

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

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. XVIII.]

MONTREAL, FEBRUARY 2, 1852.

No. 3

The Pledge.—Chapter III.

When Mr. Seymour became acquainted more minutely with the history of James Latimer, he had some fears about the consequences of introducing into his family one who had been so familiar with vice, and who had fallen so low in the scale of degradation. He understood well the force of the precept, "Evil communications corrupt good manners;" and he felt, for a time, uneasy, lest the evil of the lad's heart should break over all recently applied restraints, and others be injured by coming in contact with him. Fortunately for all, no such unhappy consequences followed. The entire removal of James from old scenes and companions, a total abstinence from that exciter of evil and corrupt passions—strong drink—daily useful employment, and new and virtuous associations, sustained him in his good resolutions.

And yet he was by no means free from temptations, and they, at times, strong and almost overmastering. Often, the labor he had to undergo for so many hours in succession, proved irksome, and his thoughts would turn to the freedom of other days, while his heart pined for the liberty to do as he pleased, which he once possessed. Mr. Seymour, whose watchful eyes were rarely without drawn from the youth he had taken into his family, noticed his changing states of mind, and was careful to meet them in such a way as best to sustain him in the hour of temptation. He early introduced him into one of the Temperance societies, and managed to get him interested and actively engaged in the cause.—James needed some excitement of mind, and this furnished just what was wanted. Mr. Seymour also sent him to night school, for his education was extremely defective, where he rapidly improved himself. There was a very good library in his master's house, and there were also several weekly literary and Temperance papers taken by Mr. Seymour; these furnished James with the right kind of occupation for leisure hours, and gradually made impressions upon his mind deep enough to obliterate, in a good degree, the marks left by passion, vice, and debasing sensuality.

A year in the family and workshop of Mr. Seymour, wrought wonders for the young man. The distorting marks left upon his countenance by a long course of evil indulgence, were fast disappearing, and giving place to a manly, open, benevolent, and elevating expression. He was industrious and faithful in his work, and quiet, orderly and respectful in the family of his master. His zeal in the cause of Temperance was a gradually progressing impulse; and from simply being a partaker of its benefits, he became an active promoter of the cause, and a warm advocate of its doctrines. Wherever there was work to be done, you would find young Latimer standing ready to enter into it, and with an earnestness that ensured success to his efforts.

There was, in the family of Mr. Seymour, a young girl, not so old by a year or two as James, whose kindness had, from the first, caused him to regard her with feelings of gratitude and good will. All that James knew about Mary was, that she was a niece to Mr. Arlington, of whom she sometimes spoke in terms of affection.—Gradually, the young man became interested in Mary Arlington. He regularly accompanied her to and from church on Sundays, and sought every convenient and proper opportunity to be with her during the week. Mr. Seymour observed this, and felt it to be his duty to notify Mary's uncle of the fact. The intelligence was not pleasing to the latter. He knew little more about the young man than that he had been raised under the most corrupting and debasing influences, from which he had only been removed a short time. During that time he had, it is true, conducted himself with great propriety; but he felt that the risk

would be too great to permit anything more than an ordinary intimacy to spring up between the young man and Mary. And he wrote to Mr. Seymour to this effect.

The cabinet maker felt that he was in an unpleasant dilemma. The intercourse between the young people was so prudent, so open, and so free from anything that gave him the smallest excuse for interfering with them, that he could neither do nor say anything on the subject. His wife, more shrewd than either he or the uncle, in matters of this kind, warned him, that he had better let them alone; for if he attempted to interfere, he would be sure to fan even the smallest spark of love into a flame.

Several communications passed between Mr. Seymour and the uncle, which resulted in the determination of Mr. Arlington to remove his niece to the city, and take her into his own family.—This was approved by the cabinet maker. Both Mary and James heard of this decision with pain; though both were ignorant of the cause which led to it. The natural consequence that followed the thought of separation, was a revelation to the heart of each, that a deeper interest was felt in the other, than had been supposed. They had not been lovers before; or rather, had not known that they were interested in each other to any very great extent. Now, they not only acknowledged the fact to themselves, but mutually confessed it.

On the afternoon of the last Sabbath Mary was to spend in Newark, James asked her to take a walk with him, and they went out together. They were moving along slowly, in the pleasant suburbs of the city, and had fallen into an earnest conversation, when all at once Mary started with an exclamation of painful surprise. The eyes of the young man had been upon the ground, but he looked up quickly and saw approaching, and close to them, a wretched-looking object, in the person of a miserable drunkard, with mean and soiled attire, who was staggering along, just able to maintain his balance.

Mary stood like one petrified, while the debased creature approached. But he was too much intoxicated to know any one, and passed on without seeming aware that he had attracted attention. After he had passed, Mary turned and looked after him for some moments, while the tears came into her eyes and fell over her cheeks.

"Who is he?" asked James, whose liveliest interest was awakened.

"My poor father!" murmured Mary, in a sad, quivering voice. James was silent. The sympathy he felt for Mary was too deep for expression.

"Let us go home," he said, in a moment or two. And they walked back together, nearly the whole way in silence.

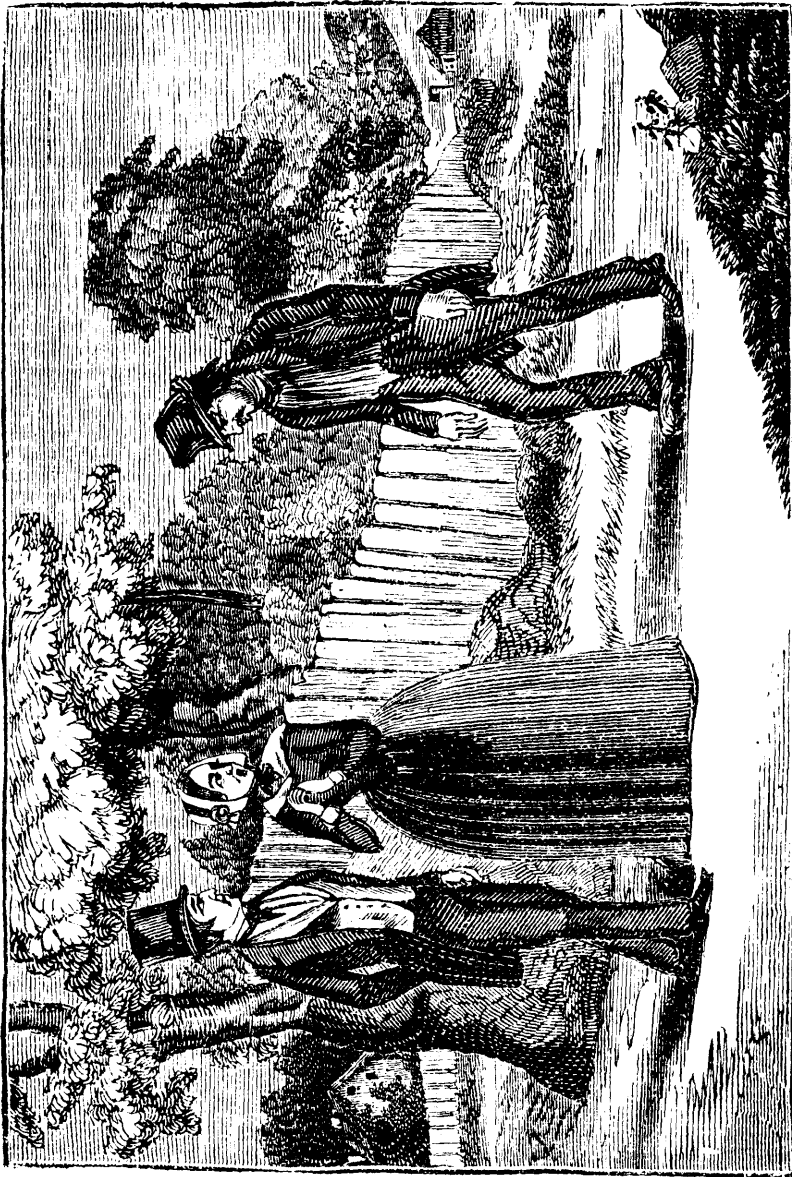
"Does your father live in Newark?" James asked, before they reached home.

"Sometimes," said Mary, in a choking voice.

The young man said no more. But he resolved that he would learn, from those who could tell him, the history of Mary's family; and he also resolved, as he walked silently by the young girl's side, that he would devote every power he possessed to the reformation of her father.

"To-morrow she leaves us," he said to himself. "And to-morrow evening I will seek out this wretched man and reform him, if that be within the power of human action."

That evening Mary spent alone in her own room, with a sad and sorrowful heart. And the next day she left for the city, to go into the family of her uncle. Before going to his work in the morning, James sought an interview of a few moments.



SAD MEETING OF A DAUGHTER WITH HER DRUNKEN FATHER.

"Mary," he said, as they were about parting, speaking with great earnestness, "I will search out your father, and never cease my efforts until I restore him to you and to his family, clothed and in his right mind."

Mary did not, for she could not trust herself to reply to this; but the look of tender thankfulness that was in her tearful eyes, and upon her drooping countenance, gave the heart of young Latimer a new inspiration; and was an earnest of the high reward that awaited his success in what he had resolved to accomplish, if the thing were in the power of man.

Delirium Tremens.

BY DR. CHARLES JEWETT.

It is a question not fully settled among physiologists, whether genuine delirium tremens is ever produced by other causes than excessive alcoholic stimulation, or the sudden withdrawal or withholding of it when the system has been for a long time subjected to its influence. Those who contend that it may, have, we fear, paid too little attention to one striking character of the disease which is ever present to harass and torture the sufferer, whether he occupy a chamber in a splendid mansion, or toss his agonized body upon a bed of straw, in some wretched hovel. The sufferer always fancies himself pursued by fiends, or malignant spirits, intent on his destruction. This illusion of the mind, if it be one, we have never met with in connection with the delirium attendant on other forms of disease. Delirious patients are often afflicted with dreams and illusions of the mind which add greatly to their sufferings, but there are no devils among their tormentors. The farmer, suffering from the delirium of fever, may be plagued about his cattle, or may fancy that the cattle of his neighbor are destroying his crops. He may be impressed with the idea that his team has broken through the ice and is in danger of being drowned, or illusions kindred to those we have mentioned may disturb and harass him. Something wrong about his business arrangements, families or friends, will often trouble those who are suffering from the delirium attendant on fevers, inflammations, &c. All this is, however, a very different affair from being haunted by devils or malignant spirits actuated by the single and settled purpose of doing the sufferer all the harm of which they may be capable. The dread of such agencies of mischief is so great in many cases, as to lead the wretched victim to the commission of suicide. We have been called upon to attend and prescribe for many cases of delirium tremens professionally, but have never met with one which constituted an exception to the character before stated. Now what is the explanation of all this? It is not our purpose here to venture upon one, but to place together facts which seem kindred to each other and to the subject, which may lead to inquiry, and ultimately elicit from some gifted intellect a solution of the problem.

Shakespeare tells us, "The *lunatic*, the *lover* and the *poet*, are of imagination all compact." Setting aside the lovers in connection with this subject, it is strictly true that those who have become lunatics from the excessive use of intoxicating liquors, in other words the subject of delirium tremens, seem possessed of the same fancies when suffering the penalties of the sin as do the poets in connection with the transgression and the influences that excite or lead to it. Few poets since the days of Shakespeare have turned their eye upon a scene of drunken revelry, a grog-shop or a distillery, without seeing Satan's agencies or influence in close connection with them. Shakspeare makes one of his characters exclaim, in view of the evil and disgrace which drunkenness had brought upon him, "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee—devil." And again we read from the same author, "every inordinate cup is unblessed, and the ingredient is a—devil."

