females 335, boys 8, total decrease 268; indecent exposure, 8 males, 3 females, total decrease 31; impeding and incommoding (carters) 45, decrease 19; horse-stealing, 6 males, increase 6; desertion 1, decrease 2.

The total of offences thus coming under the cognizance of the police was 2,315 males, 913 females, 76 boys—in all 3,334. Total increase over last year 781, of which the male increase was 558, and the female 213.

The 3,334 cases were thus disposed of by the magistrates. Summarily fined, 71; imprisoned for 15 days and under, 839; do for one month and under, 115; for two months and under, 411; committed for trial, 98; for re-examination, 14; bailed 35; discharged, 1,650.

The country of the offenders was as follows:—Irish, 1584; Fr. Canadian, 721; English, 484; Scotch, 359; Br. Canadians, 78; U. States, 39; other countries 88.

The ages were as follows, viz:—From 10 to 15, 121; 15 to 20, 387; 21 to 31, 1,343; 31 to 40, 737; 41 to 50, 431; 50 to 61, 215; 61 to 70, 81; 70 to 80, 19.

From the above arises many thoughts and reflections. Drunkenness is the greatest public evil of the city. It cannot be denied, and yet with perfect composure, the distiller lights his hellish fires, and the retailer vends the product of the still, and the fiery liquid does its work of disorder and death. The gain of the traffic is pocketed by the legalized murderer, and the sober citizen is heavily taxed to pay this police force and keep in check the demons created by the oppressive power and influence of bribery

and a sordid grog monopoly. Nothing short of a prohibitory law can change the state of our country and city. Our Chief of Police demands "some more stringent enactment." He says,

"The greater number of those offences resulted from the too free use of intoxicating drink, which is unhappily too easily procured in every part of the city, and will continue to be, until some more stringent enactment is passed to suppress intoxication than the present License Law, and more ample powers are vested in the Police for the prevention of grog drinking, gambling, music and dancing on the Saturdays, and throughout the week at unseasonable hours of the night, in the many low taverns and other vile haunts throughout the city."

Looking again at the statistics, we note an increase of profligacy in the number of 450 persons being drunk and disorderly, more than in the previous year, and what is still more alarming and significant, Mr. McGrath says,

"There were 1988 arrests made during the six months ending 31st Dec. 1852, being 642 more than during the previous six months, consisting mostly of persons arrested for intoxication, or offences resulting therefrom."

To what is this city coming? and all through the curse of liquor. Mr. McGrath mourns over the increase of youthful vagrancy, as well he may, and invokes "additional legislation" to restrain or restrain the evil. But if this "vagrancy" be the fruit of the liquor business, would it not be better to stop that. We are pretty sure that vagrancy will not stop itself by any process while the distilling is tolerated, and the grog shop authorized by law. Build a house of refuge larger than the Crystal Palace, and put therein all the vagrants of to-day, yet if the parent-killing—orphan-making grog shop is opened, and continues its ruinous work, another regiment will demand admission to-morrow, and to-morrow, until the very walls burst out, or society, weary of its useless benevolence, rises in its majesty against the monstrous injustices of false legislation. We now, as many a time before, raise our warning voice against the continuance of a system so essentially evil and demoralizing. Our laws are making Canada what the Beer Bill of 1830 has made England. Some may think we use harsh words, but hear what a thoughtful British contemporary says:

The *Morning Post*, writing upon the License Question, observes, that of all the moral pests of the country, none are productive of greater evil than the beer-shops, properly so called—these low pot houses which have sprung up in every village in the country since the passing of what was called the "Beer Bill," in 1831. In the metropolis, the suburbs and the provincial towns, they are to be found in almost every dark and out of the way street, often in very close proximity to each other, and beyond all proportion to the number required to accommodate the public. "There the ski-legger, the betting list, the flash tea garden, the thimble-rigger, and sharpers of every grade abound. There, throughout the day, the idlers are hanging about, and at night the working man turns in to spend his evening in smoking, singing, and the like, to the injury of his family, and the promotion of every kind of profligacy. In country districts they are even a greater nuisance. It is not impossible to name parishes in which there are as many as eight or ten of these to every thousand people, or about one to every forty male adults. And there they are the sinks of iniquity—the source of more agricultural distress than all the floods and all the competition that ever lowered the price of grain, or threw the laborer out of work. There poaching expeditions are planned, the small earnings of the laborer spent, the morals of the young corrupted, illicit acquaintances made, and evil of all sorts propagated. To the laborer they are a curse, and to the farmer a nuisance, to the squire and clergyman a perpetual grief. To the brewer and the occupier alone have they a single recommendation. Hence the Legislature is, we humbly conceive, bound to interfere. The principle of unrestricted competition, as well as other principles of much older date and more tried utility, suggests the expediency of too many restrictions touching matters of trade. But this is a question of public morals. No gaming house, no penny gaff, no indecent exhibition, could outvie these low beer-houses in the mischief they do, and therefore, on high grounds of

be first decided by a United States Court? The question was not whether the law of Rhode Island was contrary to the public morality, they ought to be reduced in number by at least one half, and the remainder placed under the strictest surveillance. Until something be done in this direction, we may build schools and multiply churches in vain—our best efforts will but be impeded by a 'superfluity of naughtiness,' disgraceful to any Christian community, and dangerous to the moral welfare of any Christian State."

We commend the above to the notice of our city contemporaries, and bespeak their aid, in another year's crusade against these city liquor shops. The *Herald* takes sweet comfort in reviewing the moral statistics of Montreal. "The apparently large increase has not occurred under the more serious heads of offence." It's only drunkenness and vagrancy—that's all—and these offences have been brought to light in consequence of close watching. But our burly brother would it not be better to stop both the drinking and the watching? The Maine Law would revolutionize Montreal in one year! Would to God we had an opportunity of giving it a fair trial. We might wait Mr. McGrath and his police for a year, but after that, Mr. McG. alone would almost suffice to guard us from outward foes and perilous encounters.

We had a notion (but we suppose it is now too late) of suggesting to the temperance public the necessity of making our influence felt in the approaching municipal elections. There are several good temperance men in the different wards who would not only do the cause credit, but serve our citizens faithfully, and who we should rejoice to see in the council. But, as we said, we fear it is too late, we must content ourselves for the present, and keep this matter before the public for future action, and continue to urge unceasing war against the city's greatest curse—the *Liquor Trade*. If we have no sympathy and aid from our big brethren, flourishing or floundering in their commercial quagmires, we shall at least have the satisfaction of knowing that in a time of darkness and danger, we used our best skill in keeping ourselves and others from the dismal regions of intemperance and general degradation.

