

femine effort. Yet I would remind those among them who know aught of the long struggle in Great Britain for "Negro Emancipation," that *there* the females lent efficient aid. Not only with words of persuasive eloquence did they plead the cause of the oppressed, but thousands relinquished the use of every article produced by negro slavery; and here I would say, that physical bondage in its worst form cannot produce such appalling calamities as are endured by the slaves of Alcohol. The negro slave may be (and many of them are) "Heirs of God and joint heirs with Christ." The more degraded slave of strong *Drink*, whilst life drags on, gives shame and anguish of heart to all connected with him, and is *distinctly* told by the Everlasting God of truth, that he *shall not* "inherit the kingdom of God." Is it not peculiarly the province of women to do good.

Ye that wish well to the blessed cause of Temperance, give but your influence and it must needs prosper.

L. CAMPBELL.

CANADA EAST TRIBE OF RECHABITES.

Some information has occasionally appeared in your excellent *Temperance Advocate*, respecting the progress of the Canada East Tribe of Rechabites. I propose in this communication to furnish your readers with further particulars, which are gathered partly from personal knowledge, and partly from the Quarterly Report of the Grand Tent, which met at Charleston Village, Hatley, on Tuesday, Nov. 13, 1849. At this meeting of the Grand Tribe, thirty-two Subordinate Tents were reported, most of them in a prosperous condition. With the exception of four, all these tents are located in the Eastern Townships. The four are in the State of Vermont—united for the sake of convenience with the Canada East Grand Tribe, which has an union with the Vermont Rechabites, and, therefore, these Vermonters are still on: with their brethren. The thirty-two tents embraced in the Canada East Tribe have reported 1195 members in good standing. But, it is to be remarked, that this number does not give a just estimate of the strength of these Rechabite Tents. A great many members had not paid their monthly dues, and, therefore, were not returned. I should think there are not less than 1400 substantial Temperance men united in these tents. In every voluntary association, causes of difference and discontent will arise. They cannot always be avoided. Great prudence, forbearance, and charity, are necessary. For some causes not specified, more than a hundred were "honorably discharged." Some of these may unite with other tents, for they have not withdrawn from any opposition to the principles of Rechabism; but it is probable that circumstances have arisen in their respective localities not exactly to their mind. During the quarter, only 23 were expelled for violation of the covenant, so that the members of the tribe are generally steadfast to their pledge of total abstinence. The next meeting of the Grand Tent is appointed to take place at Dunham, Missisquoi County, on the 2nd Tuesday of February next, at 10 o'clock A. M., at which time and place, the Grand Union Tent is appointed to meet.—The Grand Tent adopted an address to the Subordinate Tents and brethren of the Tribe. If you have room to spare, it may be useful to publish it, as the general sentiments and advice it contains, may be useful to other Temperance bodies working together, or separately, in different parts of Canada. It is as follows:—

DEAR BRETHREN.—Again the members of the Grand Tent have been permitted by a kind Providence to assemble under circumstances peculiarly cheering. In looking over the brief history

of the Institution—the unfavorable auspices under which Rechabism, at first assumed a stand among the great doctrines of Reform—the difficulties, jealousies and prejudices to be surmounted; compared with the present popular standing, the almost universal and growing popularity of our order—we see much in which all good Rechabites must heartily rejoice. Rapid as had been the increase of our Tents, the returns of the present Quarter realize more than our fondest hopes, and indicate, in no mistakable terms, that the sympathy of the wise and good is being strongly elicited in our favor. Men who, at first, viewed us with jealousy or distrust—men of all sects and of every shade of opinion, begin now to unite cordially in the common admission, that, judged by its fruits, Rechabism is worthy of all countenance and support. That though not a religious institution, it is based upon the broad principle of Christian Benevolence, and grows necessarily out of the injunction, "*Do good to all men*;" and that, to impose a check upon the waywardness of youth, and the headstrong follies of mature age; to reform the fallen and degraded; to elevate their affections above grovelling sensuality, lead them along the paths of sobriety and peace—is, at least, some assimilation to the character of Hun who loved to alleviate miseries, and who scrupled not to eat with publicans and sinners. Men are saying: "If Rechabism holds not a religious character, it seems like John the Baptist, a Messenger sent before Christianity, to prepare the way and make her path straight."

Brethren: Such being generally the sympathy which the better portion of the public entertain for our principles, we see no reason "without the Tent," to fear for the ultimate and complete triumph of Rechabism. Nor need we fear our enemies; for, armed as we are with a righteous cause, no power can prevail against us. If therefore, as has been affirmed, we are doomed to a defeat; to bask for a moment in the noon-day of prosperity—a meteor-life—to be followed by a dark night of misery and ruin; it is not in the world around, but *within our own ranks*, that we must look for a development of the evil. It is only when we contemplate as a possible contingency, that a wrong spirit may creep into our Tents, that we tremble for the cause we love. God avert the evil day! and yet the fact is palpable—Rechabism may be wounded in the house of its friends.

Brethren: We have maintained before the world, that our beloved order holds a great advantage over societies whose objects are the same as ours:—that it contains within itself such a consolidation of influences—such an embodiment of conservative elements, as will ensure the perpetuity of its organized existence. With us rests the power to verify the truth of our assumption. In our own hands is the weal of the institution we have nourished; and upon the lives we lead as Rechabites, its very existence is depending. If we would conduce in all things to the best good of our Society, let us ever act with an eye single to its advancement. Let us be ready at all times to sacrifice, with a magnanimity worthy of our principles, either personal or local feeling to the general good of the cause; and let no plurality of interests be known among Rechabites. Within the Tent let all the forms and ceremonies, so happily adapted to preserve an interest in the business and meetings of the Order, be strictly observed. In all matters of difference which necessarily must arise in the Tents, let us accord due respect to the opinions of our Brethren,—and let us exercise that kind, forbearing and fraternal spirit which ever engenders the most perfect harmony and good will. Firm and manly in the maintenance of our opinions, let obstinacy never rebel against the majority. And extravagant or ruinous as we may deem any measure of our Tent, let us stand by the ship to the last; and not like the moral coward, give up at the first appearance of danger.

A few words may comprise our whole duty: Under no circumstance let us lose sight of the glorious end, to gain which we are struggling. Let all good Rechabites remember their identity of interest. Let them be always united; and let the fruits of their union be such as the Psalmist contemplates: "How good and how pleasant it is for brethren to dwell together in unity!"

In closing this letter of information, I would earnestly beg of temperance men, by whatever name they are called, to avail themselves of the winter leisure, and winter roads, in order to promote the temperance cause. The business of making drunkards is a bad business. It is lamentable that some, otherwise respectable, persons should be engaged in it. Our work is to