Since the commencement of the temperance reformation proper, in the early part of the present century, almost every individual of a poetic temperament who has written on the subject, has associated his satanic majesty with the curse he was describing or deploring, or the guilty producer of the evil whom he was rebuking or denouncing. Cheever in that memorable production, "Deacon Giles' Distillery," which though not written in measured lines, was, nevertheless, a true poem, and which stirred up such an amount of rum-wrath in Salem and vicinity many years since, tells us he saw not a single devil, but legions busied in the accursed work of transforming the fruits of God's earth into a poison for man.

The best poem to which the temperance reformation and genius has given birth, came before the world with the following title: "The Devil and the Grog-seller." Another favorite of the muses was requested to furnish a poetic article on the subject of temperance, for the Massachusetts Temperance Journal, some years since, and forthwith "Steven's Dream, or the Washingtonian's wrestle with the Devil," comes forth to fire the souls and shake the ribs of men. Another justly distinguished writer of New England, and a genuine poet, enriched the columns of the same paper with "Satan's Visit to Boston." Still another gave us "The Devil's Levee in the Boston Distillery." Another true child of song sent forth, by the aid of the pen, thoughts that breathe and words that burn under the caption of "The Devil's Last Hope," and to the catalogue another still has added an exceedingly graphic sketch, entitled, "Satan's Supper." In all these poems Satan is seen and described as in close connection with the liquor business. Sometimes holding a friendly and confidential chat with a grog-seller, urging him to go on with his lucrative and very useful business; sometimes employing his ingenious arts to draw back to his cups the partially reformed individual; and sometimes helping a distiller to prosecute his business with energies and skill quite superhuman. Now will some reader, full of the spirit of philosophy and gifted with the "interpreting of dreams, and showing of hard sentences and disclosing of doubts," as was the prophet Daniel, tell us why satanic agencies and influences are seen both by the victims of delirium tremens and the poets, in such constant and close connection with the curse and causes of drunkenness?

More Seizures in Portland.

On Monday evening, and Tuesday afternoon, two important liquor seizures were made. One Robinson, in this city, has had the reputation of keeping a very bad grog-shop, of low character. Liquors were there sold by the glass from bottles carried in the pockets of the vendors.—This had been going on since the law was passed, and it was understood that Robinson resolved to sell rum in defiance of the law. This naturally attracted the attention of the authorities, who kept a very close watch upon him. At the October term of the District Court, he was indicted, but the County Attorney was not sharp enough to keep him from running away, and he did not return until the adjournment of the Court. Last Monday afternoon the police got on the track of some of his liquors, and seized fifty-two demijohns of brandy, gin, and whisky, packed in flour barrels, with straw, and on Tuesday, eleven barrels and casks, were seized in a shed; being about five or six hundred dollars worth in all.

When the law went into operation, Robinson stored these liquors in a neighbor's store, who afterwards held them until Robinson would pay \$325 which he had owed a long time! On Thursday of last week, he scraped together the money, and paid over, and it was in the attempt to remove them, that the police got on their trail and finally the whole was seized, and will be held. Robinson and his clerk have been arrested, and it is understood that there is proof enough against him to show how the law will work.

This case is the most important we have had yet—for Robinson has been determined to defy the law, and was doing immense mischief among the young men. His case also shows how surely destruction will overtake the violator of law, when proof can be procured. The unanimous opinion of our people supports the execution of the law in this case, for even the drinkers say, "It serves him just right." Now, the whole rum trade in this city is confined to a few flat bottles in a dozen pair of coat pockets—for Robinson is actually used up, as the remaining coat pockets will be ere long. This makes about \$1200 worth of liquors which have been taken from Robinson, in three different seizures.—*Temperance Watchman.*

The Ramrods.

This name is often applied to the whole-souled Temperance man, who not only believes in avoiding the drunkard's path himself, but in endeavoring by legal as well as other means to remove the enticements thereto which may lead his neighbors astray. The rummies apply it as a nickname—we glory in it. Perhaps it is not generally known how the application originated, upon which point we will throw a little light. Some seven or eight

years since, a gentleman in Portland, in the course of some remarks upon Temperance, related a story of an East Indian hunter's adventure with a large snake, of which (the story, not the snake.) the following is the substance, as near as memory serves us:—

The man had been resting by a shady stream, and partaking of refreshment.—His gun was lying a few feet from him, the ramrod pulled out and thrown carelessly across it. Suddenly he was attacked by a large snake, which, before he recovered from the inevitable surprise, began to envelope him in its deadly folds.—He struggled frantically to free his legs from the serpentine coil, but the essay was vain; the monster was too powerful for him. It had already obtained the mastery—had prostrated him, and its head was gradually approaching his. A characteristic of its species was to defer its bite until its head came in contact with the face of its victim—a knowledge of which, added to the supposition that if he endeavored to seize it, the fatal bite would be hastened, prevented our hero from using his hands, which however, he had kept free by throwing them above his head. His agony was now intense; soon he anticipated the deadly fangs would thrust their virus into his system—when suddenly a thought struck him: if he could but reach his ramrod, he could free himself. Fortunately in falling, he had come within reach of it: he seized it, and just as the head of the serpent approached his face—the very crisis—he adroitly thrust it far into the distended jaws, and then made use of the advantage thus gained, by easily twisting the coils of his snakeship, who now fell an easy victim.

This the speaker argued, illustrates our position, the hydra-headed serpent, Intemperance, has nearly mastered us,—we must use the ramrod! The ramrod he would have used was the law; and by a perversion of the application of his anecdote, we have got our appellation of "ramrod."—It is a good one. Moral suasion with rum-sellers may be aptly illustrated by the futile attempts of the hunter to free himself by the muscular exertion of his nether limbs;—it will do perhaps, with small snakes, but with such big ones as the rum-sellers of the present day—who outsnake the old serpent of Eden—something besides spasmodic attempts at kicking is needed. Try the easy measures first, and if they fail—as, ten chances to one, they will—give them the whole length of the ramrod! That's our doctrine.—Gardiner Fountain.

Scripture Truth Confirmed by Example.

PARTICIPATION IN THE SINS OF OTHERS PROHIBITED.—1 Tim. v. 22.

"Sins of others!" some are ready to exclaim: "what have we to do with the sins of others? It is a sufficient responsibility to be held accountable for our own; for alas! they are aggravated and numerous." The inspired Apostle, however, was commissioned authoritatively to say, "Be not a partaker of other men's sins." This injunction refers to a duty which a man owes to himself; a duty seldom thought of, and too frequently neglected.—That neglect is sin; and it is often committed. No doubt the prohibition has a special application to the election and ordination of ministers; but it must also be regarded as the general prohibition of a general evil. In what way, then, is it possible to partake of the sins of others? Those who would confine the act to the actual commission of a similar sin, are in dangerous error.—There is no necessity for a man to be drunk in order to share the guilt of the drunkard: he may lead another into the sin of drunkenness in many different ways, and thus he may have made that sin his own. Of old it was declared, "Woe unto him who giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken!" A man may not have stolen his neighbor's property, but he may have instructed others to do so, or he may have received goods illegally acquired; and thus, if not the principal, he is a partaker of the dishonest deeds, and open to the charge implied in the declaration, "When thou sawest a thief, then thou consentedst with him." A man may not personally take the life of a fellow-being, and yet be stained with blood-guiltiness in having contrived, and excited to, the commission of murder. David was the murderer of Uriah, though he was slain by the sword of the children of Ammon. Saul was a blasphemer, yet his tongue had never uttered blasphemy; but he had compelled many of the saints to blaspheme, and thus was the father of the sin in others, and, in a certain sense, more guilty than they were in the sight of God. Indeed, in a variety of ways man may partake of the

guilt of sin which he does not personally commit. He may induce others to sin by provocation; draw into sin by the influence of example; allow it when he could have prevented it; connive at it after it has taken place. He may, moreover, neglect to reprove it when opportunity is afforded; silently pass it over, when it ought audibly to be condemned. To do so, is to violate the enjoined duty, "Thou shalt in any wise, rebuke thy neighbor, and not suffer sin upon him." (Lev. xix. 17.) Willingly to remain in the presence of the sinner a spectator of his criminal conduct, when by withdrawing, disapprobation of it might be manifested, (1 Cor. v. 11) is another form of this evil. In all these ways there may be a participation in other men's sins.

With this conduct, ministers of the Gospel may be charged when they know that their hearers are addicted to certain vices, yet are silent on such subjects in their ministrations, instead of crying aloud against them; or when they address their congregations as Christian, and are aware that many of them are sinners; and keep back Bible-truth, which might trouble the consciences of private transgressors. Conduct so offensive in the sight of God will subject the unfaithful minister to awful condemnation.—"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezek. xxxiii. 8.) So also are ministers chargeable with this offence when they continue unholty members in the church. They are, to a considerable extent, accountable to the great Head of the Church for its purity. Read what the Spirit says to the angel of the church in Pergamos. (Rev. ii. 14—16.) Church sins allowed by ministers become the sins of ministers.

Magistrates are participators in the sins of others when crimes are perpetrated which they might have prevented by the exercise of that authority with which they are invested. They are called to sustain the character of being a terror to the evil, and the executors of judgment on offenders. But should any one "bear the sword" of office "in vain," and so sanction the commission of sins he might, by the power of his office have restrained or punished, he partakes of the guilt of those sins. Parents, also, may be guilty of those sins of their children which, in the exercise of parental authority, they might have prohibited and prevented. That child "left to himself" on the Sabbath, to neglect the house of God and the word of God, and to wander in the ways of wickedness, accumulates tremendous guilt on the parent's head. Nor are masters free from responsibility in reference to their apprentices and servants. The morals and conduct of these are committed to the master's care; and while they are directed to forbear threatening, it is their duty to discountenance, and withhold from, sin. The regulations in their families should be restrictive and condemnatory of the wickedness to which servants may be prone.

It may also be observed that there is a possibility of sinning in others, as well as with others. The inventor of a new form of sin, whether in word or work, sins as long as the sin invented continues to exist among men, and there is an account accumulating against him age after age. As for the sin of drunkenness, with its fruitful course of crime, it not only rests on the head of its slave, but it "leth at the door" of the unprincipled vendor of the intoxicating cup. The family of the drunkard suffer hunger and nakedness; the laws of society are violated; perhaps the more than degraded drunkard takes away, in the madness of his folly, the life of a fellow-creature, and he becomes a murderer.—But is there not another guilty in such a case? What of the man whose hand supplied the exciting draughts? He hears that the wretched man, inflamed by the poison which he improperly gave, is transported to a foreign land, or closes his wretched life on the gallows: he may not think that he also is a felon, a murderer; yet, awful thought! such he is by participation. Well would it be if such were aware of this truth, and would reflect on, and forsake the sin, and cease to "destroy souls to get dishonest gain." (Ezek. xxii. 27.) Such, with many more, are violators of the prohibition, "Neither be a partaker of other men's sins."

Many, however, are the examples to be met with of obedience to the Divine injunction. Such a noble example was Moses when he came from the mount, and saw the Israelites bowing down to the golden calves Aaron had made. Aaron had been a partaker of their sin, but Moses was faithful; he burned their God in the fire, ground it to powder, and rebuked Aaron and the people.—Such an example was David, when he would not allow the deceitful worker to dwell in his house, nor the liar to tarry in his sight.