Repository of Contemporary Opinions.

In view of contrary decisions and technical evasions of law and justice, coming out of opposition to the Maine Law, many ask the friends of the work, "What shall we do?" The Rhode Island *Temperance Advocate* answered the question some weeks ago. Hear what our vigorous friend says:—

In seriousness, we will tell our enemies what we shall do if the Maine Law, in some of its features, is declared unconstitutional. We shall take what is left, and enforce it, with more zeal and energy than we have ever yet exhibited. The fourth section, all admit, is constitutional; and with that alone, we can, if driven to it, put down this accursed traffic. If nothing is found effective but imprisonment of the trafficker, we shall ask for imprisonment for the first offence,—and shall get it. This would be a blessing to the seller, as well as to our cause; for it would point him at once and with certainty to the penalty of disobedience; whereas he is now tempted to risk the first and second penalty, with the promise to himself that he will quit the business before a third action is brought; and thus sometimes leads himself unwittingly into the jaws of severer punishment than he ever contemplated.

But, if the Maine Law fails—if its constitutional parts are found ineffective, take our word for it, rum-sellers, we will try another, and one that shall tell its story quite as plainly as this. Our object is to put down the traffic. Nobody questions our constitutional right to put it down. We shall ask for a law that will put it down, and we shall accept of nothing that does not promise to do the work. We shall not sit down in idleness. We

shall not cease our denunciation of a murderous business. We shall not stop our ears to the cries of the unfortunate. We shall not fold our arms, while there is work to be done. No, no, gentlemen rum-sellers! you will hear from us! Every day, you will hear from us! And we shall hear from you! We should know something were wrong, if you ceased to abuse us; and we shall look out that you have no occasion to rest from your agreeable labors of hurling invectives against our cause. Rest assured, we shall constantly know of each other's movements, and that the public shall know of all the enormities and miseries attaching to your business. *Revolutions do not go backward!*

When the decision of Judge Curtis was made known against the Rhode Island liquor bill, there was great rejoicing among the rummies and rum-sellers. On this our bold namesake thus speaks, and let Canadians catch his spirit, and carry it through our campaign.

And what did all this shooting and firing of guns amount to? We heard many men, who had opposed the Maine Law, condemn the noisy demonstration as unworthy of rational people, and an insult to the community. Some rum-sellers denounced it. A great many took pains to say that they did not approve of it. And others, who had helped to get it up, whose contributions had purchased the powder which was telling the city of their infamy, shrank into their dens, not wholly lost to shame for their conduct, when the thunder of their cannon began to be heard, and the lurid light of their burning powder flashed across the sky. How many hearts bled, we cannot tell. We know that many mothers listened, as to their own death knell. They remembered the sorrows of other times, and did not need to be told that when the wicked bear rule, the people mourn. They saw before them a winter of wretchedness, and their hearts were rung with bitterness as they contemplated a return of the monster, intemperance, to their quiet dwellings. And many men, too—men who had been aided by a good law to crush, momentarily, an appetite that had been their master for long years, trembled as they began to realize that the grog shops were thrown wide open, and that thereafter temptation would meet them at every corner.

So far as the friends of temperance were concerned, the thundering of the enemy's cannon had no disheartening effect. Men flocked to our office, to renew their pledges of fidelity to the good old cause. They were full of heart, every one of them, and expressed a determination to renew the fight with increased vigor. They had seen worse times than this, and were sure that there was a God, who roled the storm. We never saw the deep interest of our people in the temperance cause, more beautifully exhibited.—There was an earnestness—a deep, heart-felt, soul-pervading earnestness, in all that was said, which made us wish that the enemy's guns could have been heard all over the State. The powder was not wholly wasted. It waked to new life, scores of our friends who had done nothing since the enactment of the law. They will not soon again desert the field; and the men who fired the guns may thank themselves and their own foolishness, that we have many friends to-day who were not with us two weeks ago.

Now while we admire zealous declamation in a good cause, we also like sound clear reasoning. We therefore place on record for reference and future use, a valuable review of the decision of Judge Curtis. Here is a document we earnestly recommend to all our readers. It is from the pen of an eminent lawyer, and appears in the *Maine Law Advocate*, published at New Haven Connecticut. Don't fail to read every word of it.

The enemies of the Maine Law seem to suppose that they have gained a signal victory, in the late decision of Judge Curtis assisted by Judge Pitman in the Circuit Court in Rhode Island.—The friends of the law ought therefore to understand the extent of this imaginary triumph.

The decision of any Court, to entitle it to much consideration ought to have been obtained fairly and in the regular course of business. The history of the case in Rhode Island has not been divulged. But there are circumstances attending it which give strong grounds for suspecting that it was the work of design. How happened it that the constitutionality of a State law should

stitution of the United States, but to the Constitution of Rhode Island. Does not this furnish some ground to believe that the enemies of the law had rather trust the decision to a Judge, who had no interest in the welfare of the State, than to those who sympathise with their fellow-citizens, and especially, that they had rather rely upon the prejudice and bias of one who had long lived in a great commercial city, and who had risen to eminence by the patronage of liquor dealers, rather than on those whose attention had been directed to the evils of the traffic. It would not surprise those who have watched the proceedings of the enemies of the cause of Temperance, if it shall hereafter appear, that the liquor of which the suit was brought, was sent to Providence by the Plaintiff for the very purpose of having it seized, that a trial might be had in advance before a Boston Judge.

But whatever may have been the origin of the case, the friends of Temperance ought to understand that the constitutionality of the law of Rhode Island, is not one which either the Circuit Court or the Supreme Court of the United States can finally decide. These Courts were not constituted for any such purpose. The Legislatures of the several States are fully competent to make their own laws, and the judiciaries of the States to decide on their conformity to the Constitutions of the States. This has been repeatedly decided by both United States and State Courts. 7 Pet. 250, 251, 8 Wend. Rep. 85, 100, 12 Conn. Rep. 252.

A law of Congress also requires the Courts of the United States to be governed by the law of the State in which the transaction took place, unless that comes in conflict with the Constitution treaties or statutes of the United States. The decisions of the State Courts, or the construction, and for the same reason the State constitutionality of a State statute, has heretofore been the rule for the Courts of the United States,—12 Coheatt, 153; 12 Conn. Rep. 487.

If, therefore, the Supreme Court of Rhode Island should decide that the law in question is constitutional, Judge Curtis ought in any subsequent case, to reverse his own decision, or he ought to be impeached. A contrary decision would be a complete subversion of State rights, and subject the police of every State to the control of the United States Courts. It would give to a citizen of New York a right in the State of Connecticut which the citizens of Connecticut would not themselves enjoy.