Thus he resolved that they should have no sanction from him;—nay, he commanded them to depart out of his presence. Such, also, was the admirable conduct of the Hebrew youths, when they refused to join in the worship of the golden idol erected in the plains of Dura, though by so doing they jeopardised their lives.—Such examples have been found in the Christian church of modern days, when its ministers, rather than be partakers of the sins of others, have sacrificed lucrative situations, overcome the feelings of natural affection, and subjected themselves to painful persecution. A father who had resolved with Joshua that the members of his family should, in the observance of certain duties, serve the Lord, had a beloved son who refused to comply with the regulations required. Entreaty, reproof, and command were employed in vain. From a stern sense of duty, and against the pleadings of nature, the father had to place the alternative before his son. "You must cease from sin, or depart from my house." Sin was loved more than the parental abode; the foolish youth went on forwardly in his own way, and in a distant land had to seek for bread. There are few duties belonging to Christian conduct which have been more neglected than the apostolic prohibition.—Few have seriously thought on the subject; yet it is of solemn interest. So St. Austin deemed it; for he frequently prayed, "Lord, forgive me the sins of other men." Many have need to adopt the same prayer, and to secure, by grace, the power to avoid sinning by proxy, as well as by personal practice.—*Christian Miscellany (Westlyan).*

Just Nine Years ago.

(From the New-York Organ.)

Nine years ago this hour—eight o'clock, P. M., October 27, 1842, the writer and a friend were sitting in Minerva Hall, 405 Broadway, listening to some temperance speakers. The two had gone to that meeting for the express purpose of signing the pledge, therefore what was said, although very good, did not induce them to sign it. The pair had had many a glass together, and had seen some high scenes, but did not belong to the regular and sordid class, yet were fast hastening to that inevitable result—the fate of all moderate drinkers.

After signing the pledge they left the hall firmly resolved to lead a new life. That night about eleven o'clock I made an agreement, in a tavern, too, to transact certain business for a new firm at a salary of six dollars per week, half payable in advance. The firm had only thirty cents between them in their pockets, which they gave me at my solicitation, as I had not a penny, nor any lodging to go to, for being in debt to my landlord, he had that morning informed me that unless I paid during the day, I need not show my face there again. The sum I owed him was one dollar for rent of sleeping room. In three weeks the firm I was with suspended payment, owing me eleven dollars out of my wages.

My friend fared better than I did, he was in a good situation, and his little vagaries when under the influence of liquor, had induced his employer to inform him that unless he quit drinking one of them would have to leave the place, and as he himself had no idea of going, the other could judge which of the two it would be.

When it became known amongst our friends, that we were teetotalers, they laughed at the idea, and many bets were made that neither of us would keep the pledge one month.

It is not my intention to relate how many months of the winter of 1842—43 I never lay down in a bed, or how many weeks I never eat a warm meal, nor how many times I nearly perished for want of warm clothing—these would not interest the reader. Whatever misery they produced me, I bore without a murmur, without borrowing a cent, without throwing myself on the bounty of the charitable, without entering a police station to warm my benumbed fingers or toes, or without breaking the pledge—that I faithfully adhered to, in fact had I not stuck to it as I did I should not have suffered so much. Well, midst all these troubles my heart never forsook me; that little monitor within would say, never despair, that good day is coming, only stick to the pledge—your honor as a man is the stake.

Until about May I existed in the hardest way, no temperance man living ever suffered as I did, and when I made a dollar by collecting or writing, it was spun out to the finest limits.

At length, on Easter Sunday, 1843, a turning point arrived. I

had walked the streets all the night previous, and was exceedingly tired. About six o'clock I saw crowds of servant girls going into St. Peter's Church, Barclay Street, to mass, and I followed, partly out of curiosity, and partly to rest myself. When the service was over, I went into the Park, and as soon as the doors of St. Paul's were open, went in and took a seat in the back part of the gallery. In the afternoon I went again, and after service called upon a friend who insisted on my taking tea and going to church with him in the evening. How good that meal was, none can tell but those who have fasted as I had for weeks and months. After church I borrowed a shilling of him, and went and got a bed at a common lodging house.

Now mark! On Monday I had some business put into my hands which brought me in a few dollars, as soon as this job was over another followed, in two months a permanent situation offered, in addition, business was placed in my hands to transact during evenings, in a word, I was fully employed. I now took a room and furnished it. I was happy, plenty to do, a good bed and abundance of food.

Year after year I kept on prospering; I went regularly to my Division, having joined a then new one in 1843, now one of the oldest. I went through the chair in a little over a year, in a word, I live amongst my Brothers, respected and enjoying their confidence.

To temperance and faith then, I am a living witness, from being a wanderer in the streets, I live in a fashionable street, from being houseless and homeless, I am more than fully employed, from having 30 cents on the night I signed the pledge, I can now command my thousands, from seeking for something to do, I employ many, but whatever may be my future prosperity, the 27th day of October, 1842, and Easter Sunday, 1843, shall ever be the sacred days of my calendar. And what about my friend? Why he has stuck to temperance and is doing a thriving business.

If this little episode is worth perusing, it may strengthen the heart of some despairing one.

The Thorough Temperance Man.

The thorough Temperance man is one whose understanding is fully convinced of the truthfulness of total abstinence principles. We fear some at least join in with our movement more from impulse or some external moving cause than from settled and deep lodged conviction: the consequence too frequently is, that when the novelty has ceased, or the pressure from without has been removed, the parties become less and less sensible of the nature, extent, and force of the obligations they have assumed, and by little and little deviate from the path of rectitude, until they finally relapse into their old habits, and yield themselves up to the bewitching and destructive influence of the intoxicating cup. Nor should this result cause over much surprise, as, in the cases referred to, there was the absence of that principle, which alone, under the blessing of God, could lead to permanency of moral reformation. If these views are correct, they show the importance of using all available means to convince those whom we wish to reform of the sinfulness of their course, and of the righteousness of total abstinence as a moral virtue, and as the only foundation on which real and permanent reformation can be built. The advocates of temperance should be at great pains to produce this conviction on the minds of those for whose reclamation from intoxicating habits they are laboring. They should present the evil on the one hand, and the moral principle on the other, in the strongest view that truth will justify, and not cease plying their arguments, drawn from reason and scripture, until they have reason to believe the understanding is fully convinced of both. This work will be comparatively slow, but when accomplished, it will be thoroughly done, and the recovery will be surer and more likely to remain.

But no man can engage properly in such an enterprise unless he fully believes himself what he attempts to teach others. His own principles must be strongly established—no doubt must remain to exert a paralyzing influence on his instructions—he must commence and continue to the end of all his endeavors with his own mind perfectly made up—and feel that his own example, in public and private, will fully justify his precepts. Such an one is truly a thorough temperance man. He has examined the subject well and in all its bearings, and, after a strict investigation, he finds that it commends itself to his understanding, judgment, and conscience; to his best feelings as a man, and to his still

higher principles as a Christian. On such convictions he acts, he carries out his principles in daily life, and in all his social intercourse with his fellow men. This man will be a successful advocate of the cause he has espoused and which he recommends. It will be seen that he is no half-way tectotaler, one thing at home and another abroad, one thing in private and another in company. A consistent example, under all circumstances, will add a moral weight and authority to all his pleadings, to all his arguments and appeals, which cannot be gainsayed, but which will be felt throughout the community.

Need we say, then, that the total abstinence cause, requires a host of such thorough going men—that the more such advocates are multiplied the stronger our cause becomes—and that on the increase of such consistent, earnest, persevering advocates, depends in no small degree the present progress, and the future and ultimate triumph of total abstinence principles. We rejoice to know that very many of such noble, devoted, zealous, and consistent temperance men, are found within the circle of our Order and arrayed under the banner of Total Abstinence Societies, throughout our Province: in view of the necessities of the case, they will unite with us in earnestly praying, that the number of thorough temperance men may be speedily increased a thousand fold.—*Athenaeum (Halifax).*

The Savings Bank of Human Existence.

The Sabbath is God's special present to the working man, and one influence of it is to prolong his life and preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, the elasticity and vigour, which the last six days have drained away, and supplies the force which is to fill the six days succeeding. And in the economy of existence it answers the same purpose as, in the economy of income, is answered by a Savings Bank. The frugal man who puts aside a pound to-day, and another pound next month, and who in a quiet way, is putting aside his stated pound from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many pounds besides. And the conscientious man who husbands one day of existence every week—who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and in length of days and a hale old age gives it back with usury. The Savings Bank of human existence is the weekly Sabbath day.

Sprinklings for Thought, Ideal and Actual.

CHAIN OF BEING.—Bitumen and sulphur form the link between earth and metals; vitriols unite metals with salts; crystallizations connect salts with stones; the amianthus and lythopons form a kind of tie between stones and plants; the polypus unites plants and insects; the tube-worm seems to lead to shells and reptiles; the water-serpent and the eel form a passage from reptiles to fish; the *anas nigra* are a medium between fishes and birds; the bat and the flying squirrel link birds to quadrupeds; and the monkey equally gives the hand to the quadruped and to man.

Most of the joys of man are only preparatives for joy, and when he thinks he has gained his end, he has but gained the means.

In the moral world there is nothing impossible, if we can bring a thorough will to it. Man can do everything with himself, but he must not attempt to do too much with others.—*W. Von Humboldt.*

The man who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

If thou wouldst live peacefully and contentedly, endeavor to have all who dwell with thee virtuous. Thou canst have them virtuous, if thou wilt instruct those who are willing to remain, and send away those who are not. Wickedness and slavery will depart with those who go, while goodness and freedom will be left with those who stay.

A number of physicians were once disputing as to what would best sharpen the sight. Some recommended one thing, and some another; till, at last, one said there was nothing that would do it like *envy*, for it magnifies and multiplies all the errors of man.

Too much fancy is not necessary in our conversation or writings; it begets vain and puerile ideas, which tend neither to make

us wiser or better. Our thoughts should be produced by good sense and right reason, and ought always to be the effect of our judgment.

Enthusiasm, like the lightning, is but a flash; we raise our eyes and it is gone.—*Lamartine.*

THE ORPHANS.

(From the *Ayr Advertiser*.)

Slowly the funeral wended its way,
Bearing the loved to her chamber of clay—
Mourners sincere, though few.
Splendor and pomp there was none to bestow;
Their's was the luxury only of woe—
Tears that were tender and true.

Gentle and pure was she whom they bore;
Nineteen summers—alas! no more—
Had she dwelt in a world of sorrow.
"She was a creature of life and of light;"
And now she had bidden that world "good-night,"
To wake to a glorious morrow.

'Mid the sad train came sisters two—
Fatherless, motherless—honor to do
To her whom in life they tended.
Gallantly, nobly, they played their parts,
Though sobs told the sorrow that tore their hearts,
As over her grave they bended.

Their's was the faith that was fixed on the Rock;
Their's was the love no waves could shock,
Though their bark, by storms was driven,
They knew that, although, to their bitter cost,
A sister beloved to their gaze was lost,
That a saint had been gained to heaven.

CLEFFORD CRAWFORD.

Camberwell, 11th Dec., 1851.

"The sound of your hammer," says Franklin, "at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard-table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day."

SCHIDAM SCHNAPPS!—This is the euphonious name of a new "medicinal preparation" recently introduced into our State by the philanthropic merchants of New York. It is recommended for various diseases, and will doubtless be kept by the agents under the Maine Law in Rhode Island under its true name,—GIN!

There are but few who know how to be idle and innocent—by doing nothing we learn to do ill.

INTOXICATING LIQUORS IN FRANCE AND ENGLAND.—In the year 1700, the average consumption of wine in Great Britain, was *one gallon* for each individual—it is now but *one quart*. The increase of the consumption of ardent spirits is correspondingly large, showing the growing addiction of the people to habits of intemperance. In France, the average consumption of wine by each individual is *nineteen gallons!* The difference is owing, doubtless to the duties on the article—wine in England being very dear, and, in France, very cheap. These facts are taken from a very important work on statistics just published in London, called "Progress of the Nation."

A WORD ON WINES.—Falsely the proverb says, *In vino veritas*; for there is no greater falsehood than this; because instead of *veritas*, the very taste of a great deal of wine will show at once there is no truth in it—that it is not, in fact, the genuine article. The proof of the pudding may be in the eating, but it is not always that the proof of the wine is in the drinking; for many a would-be connoisseur, who smacks his lips at some liquid that he describes as "fruity," "full-bodied," or "dry," has not the least idea of what he is talking about. We have frequently been asked to taste a nice "dry" wine, which we have wished had been so literally "dry" as to be completely dried up, so that we might have avoided giving an opinion on its merits. Somebody has lately advertised some port, which "the Company are now working on." We should have thought this can hardly be regarded as a recommendation; for when we consider the peculiar way in which port wine is frequently worked upon, our opinion is, that the less said about the process the better, if the sale of the wine is desired.—*Punch.*

A WISE PRIEST.—A German priest was walking in procession at the head of his parishioners over cultivated fields, in order to procure a blessing upon the crops. When he came to one of unpromising appearance, he would pass on, saying, "Here prayers and singing will avail nothing: this must have manure."

Want of energy is another great and common cause of the want of domestic comfort. As the best laid fire can give no heat and cook no food unless it is lighted, so the clearest ideas and purest intentions will produce no corresponding actions without that energy which gives power to all that is of value, which is, as it were, the very life of life, and which is never more necessary or available than in the mistress and mother of a family.

—*Home Truths for Home Peace.*

THE TIGER AND THE MOUSE.—Captain Basil Hall, in his "Fragments of Voyages and Travels," gives the following anecdote of a tiger kept at the British residence at Calcutta:—"But what annoyed him far more than our poking him up with a stick, or tantalising him with shins of beef or legs of mutton, was introducing a mouse into his cage. No fine lady ever exhibited more terror at the sight of a spider, than this magnificent royal tiger betrayed on seeing a mouse. Our mischievous plan was to tie the little animal by a string to the end of a long pole, and thrust it close to the tiger's nose. The moment he saw it, he leaped to the opposite side; and when the mouse was made to run near him, he jammed into a corner, and stood trembling and roaring in such an ecstasy of fear, that we were always obliged to desist, in pity to the poor brute. Sometimes we insisted on his passing over the spot where the unconscious little mouse ran backwards and forwards. For a long time, however, we could not get him to move; till at length, I believe by the help of a squib, we obliged him to start; but instead of passing leisurely across his den, or of making a detour to avoid the object of his alarm, he generally took a kind of flying leap, so high as nearly to bring his back in contact with the roof of his cage."—*Thomson's Passions of Animals.*

Fatal Effects of Strong Drink.

The *Carleton Place Herald* contains the report of a Coroner's Inquest held on the 8th ult. at Mansell's Tannery, before W. Wilson Esq., on view of the body of Thomas Bagley, of Wolford. The deceased was found dead, lying under his sleigh. We subjoin the following particulars from the *Herald*:—

"Deceased, who had been in the habit of drinking to excess, was under the influence of liquor before reaching Carleton Place, and that, having got more there he was quite drunk when he left it; so much so, that he fell off his sleigh, as he went on to the Town Line of Ramsay, a little below the Village; and it was then with considerable difficulty he was got on again. Another teamster, named John Humphry, who was travelling in his company, wanted to get him to ride on his sleigh, but deceased refused. No one having seen him fall, it is not positively known whether he had fallen off, or having got off, had staggered under the sleigh. By the mark on the road, it appeared that he had been pushed in front of the runner, some distance before it had got on the body. The verdict of the Jury was, "That the deceased Thomas Bagley, came to his death by accident, while under the influence of liquor."

Mr. George Goff, Tavern Keeper, at Carleton Place, at whose house deceased stopped to bait, swore that he gave him one glass. Another witness swore that deceased had drank three glasses of whisky at Mr. Burrows' tavern, Franktown, and one at Rose's; and that he would have known deceased to have taken grog, before reaching Carleton Place.

The conduct of the party who gave deceased liquor, when already under the influence of it, is highly reprehensible, and deserving of the censure of the community. For the person who would give a drunken man one glass of grog, is morally as culpable as if he had given him ten or twelve, to make him drunk, and should be held equally responsible for the consequences.

Instances of the fatal effects of intemperance are fast multiplying, in this section. It was but on Christmas night, that the person at Richmond was turned out of a Tavern drunk, and froze to death; now another leaves a Tavern drunk, and is killed, in consequence of his inebriety.

Besides these cases, which can be directly ascribed to intoxication, there are numerous others which might be indirectly traced

to the same source. It is even strongly suspected, that if Ryan, who murdered his wife was insane, intemperance was the primary cause of his insanity. Are these calls not loud enough to be heard by the votary of intemperance?"

The *St. Catherine's Journal* of January 1st contains the following particulars respecting another victim of liquor:—

"It is our painful duty to record the death, in this town, of a young man, one who was naturally talented, and who, having had good opportunities of improvement, might and no doubt would have filled a respectable position in society, if it had not been for his love of drink. This accursed habit, when once formed, lays prostrate the highest natural talent, as also every adventitious advantage.

It is really distressing to contemplate a young man dying, as did this person, under that fearful disease *delirium tremens*; the circumstances attending which may be imagined but not described.

We should permit this young man's death to pass with a simple notice of the fact, but feel that in doing so we would not be performing the duty devolving on a faithful press, whose business it is to note the fearful results of drunkenness, and record the victims of the practice as a warning to the living.

When shall it cease to be our painful duty to record such occurrences? Will the people of this town take the matter into their own hands at the coming election, and insist on their councillors making a clean sweep of the innumerable dens where liquor is sold, and moral murder committed on young and old?"

The *Boston Traveller* of January 14th gives a singular instance of aberration of mind resulting from Intemperance:—

"A man thoroughly saturated with liquor, last evening became impressed that he had arrived at his home and bedside, when in the path way leading from Cornhill to Brattle street, and accordingly divested himself of a portion of his clothing and laid down to sleep. Fortunately he was discovered before he had long tried his new bed, or otherwise he must have been frozen. Rum plays many and sometimes dangerous capers."

From the *Gateshead Observer* (Eng.) we quote the following account of the end of a drunken woman:—

"Margaret Russell, an unmarried woman, fifty years of age, was found dead in bed; she had an annuity on which she might have lived comfortably. Her medical adviser, W. Foss, had warned her that such would be her end, but she persevered in her course. She sometimes drank four gills of rum in a day.—[Oh, that moderate drinkers as well as drunkards, would take warning by this woman's untimely end.]"

We subjoin an extract from the *Bristol Temperance Herald*, respecting a trial for manslaughter, which took place in London, (Eng.):—

"On Thursday, the 18th Dec. 1851, W. Murphy, aged 26, and Mary Ann Murphy, his wife, aged also 26, were indicted at the Central Criminal Court, for the manslaughter of Bridget Murphy, their own child. (This case the counsel for the prosecution, pronounced to be one of the most distressing that had ever come before the court.) There can be no doubt that the child perished from neglect and starvation, but the prisoners were acquitted on the ground that there was not evidence to sustain, under the present state of the law, a verdict of Manslaughter. The Medical man gave it as his opinion that the child had not had any solid food for sixty-six hours before its death. The employer of the man Murphy, deposed, that the male prisoner had been in his employment as a cooper for five weeks previous to the death of the child. The first four weeks he earned £1 4s. per week, and the last week he earned 1s. The reason that he had earned so little, was, that he had left his work and had gone drinking. He could earn 2s. a week, and more if he pleased to attend to his work, as he was a very good workman. His Lordship, Baron Alderson, in ordering the prisoners to be discharged, exhorted the man in an impressive manner to abstain from drinking in future, and to employ the good wages he was able to earn, in providing properly for his family."

This list of casualties might be extended, but enough is recorded to produce a conviction of the immorality of the traffic in strong drink.

STAR OF TEMPERANCE.

Music—"Bonnie Doon."

1. Once by in - temptance I was bound, In sor - row pass'd each mourn - ful day ; No friends or kind - red

2. That star, the bright - est in the sky, Has shed its beams of joy and light ; And bid des - pair and

gath - er'd round, To cheer my lone - ly hap - less way. When on my path there gleam'd a star, That

dark - ness fly, And chang'd to day the gloom of night, My friends re - joice that I am free, Hope

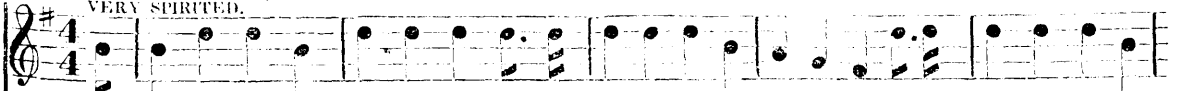
wok'e me from my hor - rid trance ; And scat - tered all my gloom a - far, It was the star of tem - per - ance.

beams in ev' - ry coun - ten - ance ; I'll sound its praise o'er earth and sea, The star, the star of tem - per - ance.

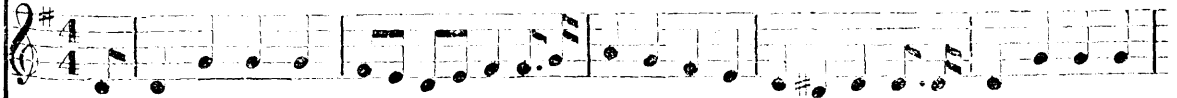
AGAIN WE'VE MET.

(For the Opening of Musical Conventions and other Anniversaries.)

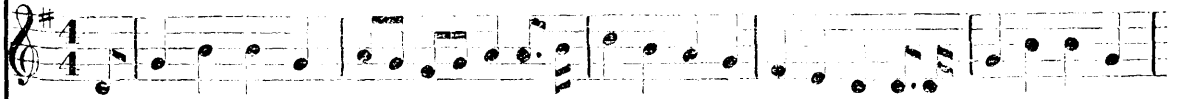
VERY SPIRITED.