If Judge Curtis had rested his decision upon the ground, that there was an unwarrantable restriction in the law on the right of trial by jury, in requiring an appellant to give bond to pay the judgment that might be recovered, there would have been no ground of complaint as that is a question which fairly admits of a diversity of opinion.

Chief Justice Hopper has said that "by a violation of the trial by jury, he understood, taking it away, prohibiting it or subjecting it to unreasonable and burdensome regulations, which it they do not amount to a literal prohibition are at least virtually of that character." But he says further, "it may be subjected to new modes and even rendered more expensive, if the public interest demands such alteration."—4 Conn. Rep. 533. Chief Justice Williams approved of his doctrine.—12 Conn. Rep. 253. If Judge Curtis is right on this point, the people of Rhode Island will only be obliged to alter their law in this respect, and thus they can do without materially impairing it. The law which was passed in Massachusetts, and the bill which was proposed in Connecticut, are not liable to this objection.

But when Judge Curtis is reported to have held that the seizure and destruction of the liquor was unconstitutional, because spirituous liquors are recognized by the law as property, because no owner was named in the process, and because a man is presumed to be innocent until he is proved to be guilty, he owes it to his own reputation, either to correct the statement or justify it. Judge Curtis knows, or he is unfit to hold the high station which he occupies, that the Legislature of any State has full power to declare what acts or omissions of duty, shall forfeit a man's title to property and thereby prevent him from ever recovering it. It has also power to declare what shall be regarded as a nuisance and authorize any person without a warrant to abate it. This power extends as well to what is recognized as property as to that which is not. Judge Curtis will not be disposed to deny the authority of his own brethren on the bench of the Supreme Court. Chief Justice Taney says, "Every State may regulate its own internal traffic in spirituous liquors according to its own judgment and upon its own views of the interest of its citizens."—5 Howard's Rep. 574. Judge McLean says, "The acknowledged police

power of a State extends often to the destruction of property. A nuisance may be abated. Everything prejudicial to the health or morals of a city may be removed.—5 How. Rep. 589." Judge Grier says, "when speaking of the ground of police regulations relative to the sale of spirituous liquors, "It is for this reason that quarantine laws which protect the public health, compel mere commercial regulations to submit to their control. They seize the infected cargo and throw it overboard."—5 How. 532. Judge Woodbury says, "After articles have come within the territorial limits of States, whether on land or water, the destruction itself of what contains disease and death, and the longer continuance of such articles within their limits, or the terms or conditions of the continuance when conflicting with their legitimate police, seems one of the first principles of State sovereignty and indispensable to the public safety."—5 How. Rep. 630. None of the other Judges dissented from these opinions.

It is clearly then the opinion of the Supreme Court of the United States, that the Legislature of a State has a right to declare spirituous liquors kept for sale, a nuisance, although otherwise regarded as property, and to authorize the destruction of it in a summary manner. It is also clear that if an object constituting a nuisance cannot be abated till the owner is known, in many instances it could not be abated at all. Nuisances are generally deposited secretly.

Will Judge Curtis hold, that an offensive article deposited for sale on the sidewalk of a city, contrary to its by laws, must remain untouched until the owner can be discovered? Is it not the common practice in Boston, as well as in other cities, to dispose of such nuisances without the formality of a warrant?

Judge Curtis must be familiar with the common law doctrine of forfeiture, which is as old as the common law itself. According to that law both real and personal estate, of whatever value, were often forfeited, not only by crime, but by a mere unlawful use of the property. Laws have been passed, from the earliest periods of English history to the present time, not only imposing penalties, but declaring property forfeited by certain acts. Money loaned on usury is usually forfeited. Real estate, disposed of contrary to law, is frequently declared to be forfeited. The owner in these cases, loses his title by the unlawful act, and not by the verdict of a jury.

Can it be claimed, with any degree of propriety, that the clause of the Constitution of Rhode Island regarding trial by jury—or that which requires that no one shall be deprived of life, liberty, or property, except by the judgment of his peers, or the law of the land, restricts the legislature in the exercise of this power? The mere statement shows that the author of a nuisance is deprived of his property "by the law of the land"; nor is he deprived of a trial by jury. He may bring his action for the apparent trespass and the question will be tried by a jury, whether he has violated the law, and forfeited his title. The summary destruction of the property without notice, does not deprive him of this right. In the case in Rhode Island, Judge Curtis would, if the plaintiff had requested it, have left the question to the jury, whether the plaintiff kept the liquor for sale contrary to law or not, and if the jury had found that he did not he would have recovered; but he chose not to have a trial by jury.

The Constitution of Connecticut contains a similar provision regarding trial by jury. But laws have been repeatedly passed, since it was adopted, as well as before, providing, by process *in rem*, without notice, for the forfeiture, seizure and destruction of obscene books, gambling instruments, billiard tables, circus horses, race horses, nets and seines used in fishing, contrary to law, and other articles, without any suspicion in the mind of any one, that these acts were unconstitutional. It has been left for the patriotic zeal and vigilance of liquor dealers, to discover and repel such attacks made on the constitution.

The friends of temperance in this State have no reason to be alarmed. The Judges of our Court have shown, by their decisions, that they regard morality as being at least as necessary to the well-being of a community as property. They never have been, and we trust never will be, guilty of the absurdity of supposing that one can be preserved by the destruction of the other.

Soiree at Gananoque.

In a recent number of the *British Whig*, Kingston, we noticed a letter giving such an account of the above soiree, as to awaken our suspicions that all was not right, either on the part of the

writer of said letter, or else on the part of those who had the responsibility of getting up the meeting. With the view of ascertaining the true state of the matter, we addressed a private letter to the chairman of the meeting, an excellent temperance man, the Rev. H. Gordon, who has satisfied us that the statements of the writer of the letter in question were "false and groundless," and written evidently with an intention to injure the temperance cause.

We deem it unnecessary to enter into the details of the matter, since an excellent answer has already appeared in the same paper, by W. Brough, Esq., which, of course, will reach all that have seen the letter.

Rough and Ready Readings

ABOUT BOOKS, PERIODICALS AND OTHER THINGS.

A *New Town Hall* has been erected at Cornwall, C. W. It was formally opened on the last Wednesday of December, 1852. The Cornwall Division of the Sons of Temperance took a prominent part, and Bro. Mattice spoke well for an hour and a-half. The Rev. Mr. McKillican also spoke, and the meeting was quite interesting.

The *United States Exchanges* contain many shocking accounts of murders and deaths and accidents through liquor.