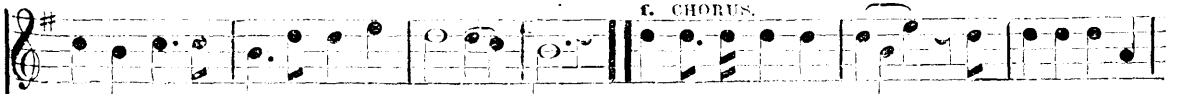
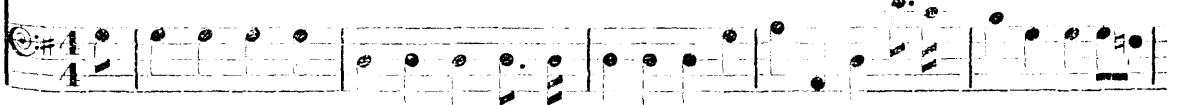
1. A - gain we've met, all hail the meet-ing, From eye to eye flows mutual greet-ing, Let heart to heart its



2. We've left o. r friends with hearts o'er-flow-ing, We come with spir-its ar-dent glow-ing, O'er many a dis-tant



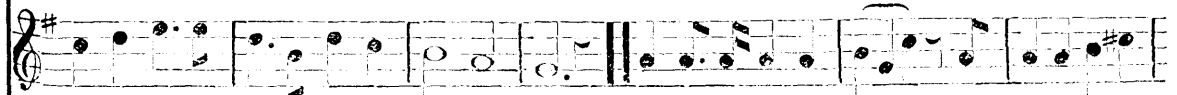
3. Bright smiles of glad-ness lips are wreath-ing, Our hearts in har-mo - ny are breath-ing; Thanksgivings to the



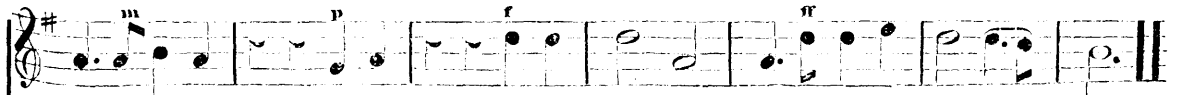
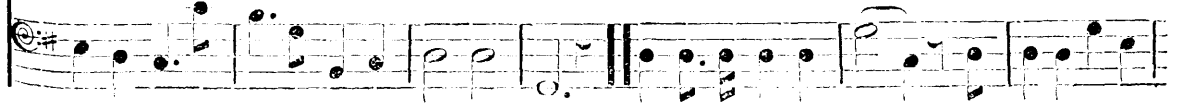
rich-est store Of joy's e-mo-tions free - ly pour. Free let our voi-ces sound, And loud the chorus



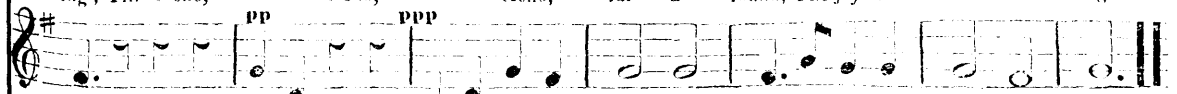
hill and plain, To ce - le - brate with joy - ous strain. Free let our voi-ces sound, And loud the chorus



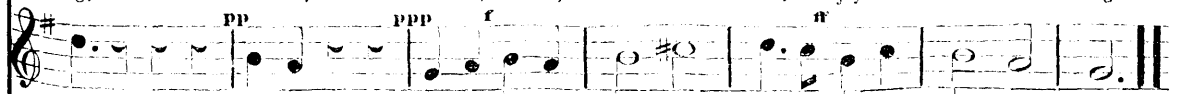
King of heav'n, That for-mer ties have not been riv'n. Free let our voi-ces sound, And loud the chorus



ring, Till e-cho, e-cho, e-cho, far a - round, The joy-ous notes we sing.



ring, e-cho, e-cho, e-cho, far a - round, The joyous notes we sing.



ring; Till e-cho, e-cho, e-cho, far a - round, The joy-ous notes we sing.



Canada Temperance Advocate.

MONTREAL, FEBRUARY 2, 1852.

Licenses.

The present license law gives universal dissatisfaction, except to the lovers and vendors of grog, and those whose pecuniary interests are connected with the traffic. Its direct tendency is to increase the number of low taverns indefinitely, both in town and country. We have always maintained that the power of determining what number of taverns shall be opened, should be left wholly in the hands of the people, through their representatives in municipal and city corporations, and we see no reason to resile from this position, *if it could be faithfully carried out.* But we have lost all hope of ever seeing such a law carried out; we have lost all confidence in the present administrators of any license law that could be framed. Father Chiniqui's Act would have suppressed unlicensed grogeries effectually, and gradually restricted the whole trade, whether licensed or unlicensed, but it was never honestly put in force. Perhaps the authorities saw what it would certainly lead to; and this was the reason why violations of the law were winked at, and suffered to increase till the law itself was brought into discredit; and under the prejudice of that unjust odium, it was dexterously set aside, and a much worse act substituted in its place. According to this law, the people have nominally the power of granting or refusing licenses; for a certain number of signatures of freeholders is necessary to obtain a certificate; but when the keeper of a tavern cannot obtain these, in the locality where he resides, it is only necessary for him to make application, at the office of the Inspectors of the Revenue, for a *grocer's* license, which can be obtained independently of the people, and then practise his old trade under a different name. Moreover, a most reprehensible inducement is held out to the Revenue Inspectors to grant all these applications, in the shape of a fee of 7s 6d. which they obtain for every license, besides 10 per cent. of the amount of monies which pass through their hands. We hope the gentlemen occupying this responsible office will generally be found superior to this temptation, but we maintain that it is a most objectionable clause in the Act to place it, temptation, before them.

Looking at the manner in which Father Chiniqui's Act has been burked; looking at the spirit of the present Act, and the manner in which it is administered; and above all, the portentous fact that the Government is building a Court House in this City out of the revenue arising from tavern licenses, we feel less and less disposed to depend upon a license law as a remedy for intemperance, and we feel ourselves carried irresistibly towards the principle of the Maine Liquor Law, as the right way to deal with the evil.

We respectfully, but earnestly solicit the attention of the Temperance community throughout Canada to this all important subject; we think the time has arrived for assuming some common ground of action. It gives us unfeigned pleasure to know that Dr. Jewett is about to visit this city, from whom, as one of the earliest advocates of the Maine Law, we expect the most reliable information both respecting its nature and working. In connexion with his visit, and with this whole question, we respectfully throw out the following suggestions to all the Temperance organisations in the Province.

First. Might not some of the Societies in Upper Canada make arrangements to have a visit from Dr. Jewett.

Second. Is it not advisable to take steps for holding a Provincial convention, as soon as practicable, to consider whether the principle of the Maine Law can be adopted in Canada.

We invite the various Temperance Societies in the Province, Divisions of the Sons, Tents of Rechab, Knights, &c. &c. to take up this question at their respective meetings, and send us the result of their deliberations, which we shall be happy to publish.

The Maine Law, not in Canada.

PERSECUTION OF MR. DUCLOS.

We presume all our readers are aware of the fact intimated in the above designation to this article, but they will hardly be prepared to credit the facts we are compelled to lay before the public. And when we have stated the case, we are of opinion that while all will painfully feel the absence of a law similar to the one now existing in Maine, there will arise a strong conviction that nothing less than that law will be of any avail for the people of Canada, if we are to be rid of the cursed traffic in strong drink, and if we desire the protection of the honest man who *eschews* the traffic, and keeps a hotel on temperance principles.

It is well known that in May last, Mr. Francis Duclos opened the Eagle Hotel in Montreal as a temperance house, and of the thousands who have had occasion to visit that house since, there is not one who even suspected him of secretly selling intoxicating liquor. Even when Mr. Duclos sold strong drink, he was known to keep the quietest house in town, and never tolerated in any way, those practices which, though illegal, were connived at by the administrators of the law, when in multitudes of cases they well knew the law was violated. And yet on the 30th of December last, Mr. Francis Duclos was summoned before the Court of Special Sessions, to answer to a charge of violating the revenue laws, by selling strong drink without a license. He was prosecuted by the Inspector of Licenses, on the testimony of an individual named Murphy, who deposed that on the 23rd of December he went to Mr. Duclos Temperance Hotel—called for and got a glass of strong drink, for which he paid three pence. On being cross-examined, he said he asked for some thing to drink—for nothing in particular—asked for lemon syrup, there was a bottle set on the counter and he helped himself—believed from the effects there was strong drink in it. He did not say how much liquor he had drank before he went to Duclos. The counsel for the defence contended that from the contradictory deposition of Murphy the case ought to be dismissed. So every body present thought except the sitting magistrate, and he refused to dismiss the case. Mr. Duclos was then compelled to defend the suit. The person of whom the lemon-syrup was bought, swore to its purity. Several respectable witnesses, boarders and citizens, deposed that no strong drink could be had at Duclos since last May. Again the magistrate is urged to dismiss the case—again he refuses—and now the defendant is compelled to send for his son, who had charge of the bar. He arrives in Court, and on oath declares that there was not a drop of spirits in the bottle from which Murphy drank, and that the lemon-syrup was as pure as when it left New York. The case was then dismissed. We shall not venture to characterize these proceedings of the Inspector and the magistrate, the one for entertaining, and the other for first instituting such a groundless and vexacious prosecution. It must be very evident, however, that they set a very high value upon the testimony of this one witness, when it took six respectable and credible witnesses to set it aside.

We have known Mr. Duclos for many years, and he has always enjoyed a high reputation for honesty and uprightness, and we are

quite satisfied that in both of these respects he stands as high as ever in the estimation of his temperance friends. We have always lent our aid to the authorities in the rooting out of the unlicensed traffic, because we thought they were sincere in their desire to rid the city of these dens of vice; but we must confess our inability to understand and account for this new direction of their official duty. Some have attributed it to a desire to persecute Mr. Duolos, but we cannot see what motive could dictate such a course, and can only add subsequent proceedings against the same individual, by the same parties, and leave our readers to form their own conclusions.

If the proceedings against Mr. Duolos had ended here, we and others should have been spared many unpleasant reflections. But we have to add another shift of the cards, whereby an attempt is made to mulct Mr. Duolos in heavy penalties. The last Session but one of our Provincial Parliament, passed an Act for the more effectual Suppression of Intemperance. Under that Act Mr. Duolos took out his Temperance License in May last, for one year. Last Session a new Act was passed, the preamble of which states, that the former Act was "found defective." Still, however, the law professes to be constructed for the "repression of intemperance," and a precious piece of legislation it is—for "Lower Canada only," as saith the fifty-first clause. The 38th clause continues liquor licenses until the first day of May next, unconditionally, but the 39th clause requires that temperance licenses shall be recorded at the office of the Inspector, and endorsed by him within three months after the passing of the law. This said liquor law, passed on the 30th of August last, and therefore, when Mr. Duolos was sued for a breach of the Revenue laws more than three months had elapsed. Yet, during all that time, no intimation had been given him that he must record his license. The Inspector failed in his first effort of persecution, and now Mr. Duolos is told that his license is "null and void," he must take down his sign, shut up his house, or take out a new license. He offers his license for record; it is refused. He must take out a new license, and this he is forced to do. He has no alternative. Fifty Municipal electors must be found again to sign his certificate. A thousand could readily certify that Mr. Duolos was "honest, sober, and of good repute," but Mr. Duolos had not read the fifty clauses of this wondrous concentration of legislative wisdom. He gets sixty signers, and when the Inspector inspects the list, he finds that quite a number are liable to a fine of fifty dollars for doing so, under the 33rd clause. Again Mr. Duolos is harassed, and hardly knows how to tread for fear of breaking some other clause. At last, and after overcoming additional embarrassments—all is pronounced legal. Mr. Duolos obtains his second license within one year, and, perhaps, may proceed in his business unmolested. We have purposely omitted various minor details of perplexing annoyances, to which Mr. Duolos has been subjected during these unjust transactions. If the Inspector of Revenue in this city desires to repress intemperance, he may find work enough, without gratifying the rum-sellers by persecuting the keeper of a real temperance hotel. We always understood, on the highest authority, "that the law is not made for a righteous man, but for the lawless and disobedient," but we sadly fear that "for murderers of fathers, murderers of mothers, for manslayers," and such like, under liquor-protecting laws, and liquor-loving magistrates, there will be found more safety, than for the righteous and conscientious adherent of sound anti-strong-drink-principles. We have not the Maine Law in Canada, but it is time to agitate for its adoption.

The Canadian Son of Temperance & Literary Gem.

"The vast colossal statue nor inspires
Respect, nor fear. Mere magnitude of form,
Without proportioned intellect and valor,
Strikes not my soul with reverence or with awe."

We have no disposition to continue a controversy with our Toronto contemporary, especially since we perceive that the Editor of the *Gem* lacks those qualities of modesty and prudence which are essential to good breeding, and which are indispensable when contending parties would arrive at salutary conclusions. It appeared to us that the prospectus on which we made a few remarks in our number of January first, was entitled to notice, on the ground that the pretensions put forth were as fulsome as they were false. Every man is at liberty to exert himself *honestly* for the advancement of his personal interests; but when an editor claims support on grounds that are fallacious and absurdly unjust, we shall take the liberty of exposing such wickedness, not having the fear of hard epithets before our eyes.