The *Lynark Observer* says that the Cadets' Soiree, recently held in Perth, C. W., was "well attended and proved generally interesting." "A Tectotaller" who was present gives a warm commendation to the juvenile enterprise. We should be glad to have the *Observer* regularly.

The *Spirit of the Age* has some sensible remarks on the proper mode or modes of advancing the temperance cause in Canada. He would freely circulate good papers, employ good lecturers, and publish good sermons, such as Barnes'. He would have funds raised for these objects. A special organ seems to be suggested. Mr. McQueen is not ambitious to be the Editor, but would "subscribe \$20 a-year for its gratuitous circulation, providing it is of the right sort." But we refuse," says he, "absolutely to pay for twaddle," &c. The italics are not ours, but we also would emphasize those points, and yet hardly know what our friend means by "twaddle." Our own notions are issued on the 1st and 15th of each month, and we should be glad to have an order for ten thousand copies for gratuitous circulation.

The *New York Musical World and Times* is an admirable specimen of musical printing and editorship, worthy of extensive support. It is published 257, Broadway, New York, \$3 a-year, "inflexibly" in advance. Two copies \$5, or five copies \$10. Dyer & Willis.

The *Canadian Watchman*, in its new form and dress, is a very neat and creditable paper. Its selections are good, and its editorial management quite spirited. One dollar a-year, in advance. T. T. Howard, Toronto.

The *Templars' Magazine* for January has a good engraving of A. D. Wilson, the first M. W. P. of that Order. The sketch of his life is valuable, and his zeal very commendable. The Magazine is got up in excellent style, and is well edited—One dollar a-year. J. Wadsworth, Cincinnati.

The *Thirty-sixth Anniversary* of the American Colonization Society was held in Washington on the 18th January last. It appears from the Report given in the *N. Y. Tribune*, that during the last year six vessels were sent to Liberia, carrying 660 colored persons—403 were free-born, 225 were emancipated, and 38 purchased their freedom, or their friends for them. President

Fillmore was on the platform, and the Hon. E. Everett delivered an eloquent oration in defence of the Colonization Society.

The *N. Y. Tribune* of January 21st contains a deserved rebuke of the Rev. J. S. C. Abbott, in respect of his eulogistic sketches of the life, career and character of Napoleon Bonaparte, published in *Harpers' Magazine*.

The *N. Y. Typographical Society* celebrated the birth-day of Benj. Franklin on the 17th ult. There was plenty of toasting and speaking.

Fowler & Wells of New York, have issued a pamphlet on *City Milk*. It is written by Mr. J. Mullaly, in exposure of the horrible evils of using the milk drawn from cows fed on distillery slops. Thousands of children are killed, and the whole system is proved to be bad. There may be similar evils in all places where distilleries or breweries are in operation. In such a case, enquire how the cows are fed.

The *American Temperance Magazine*, which we have so often commended, continues its course with unabated vigour and interest.

The *New York Tribune* is our best source of general information in relation to all matters of importance. We commend the paper, and direct attention to the advertisement in another column.

The *New York Organ* was wont to be our best source for temperance intelligence, but it has not reached us for some time past.

THE NATIONAL MAGAZINE.

The February number has been placed in our hands by Mr. Pickup of Montreal, and we have had another rich treat in the thorough perusal of its contents. Varied and instructive, entertaining without levity, solid without being dry-as-dust,—evangelical without being sectarian—this Magazine is worthy a place in every Christian family. The type, paper and engravings constitute a model of modern excellence.

New York State Temperance Convention.

This important meeting of the friends of temperance was held on the 18th ult., in the Baptist Church, State St., Albany. The convention was both enthusiastic and encouraging. All orders and various organizations united in a vigorous and unmistakable manner in condemning the traffic, and resolving on its overthrow. The following very important resolutions were adopted:—

Resolved, That, profoundly convinced as we are, that the traffic in intoxicating liquors as a beverage is impolitic and immoral—the truthful source of intemperance, wretchedness, pauperism and criminality—burdening the community with onerous taxation, and subjecting the citizens to evils almost innumerable, a true regard for all the great interests imperilled by it, constrains us to continue our efforts for its prohibition.

Resolved, That it is the right of the people of this State to demand from the present Legislature the enactment of a law prohibiting entirely the sale of intoxicating drinks, with adequate penalties and suitable provisions for its enforcement, (and we protest against any repeal of the present License Laws except by the enactment of such a law.

Resolved, That believing the question of the prohibition of Liquor traffic of paramount importance to all ordinary political issues, we must and will regard avowed adhesion to the principle of prohibition on the part of candidates for the Legislature as indispensable to our suffrages, and if compelled to sacrifice party or surrender principle we will not hesitate to do the former in obedience to the latter.

Resolved, That if the present Legislature shall adjourn without having enacted such a law as above indicated, it will then be the right and the duty of the friends of Temperance in each Senatorial and Assembly District to combine their influence in some ef-

cient manner and make the question of Temperance the main issue in the election of the next Legislature.

Resolved, That in our opinion, no really vital principle of the Maine Law has been sacrificed in the recent judicial decision against the Anti-Liquor Laws of Rhode Island and Minnesota, or in the opinion of the Judges of the Supreme Court of New Hampshire, that the right of a state to protect itself from the evils of Liquor-traffic by a prohibitory law, and the consequent right of seizure and destruction of the contraband article, still remains intact. For the friends of Temperance, therefore, there is no occasion for despondency, for its enemies none for exultation.

The various meetings of different Societies, and Alliances did not close before the evening of the 20th, when the Rev. H. W. Beecher and P. T. Barnum, Esq. addressed the people. Mr Beecher had the State street Baptist Church. The *Tribune* gives a brief sketch of his remarks. He said:—

No little interest induced him to be present. He felt as much interested as he ever had when, on the sacred day, he spoke more directly to perishing men of their spiritual interests. We were about to have a Waterloo battle, but he did not know to whom victory would come, but it would be either for Rum or Temperance. If Temperance men failed it would take twenty years to retrieve the vantage ground already realized. And if we gained, twenty thousand years would not be sufficient for the rum-sellers to recover their position. The Temperance movement commenced about two years before he was born, and he felt proud that his father was the first person to commence it. He briefly reviewed the history of Temperance Reform, and coming down to the subject of the Maine Law, he said, we propose to enact that crime making is criminal.

I don't suppose the Maine Law will work miracles; but a judicious law, one which constitutional and Law rats will not be able to creep out of, will do much to destroy the enormous evil that we have to lament—When society is laboring under great and powerful evils it is right for society to protect itself by penal enactments. All who are commercially interested in it are opposed. Take out these tonight and there would be very little opposition. The money interest is the opposition. When the Devil wanted to make his masterpiece—to do his very best—he made liquor and liquor sellers. The commercial interest has a powerful influence, its roots running beyond conception, and all is arrayed against the law. The presage of victory is first, God is with us—We must succeed. Hundreds of thousands of men have prayed in their closets for this law, and will not be put down. Second, the "sober second thought" of the dispassionate masses is with us. Third, the Church, almost in a body, are for the law. If we are overthrown, the effects will be fearful. But we will not be overthrown. Victory must and will be ours.

Mr. Barnum spoke in the Methodist Church. He explained the nature of sumptuary laws, and showed that the Maine Law is not of that class; that it did not forbid the use of alcohol in any shape, but merely provided that men should not traffic in it—classing it with gunpowder and poison. (Here some disturbance occurred on account of a false alarm in regard to the safety of the building, which had been raised by some vicious person.) Quiet being restored—he showed that the opposition of the rum-sellers was good evidence of the propriety of the proposed law. Their outcry was not occasioned by the fear of the law not being executed, but because they knew it would be executed—not at once in the City of New York, perhaps, but in the course of a few years. The victory in the country would be easy, but where there are large commercial interests, there would be a second battle, and every year we would be gaining. If we got the law, and it stands five years, all would sing psalms in its praise. After a fair trial, if it proves inefficient, then repeal it, but before condemning, give it a fair trial. Legislators who say the people are not ready, have, by their own showing, but little to fear if they pass it, subject to the people's approval. But they know the people would approve it, hence they hesitate to pass it. Easy, luxurious livers, or, as he called them, "Oily Old Fogies," oppose the law. Sporting gentlemen who frequent watering-places—including as they do blacklegs—are opposed to it. Many, but not all, who drink, are opposed.

Success to our New York friends. May they soon get the Maine Law.

Can a Woman Forget her Child?

A little incident occurred the other day which clearly shows the necessity of the Maine Law, as the best means of rescuing the poor and degraded drunkard from the misery he entails upon himself and his connexions, even the dearest by which man is linked to his species. A poor man entered a store in the city, during one of the late severe evenings, carrying very carefully a bundle in his arms, and begging the favor of being allowed to warm himself at the stove. Having seated himself, he carefully unfolded the bundle, exclaiming in piteous language. "Oh! my poor baby!"—The curiosity and sympathy of the young man in the store was excited, and on examination it was found that the poor father bore in his lap a wretched infant, only 4 days old, wrapped up in a heap of dirty rags. His tale was that the mother was a wretched drunkard, who so cruelly used and neglected her child, that he feared he would lose it, and had been obliged to tear it from her and escape to save it. A subscription was immediately set on foot by the persons in the store, to the amount of a couple of dollars, when the poor grateful man went away with his child to procure it some milk; but soon after leaving, was discovered and pursued by the wretched mother, when the police had to interfere to take her to the station and the child to an asylum. Now if we had the Maine Law as the liquor law of Lower Canada, the wretched mother could not have procured the liquor by which she had degraded herself, the man would have been employed in procuring comforts for her and the child, instead of losing his time looking after her, and the woman would have been performing the duties of a mother, in cherishing her offspring and making home comfortable. Who, then, that wishes well to the poor, does not go for the Maine Law? J. T. D.

CORRESPONDENCE.

Synopsis of letters received in the month of December, seemingly intended for publication in the order of their dates:—

Norwich.—J. B. furnishes another of the many instances of fatal accidents from the use of intoxicating drinks. He says:—"A man of the name of J—A— got drunk on Thursday night, and was found dead at the back of a stump on Saturday. He has left a wife and five children to mourn his loss."

Shannonville.—My name does not stand in your list of agents, nevertheless, I stand amongst your friends—and when I say your friends, I mean the friends of the Temperance cause. Enclosed, I send you the names of five new subscribers for the *Advocate*, and the needful. Now, I see you have about four hundred authorized agents named in the last *Advocate*, now, Sir, if I can provoke them to go and do likewise, I shall have accomplished my object in this short notice. P. J. R.

Cold Stream Division, No. 18. promises to be a benefit to this part of the Townships, we have every reason to rejoice. Our prospects are encouraging, and when the institution is properly understood, we have no doubt it will become very popular. E. FINLEY, R. S.

Pickering.—I have presented the subject to a number of persons, sometimes at the close of our week evening services. The ground seems to be very much occupied already by Political, Agricultural, Educational, Religious, and Temperance Periodicals. Our cities and towns abound with monthlies, semi-monthlies, weeklies, bi-weeklies, and tri-weeklies, and every village, of any pretensions, issues a paper of its own. Indeed, I think the market is overstocked. And still they come. Every now and then a new paper is projected, and the patronage of the public solicited. As a matter of course, this tends to circumscribe the sphere of others who are already in the field. The newspaper mania rages to such a degree, that I doubt not a reaction will ensue ere long. The old proverb is, "every new thing has a silver tail." Many persons are so constituted that what is new takes with them: and

an old and tried friend is forsaken for one who promises fairly, but has not yet been proved. In my judgment it is not wise to multiply temperance periodicals. Rather should we ably sustain and abundantly circulate those which have given evidence of being efficient advocates of the temperance cause, in all its bearings. Neither is it quite just to forsake one who has "borne the burden and the heat of the day," and suffer him to sink beneath the mighty struggle. The wisest of men has said, "thine own friend and thy father's friend forsake thou not." Such has been the *Canada Temperance Advocate* to myself and to my aged father, who still subscribes for and reads its welcome pages. The system of drunkard making and killing still exists in our beloved country, and it produces its legitimate results of crime, disease and death. Several victims have fallen in this section of the Province, during the past year; and it pains the heart of the philanthropist to reflect that before the *Abolition of the Liquor Trade* shall be realized by Canada, many, many a fellow citizen will be crushed beneath the wheels of the prodigious car of the *Idol Jng.* "The Christian is ready to exclaim, 'O Lord, how long? O bring to an end the wickedness of the wicked, but establish the just.'" There is not much doing among us in the total abstinence cause, but the face of the people is certainly towards a prohibitory liquor law. May we meet it ere long. Indeed, we will not be satisfied with aught less.