It is no fault of ours that the Canadian Son did not receive our first issue for the current year, and we shall therefore exonerate him from blame, in that we have not received his rejoinder, except through the medium of a friend in Montreal. Such things will occur, and we take it as strong proof of the weakness of our antagonist, that so trifling a circumstance should be taken as proof of wrong intent.

We will not hide from the Editor of the *Gem* one feeling which now pervades our mind. It is, that in replying to his article commencing with, "O envy, thou green-eyed monster, product of hell," we are conscious of extreme condensation. Nothing less than a sense of public duty prompted us first to notice his lucubrations, and in the present instance a conviction of duty demands our few remarks. His circulation we do not envy, nor can we possibly envy his talents. If his readers are satisfied with the twaddle and small talk served up to them periodically, why should we complain? We may regret the want of taste and judgment exhibited both by editor and reader, but certainly it would be a pity to disturb their very pleasant dreams of power and progress. But yet, to come to the point, the *Canada Temperance Advocate* will not allow the "*Canadian Son*" to utter a contemptible falsehood without rebuke. Let the fifty thousand readers of our journal bear witness concerning the following statement unblushingly made by our contemporary. "The C. T. A. never exhibited a disposition to favor the principles of the Sons." The Editor's "rule of life" has been to do things "openly and manfully." Yes, some men glory in their shame, and "openly" perform the meanest tricks. We fling back that falsehood of the *Gem*, and declare that this paper not only first advocated, but has always favored, the "principles" of the Sons, and is the expositor of the "principles" which distinguishes all total abstinence associations. Moreover, its proprietor is one of the ten who formed the first Division of the Sons, organized in Canada, during the Hon. P. S. White's first visit, in the year 1847. The "*Son*" pretends to be the organ of "Sons," "Daughters," "Cadets," and so forth. We declare that to be an unauthorized assumption. What Grand Division has permitted such a liberty? When was this bright gem—this koo-i-noor appointed to reflect its light on the divisions in Canada. Answer that question, Mr. Literary Son.

The Prototype had a controversy with the "*Son*" and "*Gem*." We respectfully suggested that it would be better to discontinue that quarrel. That is now declared "impertinent." We asked what the Editor of the *Gem* meant by "Disentangling Ministers" as

applied to any class of clergy in Canada. He has never answered that question,—it was conveniently "passed over." Our "bile" has been "pent up." Nay, verily, we are not troubled that way, but we did experience a little stirring up of righteous indignation, when, on more than one occasion, we perceived the Editor of the "Son" availing himself of his position, to gratify personal revenge, or to insinuate political predilections. As an Advocate of the Temperance cause we have always maintained the necessity of keeping it entirely free from political partzanship and religious sectarianism. And we cannot depart from these principles without doing injustice to our own feelings and injury to the cause we represent, and recommend. Our worthy contemporary never had the Advocate in view when dealing out his spiteful innuendoes. Be it so, we never gave him credit for looking so far East, and he seems unable to appreciate our patriotism in not recognizing for moral purposes the distinctions of Upper and Lower Canada. We take Canada as a great country, one, and undivided for all moral and religious enterprises, and we adapt our labours accordingly. The "Son" and "Gem" has "always considered Montreal in Lower Canada. For that announcement we commend him to the geographical society, and hope he will be considered worthy of a prize medal. But we cannot see why he should overlook the fact that Montreal and Toronto are both in Canada; and he might, with all his vast resources and splendid abilities allow a fellow citizen and co-labourer to live by his side in peace and quietness. No, that liberality is not in him. He did not mean to hurt the Advocate, but he designed to injure some other good temperance paper, and since his remarks were sweeping and general, we spoke out against the course he had thought proper to pursue. We disavow any hostility toward the "Son," but he must be modest, speak the truth, and keep his unwashed hands from off his offending brethren, or we shall again take the liberty of rebuking him sharply.

P.S.—We thought to have ended here, but alas, for the miseries of human life—"to be continued." A fearful warning stares us in the face—there's a rod in pickle—or as a classical lawyer would perhaps say, *in terrorem*. Another cabinet of "gems." With his usual perspicuity the learned Editor of the Canadian Son of Temperance and Literary Gem says: "Want of space obliges us to defer the continuation till our next issue." We hope he will take time and load his piece scientifically. He must not put in too much wadding; that does no good. And we may as well say, that if excess of vituperation, and the application of harsh names be contended for, we surrender at once. Our business and objects are far too important to allow ourselves to be diverted by a fusillade of powerless fire arms; neither will we now defile our fair sheet by quoting the almost worthless epithets of abuse directed against ourselves. We are averse to personal controversy and editorial quarrels, and shall only say a very little to whatever may hereafter appear against us in the Toronto Gem.

Streams from Temperance Springs.

In the Chicago Temperance Messenger, we find an excellent and spirited address delivered by Mrs. Charlotte A. Whipple, at a family meeting of Sons, Daughters, and Cadets. She asks, "Are all our kind neighbors and loved ones here this evening?" and the answer is No! and the fair speaker seems to think that by many duty had been neglected; and, therefore, some were left "to welter in the mire of despair." She then adds:—

Heaven grant that every Son, Daughter, and Cadet, may heed the admonitions, let conscience do her work thoroughly, and from this hour awake, come forth from her dreamland, and be active

laborers in the field of reform. Our banners have too long trampled in the dust. The sound of voices calling to the rescue is seldom heard, and the consequence is, the foe is rising and boldly enlisting those who would, if rightly influenced, raise a strong arm to shield our beloved Order.

Brethren, rally round your reclining banner, raise it high that all our land may see inscribed thereon and feel within their inmost soul the influence of Love, Purity, and Fidelity, and by its side we will endeavor to wave aloft bearing the inscription, Virtue, Love, and Temperance. Properly influenced by our mottoes, we may hope to shed an influence that will dry the tears of many a sorrowing wife, and send out from the reclaimed drunk father's hut, a son to rank with the great and good of earth. The polluted fountain will wash the plague spot from many a bloated face, and cool the fever of the maddened brain, will cleanse the polluted seat of reason, and bid her welcome to her ancient throne, and she restored to her regal right will make her subject worthy the name of man. As I said before, the foe is rising and from our ranks some have been induced to turn aside and seek companionship with those who fair would do us ill. In our presence they once pledged eternal hatred to the maddening cup.—In their own characters their name stands inscribed as defenders of principles calculated to elevate and expand the soul. They oft with us have bowed to supplicate the great I Am. Their voices have been raised with ours in songs of praise; in all our pleasing exercises they have been participators, but they are no longer with us, their names have been crossed from our constitution, and the blotted characters are fit emblems of the darker blot upon their souls.

The *Athenaeum* and journal of Temperance, continues its useful career. In a recent number an address is published, which was delivered by Mr. G. R. Anderson, at the soiree of the Chebucto Division of the Sons of Temperance. It will be seen that the speakers of both sexes take a similar view of facts, and express their ideas agreeably. We make room for the following extract:—

Those who were yet possessed of kind and indulgent mothers and loving sisters, have portrayed the joyous smiles which they would cause to overspread their countenances, the thrilling ecstasy which would ooze through every fibre of their hearts, while receiving the warm embraces of those they loved, on account of the comfort and unalloyed happiness which their actions would induce.—What are their situations at the present moment? Some, I rejoice to say, are realizing all that felicity which their imaginations had depicted—others are valiantly struggling for the prize which they so much desire, and are determined to obtain. While a few have calmly and peacefully crossed over the valley of the shadow of Death, to mingle, I trust, in all that glory which a Heaven alone imparts! But where! oh! where are the rest? And where are those joys for which in the days of their innocence they so ardently hoped? Joys which they once thought would be theirs! Alas! they have been enticed into the mighty current of the terrific cataract,—some have just entered the stream where it glides along calmly and pleasantly,—others are fast rushing down the boiling rapid, feeling and enduring all the pangs which are inflicted as they are hurled from rock to rock; and yet, though the howls of the falling waters resound louder and louder, heedless, and without sufficient nerve to clutch the ropes which are cast out for their safety—while a few have hastened madly to the very brink of the frightful precipice, and been precipitated into all the horrors of the abyss beneath! Yes, after a few short years of dissipation they have sunk into premature graves, at the early ages of twenty-two and twenty-three. Oh! had they but glanced at the past, and remembered how bright once appeared their prospects! Had they looked at that mother, for whom each had professed the most fond affection, whose happiness they had stated would be the chief object of their lives, beholding the unutterable anguish which they had heaped upon her who had nursed them with the tenderest care from their cradles up; and viewed the burning tears which they had caused to trickle down her cheeks; had they known the agonizing prayers which she had poured out to her God for their restoration from ruin, methinks they would have been melted down into the most heart-felt repentance, and would have sought to become worthy of that being whom they had so fearfully wronged!

How much would have been done to save lost friends in years

gone by, if the laws had been prohibitive, instead of permissive and protective, in relation to the liquor traffic. The *Athenaeum* comes out strong for the Maine Law. He replies to the charge of going too far and says:—

We have no fears on that score. We are somewhat of the poor Indian's opinion, viz., that "too much is just enough" of some things. Put if there is any possibility of a compromise with our opponents, we are willing to meet them halfway, and therefore we now make them an offer. If they will prove that they really desire to put an end to intemperance, by coming forward one and all and signing the Temperance pledge, we will pledge ourselves to abstain from all political action whatever on the subject of Temperance. We make this offer with all sincerity, but without hope that those to whom it is proposed have any desire to put an end to intemperance, or at least that they are willing to give up the indulgence of their appetites for that purpose.

There are a few who would join us only that they would be obliged to give up "that little glass." These are the best class of those who keep away from our ranks, and some of them we esteem highly in other respects. We now invite them to assist us in the noble work which we have undertaken. The time is rapidly approaching when they must choose whether they will be for us or against us. Let them not stand aloof from us for trifling motives. If their hearts are with us we want their countenances to be for us, and their exertions and influence to be on our side.— If they will not do this, they must not complain if we impugn and despise a friendship which is ashamed to avow itself, and which in the hour of trial chooses for the sake of a little indulgence to espouse the cause of the enemy.

The annexed *jeu d'esprit* we take from the *Boston Bulletin*. We admit the illustration of rights is not very classical, but we unequivocally assure the *Bulletin*, that if we take even a small thing from a neighbor, we always give him credit for it, if we happen to know his name. The *Bulletin* says,—

The rum selling portion of the community are continually complaining, that the Maine Law authorises the destruction of property, by which act a man is deprived of that which, in right, belongs to him and his family. We will state a case: Mr. Smith has a favorite puppy, which in process of time becomes a dog, and is considered a part of the household arrangement. The dog runs mad. The property of his neighbors is endangered. The lives and happiness of the whole community are at stake. A general panic ensues, the poor dog is killed, and his master's loss is without remedy. Wherein do these cases resemble each other, and wherein do they differ? The difference between them is a plain one, and when that is told the story is at an end. Mr. Smith bought a puppy, which became a dog; he was a sane dog, an honest dog, an intelligent dog, a useful dog. But he became mad and all his good qualities departed. For this Mr. Smith was not in fault, and the case has never been put on record that any man ever bought a dog, mad, knowing him to be so. But the rum-sellers' action is different. In the first place he buys his dog, mad. Second, he buys him knowing him to be mad. Third, he buys him because he is mad. Fourth, he buys him for the purpose of using that madness, to the destruction of the property, the happiness and the lives of his neighbors, that he may put money in his pocket by the operation. Why, then, should a sane man destroy a dog because he is mad, and spare the rum, which is doing more harm than ten thousand dogs, because they ever so mad?