R. L. TUCKER.

Galt.—The people here seem to be at present stationary in temperance matters. There are, however, indications of progress. The public mind is daily becoming more convinced of the necessity of a prohibitory Legislative enactment against the liquor traffic. We want no half-way measure, such as giving the Municipalities power to prohibit the manufacture and sale of intoxicating drinks. The thing is totally impracticable, and would be received with very little favor by those who are most in favor of Legislative interference. This mode of dealing with the question would suit the taste of certain M.P.'s who, desirous of shifting the responsibility from themselves, shirk a direct, open, and manly vote on the "Maine Law." We want no such trimming, temporizing policy. We want to know who are our friends and who our foes, and we will be prepared, at the proper time, to apply the remedy. The day is coming, coming fast, that will see the Maine Liquor Law, or its prototype, THE LAW of Canada; and candidates for popular favor should not despise the signs of the times, in dealing with this important subject.

As a sign of the progress of temperance principles in Galt, I may mention that at a public dinner given by the "Galt Debating Association" last night, upwards of fifty gentlemen, without the aid of anything that could intoxicate, enjoyed themselves till an early hour this morning, in a manner totally unknown to the devotees of Bacchus. In the words of a gentleman present, not connected with any temperance association, "I have attended all the public dinners given in Galt for the last five years, but I am free to confess that at none of these did I enjoy myself so well as at the present. On no one of these occasions did I hear better singing, more eloquent speeches, so much cheerfulness, innocent hilarity, and solid enjoyment, as at the dinner given by the Galt Debating Association. In short, it was in reality a 'feast of reason and flow of soul.'"

ROBERT McLEAN.

Oakville.—May He who is the author of all good in this world, bless your labors in the great and glorious enterprise of abstinence from all which can intoxicate; and may the *Advocate* still prove a blessing wherever it is sent, and its silent admonitions be heeded, until the enemy of our race shall be utterly banished from our country.

If I recollect rightly the Hon. John Rolph was the first person that I ever heard lecture in the temperance cause, and if his views are not materially altered, the *Maine Law* will find a friend in him, as well as several other gentlemen in the house.

JUSTUS W. WILLIAMS.

NOTICE.

We are sorry that we must again omit the music, it will be our endeavor, however, to make full amends in future numbers. We have also been obliged to curtail our synopsis of Communications for December.

Education.

SELF-IMPROVEMENT; In Three Lessons.

LESSON II.

"Whatsoever thy hand findeth to do, do it with thy might."

In our first lesson it was shewn that if any one desires to maintain or improve his position in the world—if, indeed, a man will be a man, he must of necessity cultivate his mind. But to some people these words—cultivate the mind—convey no meaning: they know what cultivating the land means, because they have often seen farmers and their labourers ploughing, sowing, and weeding in the fields; but they find it difficult to connect these operations with a something that exists, or ought to exist in their brain, which they cannot see. This difficulty, however, is not so great as might be supposed, and although we cannot see how ploughing, sowing, and weeding are carried on inside the head, yet we know that they are carried on, for we see their effects. It is not so much hand-work, as eye-work and ear-work; we do not take lumps or pieces of any thing into our hands and fashion them into something else; the tools mostly used in mind-culture are eyes and ears, and the object of the present lesson is to shew, that if these be rightly used, our harvest is not less certain than that from a well-tilled field.

The means for self-improvement are more simple, and more within reach, than would at first be believed by those who have never thought about the subject. Some of them already exist within us; the others are round about us: they are self-control, diligence, perseverance, and reading, study, observation and conversation. It must be carefully remembered, that without the first three, the latter will be but of comparatively little use. The hand of the diligent, we are told, maketh rich. Working by fits and starts, is about as profitable as digging up a newly-planted bean day after day, to see how it is growing. More is lost in the idle season than was gained during the short spell of activity. Not by such means can the store-houses of the mind be filled.

But some will say, what is the use of talking about diligence and perseverance to us, who cannot become diligent or persevering try what we will? To such we answer,—have you ever tried the right way, or in real earnest? In what way are machines set in motion? By power! If power cannot be had, the wheels and cranks will not move; but once apply power, and the works keep going as long as you please. So it is with the mind; there must be impulses or motives, which are the same as power, and when these come thoroughly into action, we shall not be long in finding out that habits of diligence and perseverance grow out of them as naturally as chickens from eggs. Therefore we say, do not sit down despairing, or persuading yourself that it is of no use to try. Perhaps you feel disheartened at the difficulties to be overcome: never mind—railway tunnels were dug out a spadeful at a time. Do but make a beginning, and once having begun be content to plod on. Don't expect too much; don't be impatient, but keep on. Perhaps you are not of a hopeful disposition: again we say, never mind! keep on, although you may feel sure that no benefit will come. It seems like groping in a mist or in the dark; plod on, plod on, light will break through by-and-by, and you will wonder at having got so far. It is better, as the Dutch say, to move only an inch an hour than not to move at all. It is astonishing what a great deal may be accomplished by patient perseverance, and it must be borne in mind that every step is so much clear gain—it is cumulative, and remains as a store to which something else may be added, as with money in a savings' bank, or a little lump of snow which boys roll about till it grows as big as a hay-

stack. Whether you feel hopeful or desponding, sad or cheerful—whatever be your expectations—keep on, persevere! For one thing is certain—perseverance will conquer in the end, and perseverance in one thing leads to perseverance in every thing.

Self-control, diligence and perseverance mutually sustain each other; the man who can persevere in self-control, has gained a great victory. Self-control helps us to shun all that tends to depress and degrade us, and to seek that which refines and elevates. Do you lie too long in bed—spend money wastefully—loiter over your work—frequent taverns—take snuff—have you any low or dirty habit? Leave it off at once, and you will have taken the first step towards self-control. These are the weeds that must be rooted out, unless you wish your harvest to be choked by docks and thistles.

Well, suppose the habit of perseverance conquered; to be lying within you, ready as a steam-engine to work whenever called upon, it may at once be made to assist all your endeavours. The next step is to begin to read. Perhaps the remark may be made, I have been reading all my life. This is said by many persons who look into books just to pass the time away, and call it reading. But the true way is to read as you would take food—to digest it, to make it a part of yourself. Books are now cheap, and by the exercise of a little self-denial, any person, even in the humblest circumstances, may become the possessor of Histories, Biographies, Travels, Essays, Poetry, and increase his knowledge a hundred-fold, and store his mind with the best thoughts of wise men. To read of the good that men have done may stimulate us to follow their example, and to read of their errors may teach us to be watchful over our own ways; and thus we shall profit by the experience of others. But some will say we have no time for reading—we work early and late, and have no leisure. To this we would answer: get some books about you, and opportunities for reading them will not be lacking. Five minutes in a morning before going to work, and the same on coming home to your meals, or half-an-hour at night, even such small attempts as these will be profitable. Remember the Dutch proverb—an inch an hour. Inch by inch the tortoise creeps a mile; and five minutes to five minutes will take a man or woman, boy or girl, through a book. Besides, great economy of time may be effected by planning it out beforehand; those who have hitherto been content to 'get along,' will be astonished at the benefits to come from foresight. For instance, on waking in the morning, you may fix in your mind on certain duties to be done between the time of rising and breakfast, others from thence till dinner, and others again from mid-day till dusk and bed time. The minor details of life might thus be made to go on almost of themselves, and leave you more at liberty to follow the bent of your inclinations in matters of greater importance. With a plan arranged beforehand, every moment of time may be provided for; and wherever there appears to be a spare minute, not wanted for household duties, playing with the children, or attending to the garden, let it be filled up by reading, study, music, or conversation. Time is too precious to be wasted; odds and ends are work more than is commonly supposed. You can find time to sit and smoke your pipe, to go to the 'Cross Keys' or 'Lord Nelson'; suppose you change this habit for a reading habit. You may read aloud if you will, and you will have not only the pleasure of informing your own mind, but of seeing your wife and children become listeners. Who can tell how many words in season might thus be spoken in little shreds of time now looked on as worthless! Perseverance does a great deal with odds and ends of time: we know a working mechanic who, in odd quarter-hours made an excellent finger-organ; another, who by keeping on, furnished his house comfortably from top to bottom; and another, a carpenter, who in addi-

tion to his regular trade, had learned to make shoes. This one, whenever he had a spare minute, sat down on his stool and put a few stitches into a shoe preparing on the last; and thus, almost without feeling it a trouble, his family were kept provided with boots and shoes. To pass from small things to great: all history teaches us that those who have been most successful in the world, were generally those who best economised their time.

This planning out of your time may seem to be very troublesome, but it is not so in reality. After a little practice, your various arrangements grow into habits, which by-and-by become as natural to you as any ordinary movement of the body or limbs. But even if it be troublesome, we are not to shrink from it on that account. Nothing worth having can be obtained without trouble; and that which we have gained by exertion, we prize more, and turn to better account than that which costs little or no labour. There must be no flinching; those who are afraid of exertion may stand aside, and make way for those who are more persevering or less faint-hearted.

What we have said on the subject of reading, will apply equally to all kinds of study—to conversation, and observation. Whatever you undertake let it be a fixed principle with you to keep on till you have accomplished your wishes. And here a habit of observation will also be of great assistance. By observation is meant the paying attention to what is going on around us—making proper use of our eyes. There are thousands of persons who never see any thing—that is, they shut their eyes to every thing but the mere mechanism of life—the three meals a-day; dressing and undressing. But observation will show us a thousand facts that will add to our knowledge and experience. Note well the different characters of the people you work with, of those you meet in your daily business, and by-and-by you will find out they are not all alike, and learn to value the best. Pay attention to handicrafts how many hints you may pick up which otherwise you would never have known. Are you taking a country walk: you will find in the trees and hedgerows, in weeds and stones, many things to make you thoughtful and increase your pleasures. It is not all barren; there is a multitude of delights for those who will take the trouble to look for them. Observation leads a man to form correct judgments; if he has any notions in his head he can always test their value by observation—by comparison with others. And, what is not least, by observation at home you will learn to understand differences in the character of your children, and to train them so as to bring out the good that is in their nature, and thus avoid the error of governing them all by one limited, uncompromising rule.

Perhaps it will be some time before you can entirely make up your mind to what appears to be such a hard task. But is it really hard? By thus giving yourself continual employment, you are in fact promoting your peace of mind. Occupation prevents the mind from dwelling upon little cares, makes a man sensible of his true value, and makes him happier if not richer. Think over all the good examples of which you have heard or read, and little by little your mind will come to a determination. When once your mind is made up, set to work immediately. You have come to the conclusion that you want knowledge, and knowledge you must and will have. You will no longer be a mere digging, weaving, or smiting animal. You will become a thinking animal. Do not, however, be frightened at the first difficulty; keep on, go a-head, as the Americans say. We do not mean that you are to master all the sciences; but you are to aim at that knowledge which will make you a good husband, father, citizen—which shall save you from being led astray by false arguments or false pretences. We are all responsible for the pains we take to inform our minds; to gain such principles as shall enable us to judge correctly between right and wrong.

Although we have here recommended what we consider a proper course to be followed in self-improvement, we do not say that no other course is to be chosen. We have indicated what may be called the mechanism of the pursuit; the power that must set the mechanism in motion depends on your own will. Do not rest content with being an imitator, but try to obtain a correct notion of what it is you are aiming at, and then follow it up in your own way. Exercise self-reliance, and it is very possible that your own method will be better than that here recommended. Never venture to say that you cannot do a thing, until quite sure that all the means at your command are exhausted.

As before urged, do not despise or neglect small opportunities; ten minutes a-day only, perseveringly devoted to one pursuit will in the end make up a large store. Even without entering on any new occupation, it is possible to do much towards self-improvement, by simply determining to do whatever you have in hand in the best possible manner, better than ever you did it before. No matter what the employment, this resolution may be put in practice—by a man, whether building a house, or ploughing a field; by a woman, whether nursing a child, or darning a stocking. This is an excellent method of self-culture, as it prepares the mind for other and greater improvements. Remember that every good effort, however trifling, tells—it becomes a part of ourselves—it bears interest, adding sum to sum, till an amount is accumulated of which we can never be deprived. Whether for good or for evil, all that is wanted is the will. Take the first step—persevere—and all the rest is easy.

We shall conclude this lesson with the friendly counsel addressed by Sir Robert Peel, to a newly-formed society of young men at Tamworth: 'Heed not,' he says, 'the sneers and foolish sarcasms against learning, of those who are contented ignorance. Do not for a moment imagine that you have not time for acquiring knowledge; it is only the idle man who wants time for every thing. The industrious man knows the inestimable value of the economy of time, and amidst the most multifarious occupations, can find leisure for rational recreation, and mental improvement. Do not believe that the acquisition of scientific knowledge will obstruct your worldly prosperity, or that it is incompatible with your worldly pursuits. Rely upon it you cannot sharpen your intellectual faculties, you cannot widen the range of your knowledge, without becoming more skillful and successful in the business or profession in which you are engaged.'

Sabbath Meditations.