We end our streams this issue, by a short cut from the *Christian Guardian*, Toronto, who in copying a story illustrative of the Maine Law, thus introduces it:—

"The State of Maine has taken a noble stand in the adoption of legal measures for abolishing the use of intoxicating drinks. The beneficial results already produced by the operation of the new law, fully prove the wisdom of its enactment, and should induce other Legislatures, and our own amongst the rest to the immediate adoption of similar equally stringent regulations, for relieving community from the woes inflicted by this prime minister of the great "Destroyer." The following simple tale of real life, we are certain, cannot be read without producing strong emotions; and it furnishes an impressive illustration of the humanity, to say the least of it, of the law which aims to remove from the unhappy victim of intemperance, the presence, or the omnipre-

sence of the source of the temptations by which he is overcome. When will our results attain to the same degree of wisdom, and by an authoritative interference for the removal of this evil "become indeed the ministers of God to the people for good?"

Canadian Temperance Intelligence.

Post Sarnia C. W.—The *Lambton Shield* says:—On New Year's evening a Temperance Soiree came off in the Rev. Mr. McAllister's church in this town. At the hour of meeting a large company, both from town and country, assembled to pass the evening in rational and friendly intercourse. The "creature comforts" were supplied in great abundance, and the evening was spent very agreeably. Several excellent speeches were delivered, and the intervals were filled up by several appropriate pieces by the choir.

The entertainment was got up by a Joint Committee of the "Sons" and the Temperance Reformation Society, and the proceeds (after defraying expenses) are to be added to the Charity Fund in connexion with these bodies.

Sherbrooke, C. E.—On Monday evening Jan. 12, the Rev. Mr. Marling of Montreal delivered a lecture in the Methodist chapel. It was well attended, and the result encouraging. The *Gazette* of that town says:—

About 79 signed the pledge.—Mr. Marling is a good speaker, and the manner in which he treated the subject was well adapted both to interest and convince his hearers. The objections usually urged against signing the pledge were admirably met, especially the one so often urged, want of influence. This very modest class of objectors were met with their own weapons, which were turned against them with a keen edge. The appeals to young men were also very forcible and appropriate. A meeting has since been held to re-organise the Temperance Society, which was well attended.

Galt C. W.—On Christmas Evening, the Cadets celebrated their first Anniversary by a grand reunion and soiree, in the assembly room, and the hall of the Sons of Temperance. Over 300 persons partook of the hospitalities, which were of unequalled excellence. The interesting details are given in the *Galt Reporter*. A banner was presented to the Cadets, and a suitable address given. There was good music—good singing, and good speaking.

But the gem of the evening, says the *Reporter*, was the Address of the Rev. Mr. Braine, of Guelph. It was so full of good feeling—gentle admonition, good counsel, and judicious advice—that it reached every heart; and the manner of its delivery—the thorough good and even jolly heartiness which characterized it, and the earnestness with which it was delivered—made a deep impression—one that can never be forgotten by the Cadets of Galt. He declared that with all his experience, the present was the very best Soiree he had ever attended.

Another gentleman from Guelph then delivered a well-conceived speech, and was followed by Mr. R. McLean in a few words. The Band then again played the National Anthem, and the festival terminated without the slightest disagreeable incident to check or mar the general joy.

Upwards of fifty dollars were taken at the door for admission, while the expenses were little over one third of the amount—the young ladies of Galt having kindly made up the greater part of the viands by their own labor; and their excellence showed that such labor had not been bestowed grudgingly. Whatever was left, was handed over, with much thoughtfulness, to the destitute Highland Emigrant families now sojourning in Galt.

Melbourne C. E.—At the Ridge school house a lecture was delivered by the Rev. Mr. Scott in December last. About 30 signed the pledge, and again in the Tremholmlville Wesleyan Chapel shortly after, when about 25 signed the pledge. Several new subscribers were obtained for the *Canada Temperance Advocate*. We understand that in these parts there is a prospect of the revival of the Temperance cause.

Rehabite Jubilee.

The Perseverance Tent of Rehabites held their Seventh Annual Soiree, in the Wesleyan Church, Great St. James street, on Friday evening, the 23rd inst. The School Room was tastefully decorated with evergreens. The platform was well arranged, having over the Chairman the Banner of the Montreal Temperance Society; and in front, a beautiful Arch, bearing on its face the Watchwords of the Order, "Temperance, Fortitude, Justice," the handiwork of the Sisters of Hope Tent. A goodly company assembled and partook of the good things provided by Brother Fletcher; after which, the Chair was taken by our respected Brother, the Rev. W. Taylor, D.D., who opened the meeting with some very lively and suitable remarks, as to the honor of being connected with such an important enterprise. The speakers were W. E. Scott, M.D., T. S. Brown, and Rev. Wm. Squire. Want of space prevents us from giving a full account of the speeches, but they were listened to with marked respect and attention. The singing was very spirited: the Choir was composed entirely of Members from the different Tents, which added much to the interest of the meeting. About half-past 10 the company broke up, after singing the Doxology, highly pleased with the proceedings, and being fully satisfied with the order and arrangements of the Committee. There is no doubt it will tell well on the minds of the people, and when the Perseverance Tent holds another such meeting, they will gladly embrace the opportunity of attending. During the evening, the Ladies of Hope Tent, No. 2, U. D. of R., presented the Perseverance Tent, with a handsome and beautifully bound copy of the Holy Bible, in presenting which, Mrs. Jackson read the following address:—

"On behalf of the members of Hope Tent, U. D. of R., feeling that some acknowledgement is due to the members of your honorable Order, for the kind interest and liberality you have manifested toward us since our formation as a Tent, now present you with this volume of the Holy Bible; and as its precepts have ever been, may they continue to be the rule and guide of all your actions until the principles that govern your common order, shall spread through all lands, and none be found to use that which is the cause of so much misery and vice; which has destroyed, and is destroying so many of our fellow creatures, both body and soul. In this cause we hope to aid; it is for this object we are banded together, that being so united, we may possibly do more than singly we could expect to do. We take this opportunity, therefore, of thanking the Perseverance Tent for the many favors we have received, and trust, that with your kind assistance in our beginning, we also may be able to *Persevere*."

Bro. R. Irwin, on the part of Perseverance Tent, read the following reply:—

In reply to your address, and in acknowledgement of the handsome gift of this, the "Book of Books," we can only express our gratitude for this token of esteem, on the part of the members of Hope Tent. You have been pleased to allude to the interest and liberality manifested by us towards your Tent, since its formation. In doing so, you have over-estimated our services. We appreciate these sentiments more as a mark of esteem than anything deserving of merit on our part. We trust that the injunctions contained in this Sacred Volume will be treasured by us with due veneration, and not only be our guide as a Tent, but that, as individual members, we may walk according to its precepts. It is with feelings of gratitude that we appreciate the services of the

Ladies of Hope Tent in the cause of Temperance. It is with us a settled conviction that this cause can never attain the climax of victory over the drinking customs of society, until the all-powerful influence of the gentle sex is brought to bear upon its interests; it is, therefore, to us, a matter of congratulation that such a movement has been made in the right direction, and that a number of Ladies have banded themselves together for this philanthropic purpose, under the designation of the "United Daughters of Rechab." "Union is strength," in this, as well as in every other cause; and we feel exceedingly gratified that you have been pleased to identify us with such an union; and with this beacon star of Hope added to the bright constellation of Rechabism, we may confidently expect that the Order in this city will receive an impetus, to which it has been hitherto a stranger.

Dr. Jewett.

We direct attention to an article on Delirium Tremens, in our present number by this talented temperance lecturer. We lately stated that Dr. Jewett, had been engaged by the Young Men's Total Abstinence Association to lecture in Montreal, and he is to deliver his first address in this city, on the 9th inst. Respecting the character and Abilities of Dr. Jewett, we cannot do better than give the following extract from the Boston *Puritan Recorder*.

"No man can see Dr. Jewett, or hear him, or read him, and not see that he is thoroughly and desperately in earnest. He means what he says. He is full of his subject, pressed down, and running over, and can no more help uttering what is in him, than a fountain can help playing, or a locomotive under full pressure can help going. If his earnestness is sometimes too great, and his language too intense, we pardon it readily in one who has seen so much as he has, of the suffering and woeful manifold iniquity, which the traffic in spirituous liquor occasions. As a cool, clear reasoner, Dr. Jewett excels most public lecturers; but in power of sarcasm, of burning, withering ridicule, wholly and utterly consuming whatever it falls upon, we have never met his equal. It is highly to the credit of Dr. Jewett, that he has ever thrown his influence upon the side of truth and virtue, in all their forms, and that while it has been the fashion with many to exalt temperance, at the expense of other and more sacred things, he has ever stood the firm fast friend of religion, the Sabbath, the Bible and the Christian Ministry."

Temperance Jottings.—No. I.

The Temperance cause is progressing, and it will advance yet more in spite of the apathy of some, and the opposition and misrepresentation of others. It deserves well of the public, for it is fraught with benefits to every class in the community. Its claims, its tendencies, and its results have only to be duly considered in order to ensure its triumphant success in every land. Obstacles indeed exist, but these will be removed and surmounted as its principles advance. Before its beaming and penetrating light, a host of difficulties have been already removed. Ignorance, appetite, interest, fashion, and other impediments have fled, in very many instances, before its advocates; and this will yet be more apparent. Who can say aught against it? We have met with a few strange opponents in the commencement of this enterprise, but they were neither persons distinguished for mental attainments, nor for moral character. No real benefactor of the human species, no active and useful citizen has, as far as we can ascertain, ever opposed its onward march. I now speak of direct opposition. Still we now and then meet with objections. It was but the other day, we met with an Editorial in an English paper of some note, "The *Britannia*," where the editor, speaking of teetotalism, says, "our own opinion is, that teetotalism is just

a branch of the great empiricism of the nineteenth century. It is ancient monkey under a modern name." The article, which is all of a piece, concludes with the enlightened (!) enunciation, "We regard Bloomerism and Teetotalism as sister quacks." Surely, your readers will be obliged for these precious quotations. They will see in them ample proofs of superior discernment, and intelligent thinking. But this is not the *Britannia* "that rules the waves," nor is it likely to prevail to any extent on *terra firma*. Before the light of truth, and the doings of benevolence based on it, such flimsy opinions will be scattered to the four winds of heaven.

The *Britannic* Editor had better say at once, as an opponent did at a public meeting, conducted by the Rev. Mr. Kirk, of the United States. "The lecturer had addressed us for some time, urging us to give up the use of ardent spirits. Now, I have four arguments to present against abandoning them. In the first place, the use of ardent spirits promotes business; and especially two branches of business—that of the doctor, and that of the lawyer. Secondly, the use of ardent spirits promotes religion; and there are many who never have any religion till they are about half seas over. They can then talk familiarly about their Bible and their Saviour. Perhaps you may say that this is a very poor sort of religion; but if they did not have that, they would have none at all. Thirdly, the use of ardent spirits promotes family government; and there are many who cannot control or govern their households till they get pretty well primed; they then go home, and find themselves able to govern admirably, calling in the assistance of the poker, shovel, tongs, and other articles of furniture which may be within their reach. Fourthly, the use of ardent spirits promotes humility;—let a man but take brandy enough, and though he is as proud as a prince in the morning, he will get as humble as a boy before night." There was much laughter at the end of this address, but what was the result? "Many persons," says Mr. Kirk, "came forward to sign the pledge, and a society was soon formed."