And the disciples were called Christians first in Antioch. Acts xi. 26.—In the first ages of the church the name of Christian was identical with all that could elevate and ennoble. It signified no faint convictions, no questionable motives, no equivocal condition. The zeal it spoke of was an inextinguishable flame; the hope it argued an anchor unmoveable before the rudest tempest. The joys of which it was the symbol were as life among the dead; the charity it signalized, warm as maternal tenderness, and gentle as the dews of heaven. No danger could alarm, no opposition quell, that spirit of active beneficence it was known to indicate. The fury of the prosecutor, and the derision of the scorner, were alike powerless against the man who possessed it stood, composed and dauntless, against the combined assaults of calumny and outrage, and of earth and hell. As if a shield of adamant were stretched above his head,—as if a buckler of triple brass begirt his bosom,—he was insensible to weakness, and incapable of fear. He might fall; but he could not fly. He might perish; but he could not yield. His blood might be spilt on the ground; but his hope could not waver, nor his honour be trampled in the dust. You might crush his limbs with torture,—his

affections with solitude,—his name with infamy,—and his freedom with the dungeon and the chain; but he bore within him an imperishable principle, which you could not crush nor impair; it was the energy and power of faith. And this, like electric fire, acquired force by resistance, and intensity of repression; and borrowed increase of splendour from surrounding gloom. To be a Christian then, was to hold fellowship with uncreated wisdom; to drink of the fountain of primeval purity; and to breathe the soul of a philanthropy as unquenchable as it was unrestrained. I was to tread in the footsteps of Jesus; and to partake the mind of God. The pity with which a Christian was then animated was the same that wept in Gethsemane, and bled in Golgotha. The sanctity with which he was arrayed was in essence that of Him who was 'holy, harmless, undefiled, and separate from sinners.' The energy which bore him onward was no other than that which made death vital, and mortal agony the source of endless beatitude, as it lighted the features and glared from the eye, which were now dimmed, and shrouded, and closing, on the cross."

Ye shall know them by their fruits. Matt. vii. 16.—"A short, plain, easy rule whereby to know true from false prophets; and one which may be applied by people of the meanest capacity. True prophets teach that the gate and way which lead to heaven are strait and narrow; whereas false prophets flatter men in their sins and represent the way as broad and flowery. True prophets are dead to the world, they labour win souls, and spend themselves to deliver men from the deceiving wiles and the destroying power of Satan: whereas false prophets enrich themselves by the ministry, and make it subservient to the advancement of their family and friends,—they are insensible to the value of souls and are at no pains to reclaim such as have wandered, or to heal such as are diseased:—They are 'wolves in sheep's clothing;' their religion is mere outside religion; their love is professional; their design, however covered, is not to feed but to destroy. They come in their own name, they rely on their own resources, they preach themselves, and they take the glory to themselves; but the true prophet comes at God's command, he delivers God's message, he is jealous of God's glory, and he employs his eloquence and his influence in turning men to God, and not in making partizans to himself. Works are the tongue of the heart; and when the design and general tenor of the life is selfish and corrupt, the heart must be desperately wicked.

MONTREAL WHOLESALE PRICES CURRENT.

(Compiled for Montreal Witness of Wednesday,
26th January, 1853.)

There has been very little business doing for a week past, and the alterations in prices are very slight.

ASURS—Pots, 25s 6d to 25s 7½d; Pearls, 26s 6d to 26s 9d. A good lot would bring something more than these rates.

FLOUR has rather receded, owing to the advices from Britain being less favorable. Superior, No. 1, may be quoted 25s 9d; Extra, 27s 6d to 28s. Farine brings 10s 9d to 11s per quintal.

WHEAT.—The supplies coming to market are not large, and the prices for L. C. per minot, is 5s in the market. Round lots are held at 5s 3d.

PEASE, 3s 6d. OATS, 1s 9d to 1s 11d. BARLEY, 3s per minot.

PORK, in carcase, has declined—\$7 being the top price.

BUTTER.—Shipping parcels have been sold at 8½d to 9d; prime lots are held higher, but the fall in New York and Boston has affected this market unfavorably.

STOCKS.—Montreal Bank much enquired for; worth 21 to 22½ per cent premium. City Bank sells at par and interest; and Commercial at 8 per cent premium. There was a sale of People's Bank stock, last week, at 6 per cent discount.

RAILROADS.—The recent publication of annual reports has had, upon the whole, a favorable effect on Railroad Stocks, which have had an upward tendency for some time. Sales of St. Lawrence and Atlantic have been made during the week at from 20 to 10 per cent discount. No sales to report in Lachine or Champlain Railroads. Telegraph Stock has been sold at 20 per cent premium. Montreal Mining Consols have changed hands at 17s 6d, and are asked for at that.

In Groceries or Hardware, no change to note. Exchange continues at 10½ for Bank.

BIRTHS.

Montreal—18th ult., Mrs G Reinhardt, of a daughter. Mrs Francis Hunter, of a son. 20th ult., Mrs (Dr) C T Arnoan, of a son. 21st ult., Mrs E Sharpe, of a son. 22nd ult., Mrs A B Stewart, of a son. Ogdensburgh, N. Y.—9th ult., Mrs C A Stark, of a son. Toronto—16th ult., Mrs John Goedike, of a daughter.

MARRIAGES.

London—23rd ult. by the Rev B Cronyn, Herbert A L Dixon, Esq, to Eliza, daughter of T C Dixon, Esq, M.P.P.
Reach—25th Dec., by the Rev R L Tucker, Mr James Gilroy, to Miss Elizabeth Jane Netherton, both of the township of Reach.

San Francisco, California—Nov. 20, by the Right Rev Bishop of Albany, Captain Joseph Homer Doane, of Barrington, Nova Scotia, to Charlotte Elizabeth, daughter of the late Robert Moore, Esq, of Belfast, Ireland.

St. Eustache—19th ult., by the Rev Mr Moreau, Pierre Lacoste, Esq, merchant, of Havana, Isle of Cuba, to Catherine, daughter of Pierre Laviolette, Esq.

Uxbridge—29th Dec., at the residence of the bride's father, Mr Wm Smith, merchant and postmaster of the village of Fudge, to Miss Martha Kinsay, of the township of Scott.

DEATHS.

Montreal—17th ult., Eliza, only daughter of Richard King, aged two years and two months. It will be remembered that this child was saved from the late fire by its mother throwing it from the window of the third story.

Carleton Bay, Ottawa—15th ult., aged 62 years, Archibald McDonald, Esq.

East Flamboro—11th ult., Mr George Hutchinson, aged 61.

North Georgetown—16th ult, aged 63 years, Wm Wright, builder, a native of Edinburgh, Scotland.

Quebec—6th ult, Sergeant Major John Christie, 54th Regiment, much lamented by the good or deserving soldier, also by his officers at large.

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