Let opponents then do their worst. The cause has advanced notwithstanding their assaults and resistance. And unless they can bring forward solid arguments, and undeniable facts, against the principle of Total Abstinence, and organizations to carry out that principle for the benefit of the community, neither their breath nor their pens can possibly retard our progress. There may be objections to particular organizations, but associated effort is rational and benevolent, and it is the only efficient way to accomplish great ends. At all events until better means are suggested, we shall urge unity of effort, and more earnest advocacy, in the Teetotal enterprise.

J. T. B.

Whitby, 19th Jan., 1852.

The Cause in Quebec.

We thank our correspondent in Quebec, signed "Philo," for his notice of operations at that place, and that, as opportunity offers, and circumstances warrant it, he will favour us with similar notices. We have ventured to omit one of the paragraphs in his letter. No doubt our correspondent will fully appreciate the motive which has induced us to do so:—

Everybody here knows that there are two total abstinence societies in Quebec—the "Quebec" and the "Union," also a Division of Sons of Temperance, a Section of Cadets of Temperance, and a Union of Daughters of Temperance. Of course it is expected that all are doing something towards the attainment of the object in view. Let us see.

From the "Union" Society's report it is gathered, that the Committee have been at work all the year, and that the roll has

increased to upwards of one hundred names, and are pledged to renewed exertions. Already they have held two public meetings, besides their annual general meeting, all with good results; and have in contemplation two more within a short period—one of which is intended for the delivery of a French lecture on the subject. Nor will the society end here; they will be in the field as long as there is any work for the Committee to do; a long time, perhaps, but "faint not by the way," is the motto.

Next, the "Sons." You are already aware of their progress; between 130 and 140 names on their roll, gathered from all classes. The rigid total abstainer—the half-hearted teetotaler—the friend of temperance—the moderate drinker—and he who was a drunkard—all have assisted in forming the "temperance band," now associated as "Gough" Division, No. 2; and the Division is prosecuting its work nobly, at considerable risk as to their financial results. Russell's Concert Hall was engaged for five nights during the winter, to be used for public temperance meetings; two have already been held, the last as a Soiree, on the 13th instant, the whole matter was well conducted, and in every respect gratifying to the originators, and satisfactory to the large assembly met on the occasion.

The Cadets are progressing fairly; and the Daughters, though the junior body, not the least in importance, are doing battle against the common foe with commendable success. May they go on and prosper.

Quebec, Jan. 20, 1852.

Another Division of the Sons.

We take pleasure in announcing that on Monday evening, the 19th instant, a Division of the Sons of Temperance, was opened at Lochaber, by Brothers Peacock and Scott, of the Bytown Division, who kindly acted for the D. M. W. P. of Canada East,—on which occasion thirty Members were initiated, of whom the following were unanimously chosen officers for the present term, viz:—

W. P.—Geo. W. Cameron; W. A.—Neil Campbell; R. P.—Abel Waters; A. R. S.—Duncan McCallum; F. S.—Joseph S. Whitecomb; T.—Daniel Woods; C.—James Campbell; A. C.—James L. Grey; I. S.—William Kiernan, jr.; O. S.—William Greenlees; Chaplain—Rev. John Edwards.

We are glad to observe that the best possible feeling exists in this community for the success of the Division, and it is expected a number more will be added as soon as practicable.—Not less than ten propositions are already before the Division.

We acknowledge with pleasure the receipt of a pamphlet containing the Inaugural Address of Dr Cramp, together with the Introductory Lecture to the Theological course, delivered by the same gentleman as President of Acadia College, Nova Scotia. They are extremely valuable discourses, and we may make a few extracts in our next.

From England we have received a report of a great temperance meeting, recently held in Bristol. Mr Kellogg was there, and made a noble speech. We shall advert to it in our next.

TO CORRESPONDENTS AND READERS.

We thank the "Old Sailor" for his communications, but they are not only too long, but not quite suited for our pages.

"Loyalty and Intoxication," "J. A.," Springfield, wants point and general interest. The thoughts are valuable, and speak well for the writer.

We have had an interesting and well written Report of the progress and prospects of the Victoria Division, Lachute, and a synopsis of its contents must still stand over.

We had intended, also, quite a long list of encouraging correspondence commendatory of ourselves, and to make honorable

mention of those who have done themselves and the cause honor, by their successful course for the *Advocate*, but are compelled to postpone this also.

Several communications must still lie over; amongst which are a notice of an important Convention lately held in the Court House of the town of Picton; a fearful warning to all who persevere in the use of intoxicating drinks, &c., &c.

The lengthy communication from Owen's Sound, has been laid over too long, and now we are compelled to postpone even an abbreviation of its interesting contents.

BIRTHS.

Quebec—16th ult, Mrs G Teller, of a son. Mrs G Fuyoye, of a daughter.

MARRIAGES.

Cornwall—10th ult, by Rev H Urquhart, Mr H DeWitt, to Miss Mary Cameron, both of Chateauguay.

Leeds—16th ult by Rev J C Davidson, Mr Henry Binna Vanvliet, to Miss Elizabeth Hodgson.

Penbrooke—14th ult, by Rev A Melville, D. Bell, Esq, to Eliza, second daughter of P White, Esq.

St Martin's—30th ult, at the residence of the bride's brother, John Elliot, Esq, by Rev J C Muir, Mr Archibald Cameron, of Beau River, to Isabella, youngest daughter of the late John Elliot, Esq, English River.

DEATHS.

Montreal—17th ult, Catherine Thompson, wife of Mr James Leanne, aged 24 years. 20th ult, Adelaide, daughter of Mr James Foster, aged 2 years and five months. 25th ult, Dugald Stewart, Esq, aged 55 years. Mr William Smith, of Grifflintown.

Bushuarnois—16th ult, I. G. Brown, Esq, agent for the Seignior of Beauharnois, aged 68 years.

Chatham, C. E.—16th ult, Mr J Somerville, senior.

Quebec—14th ult, Sarah, third daughter of Mr F H Hall.

St Lambert—18th ult, Janet Foster, wife of Mr Joseph Baker, aged 21 years.

MONTREAL MARKET PRICES.—Friday, Jan. 23, 1852.

Wheat per minot, 4s 0d a 4s 6d; Oats, 1s 6d a 1s 8d; Barley, 2s 9d a 3s 1½d; Peas, 2s 9d a 3s 0d; Buckwheat, 2s 0d a 2s 1d; Rye, 2s 9d a 2s 11d; Flaxseed, 4s 0d a 4s 6d; Potatoes, per bushel, 1s 10½d a 2s 0d; Beans, American, 4s 0d a 5s 0d; Beans, Canada, 6s 0d a 6s 8d; Honey, 4d a 5d; Beef, per lb, 3d a 6d; Mutton, per qr, 2s a 5s 0d; Lamb, 1s 6d a 3s 0d; Veal, per qr, 2s 6d a 10s 0d; Pork, per lb, 4d a 5d; Butter, Fresh, 9d a 1s 0d; Butter, Salt, 5½d a 6d; Cheese, 6d a 7½d; Lard, 4d a 7d; Maple Sugar, 4½d a 5d; Eggs, fresh per dozen 1s a 1s 3d; Turkeys, old per couple 5s 0d a 6s; Turkeys, young 4s 6d a 5s 6d; Geese, 2s 6d a 5s 0d; Fowls, 1s 8d a 2s 0d; Chickens, 1s 6d a 2s 6d; Flour, per quintal, 10s 0d a 10s 3d; Oatmeal, 10s 6d a 11s 0d; Beef, per 100 lbs, 17s 6d a 25s 0d; Fresh Pork, per 100 lbs, 22s 6d a 26s 3d; Partridges, 1s 10½d a 2s 0d; Pigeons, tame, per couple, 6d a 7½d; Pigeons, wild per doz 0s 0d a 0s 0d; Woodcock, per brace 1s 6d a 1s 8d; Hares, 0s 0d a 0s 0d; Oranges, per box, 15s a 17s 6d; Apples, per brl, 12s 6d a 15s; Peaches, per basket, 15s 0d a 17s 6d; Onions, per bush 2s 0d a 2s 6d; Hali-but, per lb 4d a 6d; N. B. Fresh Codfish, per lb 3d a 4d.
—*Transcript, Saturday.*

TEMPERANCE HOUSE,

Crook's Rapids, C.W.,

ON THE ROAD BETWEEN PERCY AND NORWOOD,

BY JOHN DRISCOLL.

↳ Good accommodation for Travellers. N.B.—Good Yard and Stabling.

SONS OF TEMPERANCE.

THE Subscribers beg to intimate to intending purchasers, that they will have for Sale, at WILSON'S HOTEL, Brockville, during the meeting of the GRAND DIVISION in October, a full assortment of G. D. REGALIA, and S. of T. and D. G. W. P.'s EMBLEMS; also CADETS OFFICERS' REGALIA, SASHES, &c.

Time will be given on Cadets Regalia and Sashes if desired.
P. T. WARE & Co.

Hamilton, Sep. 26, 1851.

NORTH AMERICAN MUTUAL INSURANCE COMPANY.

CAPITAL, \$125,000.

THIS COMPANY has been organized in conformity with the Act of 1849. With an unlimited charter, confined to no District, State, or Country, it is the design of the Directors to make the Company what its name denominates, truly a NORTH AMERICAN COMPANY, and one that will sustain a representation at home and abroad. For Mutual Safety, Rigid Economy, and strict and impartial justice to all,—with this view, and for the benefit of their policy holders in this Province, the Directors have appointed the undersigned a General Agent, to act for them in all matters pertaining to the business of FIRE INSURANCE that has been or shall be transacted by or in behalf of this Company in Canada East. And in accordance with this appointment, the undersigned has opened an Office in the Village of St. Andrews, Argenteuil, C. E., where he will attend to all business with the least possible delay. And his friends may rest assured that none but *safe risks* will be taken by this Company; and that the utmost caution and prudence will be observed in conducting its affairs.

The undersigned flatters himself that the following plan adopted by the Directors, will compare favourably with the plan of any other institution of the kind for MUTUAL safety:—

1st, In order more fully to secure the Farmers' interest in this Company, its business will be divided according to charter into two separate classes.

2nd, The only risk taken in the Farmers' department will consist of Farm property, generally, and isolated dwellings with their contents, of which not more than \$2000 shall be insured in one risk.

3rd, All other property insured in this Company is put into a separate class, each class pays its own losses, and the premium notes shall not in any case be assessed for the payment of any losses except in the class which they belong.

4th, The Company will be responsible for the correctness of all surveys made by its authorized Agents.

5th, This Company has no two-thirds' clause, but will pay, in case of fire, the full amount of damage, not to exceed the amount insured.

6th, If a difference should at any time arise between the insured and Directors regarding any loss or damage sustained, may at the option of either party be determined by three disinterested persons, mutually chosen by the insured and the Directors in the County where said loss shall occur.

7th, Should there at any time be in the treasury a surplus fund not actually wanted for the payment of its losses and expenses, the same will be divided among the members in proportion to the amount by each paid in.

↳ All communications should be addressed, *post paid*, to the undersigned, St. ANDREWS, ARGENTEUIL, C. E.,

A. A. GREEN, *General Agent.*

December 11, 1851.

TEMPERANCE HOTEL.

THE PROPRIETOR of the EAGLE HOTEL, takes the opportunity of informing his Friends, Customers, and Public, that he is determined to OPEN a *TEMPERANCE HOTEL*, on the FIRST of MAY next, where all ACCOMMODATIONS will be afforded his Customers that ever has been before, except *Strong Drink*. He trusts that he shall not lose his Old Friends and Customers by the move; but that he shall gain Customers by the Temperance People who visit this city for pleasure or business—as he is determined to have his House kept *better* than it ever was before.

FRANCIS DUCLOS.

Montreal, April 14, 1851.

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